

A.V. Bible Preface

A REPRINT OF THE ORIGINAL PREFACE TO THE KING JAMES (AUTHORIZED) VERSION 1611

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Index of Sections

[\[Read Editor's Note & return here.\]](#)

- [1 The best things have been calumniated. \[11v\]](#)
- [2 Anacharsis with others. \[14v\]](#)
- [3 The highest personages have been calumniated. \[12v\]](#)
- [4 His Majesty's constancy, notwithstanding calumination, for the survey of the English translations. \[6v\]](#)
- [5 The praise of the Holy Scriptures. \[27v\]](#)
- [6 Translation necessary. \[9v\]](#)
- [7 The translation of the Old Testament out of the Hebrew into Greek. \[27v\]](#)
- [8 Translation out of Hebrew and Greek into Latin. \[4v\]](#)
- [9 The translating of the Scripture into the vulgar tongues. \[21v\]](#)
- [10 The unwillingness of our chief adversaries, that the Scriptures should be divulged in the mother tongue, etc. \[7v\]](#)
- [11 The speeches and reasons, both of our brethren and of our adversaries, against this work. \[11v\]](#)
- [12 A satisfaction to our brethren. \[19v\]](#)
- [13 An answer to the imputations of our adversaries. \[17v\]](#)
- [14 A third cavil. \[24v\]](#)
- [15 The purpose of the translators, with their number, furniture, care, etc. \[21v\]](#)
- [16 Reasons moving us to set diversity of senses in the margin, where there is great probability for each. \[14v\]](#)
- [17 Reasons inducing us not to stand curiously upon an identity of phrasing. \[14v\]](#)
- [18 Conclusion. \[14v\]](#)

THE TRANSLATORS TO THE READER

§1 [The best things have been calumniated.]

{calumniated = slandered - knowingly and falsely accused of a crime.}

ZEAL to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world.

- 2 It is welcomed with suspicion instead of love, and with emulation {[envious dislike](#)} instead of thanks: and if there be any hole left for cavil {[a false or mocking argument](#)} to enter, (and cavil, if it do not find a hole, will make one) it is sure to be misconstrued, and in danger to be condemned.
- 3 This will easily be granted by as many as know story {[history](#)}, or have any experience.
- 4 For, was there ever anything projected, that savoured any way of newness or renewing, but the same endured many a storm of gainsaying, or opposition?
- 5 A man would think that civility, wholesome laws, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe as a sanctuary, and [εξω βελους](#) out of shot, as they say, that no man would lift up the heel, no, nor dog move his tongue against the motioners of them.
- 6 For by the first, we are distinguished from brute-beasts led with sensuality:
- 7 by the second, we are bridled and restrained from outrageous behaviour, and from doing of injuries, whether by fraud or by violence:
- 8 by the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto ourselves:
- 9 briefly, by the fourth being brought together to a parle {[a discussion](#)} face to face, we sooner compose our differences than by writings, which are endless:
- 10 and lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children as soon as they are born, than those nursing fathers and mothers (whosoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their estates.
- 11 Thus it is apparent, that these things which we speak of are of most necessary use, and therefore that none, either without absurdity can speak against them, or without note of wickedness can spurn against them.

§2 [Anacharsis with others.]

- 1 Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrymen to good order and discipline:
- 2 and that in some commonweals [\[Locri\]](#) it was made a capital crime, once to motion the making of a new law for the abrogating of an old, though the same were most pernicious:
- 3 and that certain, [\[Cato the elder.\]](#) which would be counted pillars of the State, and patterns of virtue and prudence, could not be brought for a long time to give way to good letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison:
- 4 and fourthly, that he was no babe, but a great clerk, [\[Gregory the Divine.\]](#) that gave forth (and in writing to remain to posterity) in passion peradventure, but yet he gave forth, that he had not seen any profit to come by any synod or meeting of the clergy, but rather the contrary:
- 5 and lastly, against Church maintenance and allowance, in such sort as the ambassadors and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, [\[Nauclerus.\]](#) though superstitious) was devised: namely, that at such time as the professors and teachers of Christianity in the Church of Rome, then a true Church, were liberally endowed, a voice forsooth was heard from heaven, saying, Now is poison poured down into the Church, etc.

- 6 Thus not only as oft as we speak, as one saith, but also as oft as we do anything of note or consequence, we subject ourselves to everyone's censure, and happy is he that is least tossed upon the tongues; for utterly to escape the snatch of them it is impossible.
- 7 If any man conceit that this is the lot and portion of the meaner sort only, and that princes are privileged by their high estate, he is deceived.
- 8 As the sword devoureth as well one as the other, as it is in *Samuel*; [2Sam.11:25] nay, as the great commander charged his soldiers in a certain battle to strike at no part of the enemy, but at the face; and as the King of Syria [1Kings 22:31] commanded his chief captains to *fight neither with small nor great, save only against the King of Israel*: so it is too true, that envy striketh most spitefully at the fairest, and at the chiefest.
- 9 David was a worthy prince, and no man to be compared to him for his first deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in solemnity) he was scorned and scoffed at by his own wife. [2Sam.6:16]
- 10 Solomon was greater than David, though not in virtue, yet in power: and by his power and wisdom he built a temple to the Lord, such a one as was the glory of the land of Israel, and the wonder of the whole world.
- 11 But was that his magnificence liked of by all? We doubt of it.
- 12 Otherwise, why do they lay it in his son's dish, and call unto him for [σεισαχθειαν] easing of the burden? *Make*, say they, *the grievous servitude of thy father, and his sore yoke, lighter*. [1Kings 12:4]
- 13 Belike he had charged them with some levies, and troubled them with some carriages; hereupon they raise up a tragedy, and wish in their heart the temple had never been built.
- 14 So hard a thing it is to please all, even when we please God best, and do seek to approve ourselves to everyone's conscience.

§ 3 [The highest personages have been calumniated.]

- 1 If we will descend to later times, we shall find many the like examples of such kind, or rather unkind, acceptance.
- 2 The first Roman emperor [C. Cæsar. {see} Plutarch] did never do a more pleasing deed to the learned, nor more profitable to posterity, for conceiving the record of times in true supputation, than when he corrected the Calendar, and ordered the year according to the course of the sun: and yet this was imputed to him for novelty, and arrogancy, and procured to him great obloquy. {reproach}
- 3 So the first christened emperor [Constantine.] (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *pupillus*, [Aurel.Victor.] as who would say, a wasteful prince, that had need of a guardian, or overseer.
- 4 So the best christened emperor, [Theodosius.] for the love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged [Zosimus.] to be no man at arms, (though indeed he excelled in feats of chivalry, and shewed so much when he was provoked) and condemned for giving himself to his ease and to his pleasure.
- 5 To be short, the most learned emperor of former times, [Justinian.] (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method?
- 6 This, that he hath been blotted by some to be an epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request.
- 7 This is the measure that hath been rendered to excellent princes in former times, even, *cum benè facerent, malè audire*, for their good deeds to be evil spoken of.
- 8 Neither is there any likelihood that envy and malignity died and were buried with the ancient.
- 9 No, no, the reproof of Moses taketh hold of most ages:
- 10 *You are risen up in your fathers' stead, an increase of sinful men*. [Num.32:14]
- 11 *What is that that hath been done? that which shall be done: and there is no newthing under the sun*, [Eccl.1:9] saith the wise man.
- 12 And S.Stephen, *As your fathers did, so do you*. [Acts 7:51]

§ 4 [His Majesty's constancy, notwithstanding calumny, for the survey of the English translations.]

- 1 This, and more to this purpose, his Majesty that now reigneth, (and long and long may he reign, and his offspring for ever, *himself and children, and children's children always*) [Αυτος, και παιδες και παιδων παντοτε παιδες.] knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto; namely, that whosoever attempteth anything for the public (specially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be glouted upon by every evil eye, yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue.
- 2 For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering.
- 3 Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immoveable, and an anvil not easy to be beaten into plates*, as one saith; [Suidas. *ωσπερ τις ανδριας απεριτρεπτος και ακμων ανηλατος*] he knew who had chosen him to be a soldier, or rather a captain, and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practices.
- 4 It doth certainly belong unto kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power.
- 5 This is their glory before all nations which mean well, and this will bring unto them a far most excellent weight of glory in the day of the Lord Jesus.
- 6 For the Scripture saith not in vain, *Them that honour me, I will honour*; [1Sam.2:30] neither was it a vain word that Eusebius [θεοσεβεια, Eusebius lib.10 cap.8.] delivered long ago, that piety towards God was the weapon, and the only weapon, that both preserved Constantine's person and avenged him of his enemies.

§ 5 [The praise of the Holy Scriptures.]

- 1 But now what piety without truth? what truth (what saving truth) without the word of God? what word of God (whereof we may be sure) without the Scripture?
- 2 The Scriptures we are commanded to search (John 5:39; Isa.8:20).
- 3 They are commended that searched and studied them (Acts 17:11 and 8:28,29).
- 4 They are reprov'd that were unskilful in them, or slow to believe them (Matt.22:29; Luke.24:25).
- 5 They can make us wise unto salvation (2Tim.3:15).
- 6 If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us.
- 7 *Tolle, lege; tolle, lege*: [S.August.confess.lib.8.cap.12.] Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto S.Augustine by a supernatural voice.
- 8 [S.August. de utilit. credendi, cap.6.] *Whatsoever is in the Scriptures, believe me*, saith the same S.Augustine, *is high and divine; there is verily truth, and a doctrine most fit for the refreshing and renewing of men's minds, and truly so tempered, that every one may draw from thence that which is sufficient for him, if he come to draw with a devout and pious mind, as true religion requireth*. Thus S.Augustine.
- 9 And S.Hierome: *Ama scripturas, et amabit te sapientia*, etc. [S.Hieronym. ad Demetriad.] Love the Scriptures, and wisdom will love thee.
- 10 And S.Cyril against Julian; [S.Cyril 7^o contra Julianum.] *Even boys that are bred up in the Scriptures, become most religious*, etc.
- 11 But what mention we three or four uses of the Scripture, whereas whatsoever is to be believed or practised, or hoped for, is contained in them? or three or four sentences of the Fathers, since whosoever is worthy the name of a Father, from Christ's time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture?
- 12 [Tertul. advers. Herno.] *I adore the fullness of the Scripture*, saith Tertullian against Hermogenes.
- 13 And again, [Tertul. de came Christi.] to Apelles an heretick of the like stamp, he saith: *I do not admit that which thou bringest in (or concludest) of thine own (head or store, de tuo) without Scripture*.

- 14 So Saint *Justin Martyr* before him: [*Justin. προτρεπτ. προς ελλην. οιον τε.*] *We must know by all means, saith he, that it is not lawful (or possible) to learn (anything) of God or of right piety, save only out of the Prophets, who teach us by divine inspiration.*
- 15 So Saint *Basil* after *Tertullian*: [*S.Basil. περι πιξεως. υπερηφανιας κατηγορια.*] *It is a manifest falling away from the Faith, and a fault of presumption, either to reject any of those things that are written, or to bring in (upon the head of them, επεισινγειν) any of those things that are not written.*
- 16 We omit to cite to the same effect *S.Cyril B. of Jerusalem*, in his 4 *Cataches*.
- 17 Saint *Hierome* against *Helvidius*, Saint *Augustine* in his third book against the letters of *Petilian*, and in very many other places of his works.
- 18 Also we forbear to descend to latter Fathers, because we will not weary the reader.
- 19 The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them? of curiosity, if we be not content with them?
- 20 Men talk much of εἰρεσιωνη, [*Εἰρεσιωνη συκα φερει, και πιονας αρτους, και μελι εν κοτυλη, και ελαιον, etc. An olive bow wrapped about with wool, whereupon did hang figs, and bread, and honey in a pot, and oil.*] how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of *Cornucopia*, that it had all things necessary for food in it; of *Panacca* the herb, that it was good for all diseases; of *Catholicon* the drug, that it is instead of all purges; of *Vulcan's* armour, that it was an armour of proof against all thrusts, and all blows, etc.
- 21 Well, that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture, for spiritual.
- 22 It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight.
- 23 It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine.
- 24 It is not a pot of *Manna*, or a cruse of oil, which were for memory only, or for a meal's meat or two, but as it were a shower of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oil vessels; whereby all our necessities may be provided for and our debts discharged.
- 25 In a word, it is a panary {*bread Pantry*} of wholesome food, against fenowed [*mouldy*] traditions; a physician's shop [*κοινων ιατρειον. S.Basil. in Psal.primum.*] (Saint *Basil* calleth it) of preservatives against poisoned heresies; a pandect {*a complete body*} of profitable laws against rebellious sprits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life.
- 26 And what marvel? the original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away.
- 27 Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night.

§ 6 [Translation necessary.]

- 1 But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknown tongue? as it is written, *Except I know the power of the voice, I shall be to him that speaketh, a Barbarian, and he that speaketh, shall be a Barbarian to me.* [*1Cor.14*]
- 2 The Apostle excepteth no tongue; not Hebrew the ancientest, not Greek the most copious, not Latin the finest.
- 3 Nature taught a natural man to confess, that all of us in those tongues which we do not understand, are plainly deaf; we may turn the deaf ear unto them.
- 4 The *Scythian* counted the *Athenian*, whom he did not understand, barbarous; [*Clem. Alex. 1° Strom.*] so the *Roman* did the *Syrian*, and the *Jew* (even *S.Hierome* himself called the Hebrew tongue barbarous, belike because it was strange to so many:)
- 5 [*S.Hieronym. Damaso.*] so the Emperor of *Constantinople* [*Michael. Theophili fil.*] calleth the *Latin* tongue, barbarous, though Pope *Nicolas* do storm at it:
- 6 [*2. Tom. Concil. ex edit. Petri Crab.*] so the *Jews* long before *Christ* called all other nations, *Lognazim*, which is little better than barbarous.
- 7 Therefore as one complaineth, that always in the Senate of Rome, [*Cicero 5° de finibus.*] there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readiness.
- 8 Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water, even as *Jacob* rolled away the stone from the mouth of the well, by which means the flocks of *Laban* were watered [*Gen.29:10*].
- 9 Indeed, without translation into the vulgar tongue, the unlearned are but like children at *Jacob's* well (which was deep) [*John 4:11*] without a bucket or something to draw with: or as that person mentioned by *Isaiah*, to whom when a sealed book was delivered, with this motion, *Read this, I pray thee*, he was fain {*compelled by circumstances*} to make this answer, *I cannot, for it is sealed.* [*Isa.29:11*]

§ 7 [The translation of the Old Testament out of the Hebrew into Greek.]

- 1 While God would be known only in *Jacob*, and have his Name great in *Israel*, and in none other place, while the dew lay on *Gideon's* fleece only, and all the earth besides was dry; [*See S.August.lib.12. contra Faust.c.32.*] then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same original in *Hebrew* was sufficient.
- 2 But when the fullness of time drew near, that the Sun of righteousness, the Son of God, should come into the world, whom God ordained to be a reconciliation through faith in his blood, not of the *Jew* only, but also of the *Greek*, yea, of all them that were scattered abroad; then, lo, it pleased the Lord to stir up the spirit of a *Greek* prince (*Greek* for descent and language), even of *Ptolomy Philadelph*, King of *Egypt*, to procure the translating of the Book of God out of *Hebrew* into *Greek*.
- 3 This is the translation of the *Seventy* interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint *John Baptist* did among the *Jews* by vocal.
- 4 For the *Grecians*, being desirous of learning, were not wont to suffer books of worth to lie moulding in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common.
- 5 Again, the *Greek* tongue was well known and made familiar to most inhabitants in *Asia*, by reason of the conquest that there the *Grecians* had made, as also by the colonies, which thither they had sent.
- 6 For the same causes also it was well understood in many places of *Europe*, yea, and of *Africa* too.
- 7 Therefore the word of God being set forth in *Greek*, becometh hereby like a candle set upon a candlestick, which giveth light to all that are in the house, or like a proclamation sounded forth in the market-place, which most men presently take knowledge of; and therefore that language was fittest to contain the Scriptures, both for the first preachers of the Gospel to appeal unto for witness, and for the learners also of those times to make search and trial by.
- 8 It is certain, that that translation was not so sound and so perfect, but that it needed in many places correction; and who had been so sufficient for this work as the Apostles or apostolic men?
- 9 Yet it seemed good to the Holy Ghost and to them to take that which they found (the same being for the greatest part true and sufficient) rather than by making a new, in that new world and green age of the Church, to expose themselves to many exceptions and cavillations as though they made a translation to serve their own turn, and therefore bearing witness to themselves, their witness not to be regarded.
- 10 This may be supposed to be some cause, why the translation of the *Seventy* was allowed to pass for current.
- 11 Notwithstanding, though it was commended generally, yet it did not fully content the learned, no, not of the *Jews*.
- 12 For not long after *Christ*, *Aquila* fell in hand with a new translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a sixth edition, the authors whereof were not known.
- 13 These with the *Seventy* made up the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*.
- 14 Howbeit the edition of the *Seventy* went away with the credit, and therefore not only was placed in the midst by *Origen*, (for the worth and excellency thereof above the rest, as *Epiphanius* gathereth) [*Epiphan. de mensur. et ponderibus.*] but also was used by the *Greek* fathers for the ground and foundation of their commentaries. [*See S.August. 2° de doctrin. Christian. c. 15° Novell. diatix, 146.*]
- 15 Yea, *Epiphanius* above-named doth attribute so much unto it, that he holdeth the authors thereof not only for interpreters, but also for prophets in some respect: and *Justinian* the Emperor, enjoining the *Jews* his subjects to use specially the translation of the *Seventy*, rendereth this reason thereof, because they

were, as it were, enlightened with prophetic grace. [προφητικῆς ὥσπερ χάριτος περιλαμβάσεως αὐτοὺς.]

- 16 Yet for all that, as the *Egyptians* are said of the Prophet [Isa.31:3] to be men and not God, and their horses flesh and not spirit: so it is evident, (and Saint *Hierome* [S.Hieron. de optimo genere interpret.] affirmeth as much) that the *Seventy* were interpreters, they were not prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the *Hebrew*, and to deliver the sense thereof according to the truth of the word, as the Spirit gave them utterance.
- 17 This may suffice touching the Greek translations of the Old Testament.

[§ 8 \[Translation out of Hebrew and Greek into Latin.\]](#)

- 1 There were also within a few hundred years after **CHRIST** translations many into the Latin tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many countries of the West, yea of the South, East, and North, spake or understood Latin, being made provinces to the *Romans*.
- 2 But now the Latin translations were too many to be all good, for they were infinite *Latini Interpretes nullo modo numerari possunt*, saith *S.Augustine*. [S.Augustin. de doct. Christ. lib. 2.cap.11.]
- 3 Again, they were not out of the *Hebrew* fountain (we speak of the *Latin* translations of the Old Testament) but out of the *Greek* stream, therefore the *Greek* being not altogether clear, the *Latin* derived from it must needs be muddy.
- 4 This moved *S.Hierome*, a most learned father, and the best linguist without controversy, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountains themselves; which he performed with that evidence of great learning, judgement, industry, and faithfulness, that he hath for ever bound the Church unto him, in a debt of special remembrance and thankfulness.

[§ 9 \[The translating of the Scripture into the vulgar tongues.\]](#)

- 1 Now though the Church were thus furnished with *Greek* and *Latin* translations, even before the faith of **CHRIST** was generally embraced in the Empire: [S.Hieronym. Marcell. Zosim.] (for the learned know that even in *S.Hierome*'s time the Consul of *Rome* and his wife were both *Ethnicks*, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the language which themselves understood, *Greek* and *Latin*, (as the good lepers [2King.7:9] were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoof and edifying of the unlearned which hungered and thirsted after righteousness, and had souls to be saved as well as they, they provided translations into the vulgar for their countrymen, insomuch that most nations under heaven did shortly after their conversion hear **CHRIST** speaking unto them in their mother tongue, not by the voice of their minister only, but also by the written word translated.
- 2 If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn.
- 3 First, *S.Hierome* [S.Hieron. præf. in 4. Evangel.] saith, *Multarum gentium linguis Scriptura ante translata, docet falsa esse quæ addita sunt*, etc., i.e. *The Scripture being translated before in the languages of many nations, doth shew that those things that were added (by Lucian or Hesychius) are false*.
- 4 The same *Hierome* elsewhere [S.Hieron. Sophronio.] affirmeth that he, the time was, had set forth the translation of the *Seventy*, *suæ linguæ hominibus*, i.e. for his countrymen of *Dalmatia*.
- 5 Which words not only *Erasmus* doth understand to purport, that *S.Hierome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, [Six. Sen. lib. 4. Alphon à Castro lib. 1. ca. 23.] and *Alphonsus à Castro*, (that we speak of no more) men not to be excepted against by them of *Rome*, do ingenuously confess as much.
- 6 So *S.Chrysostome*, [S.Chrysost. in Johan. cap. 1. hom. 1.] that lived in *S.Hierome*'s time, giveth evidence with him: *The doctrine of S.John* (saith he) *did not in such sort* (as the philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their (mother) tongue, and have learned to be (true) philosophers, he meaneth Christians*.
- 7 To this may be added *Theodorit*, [Theodor. 5. Therapeut.] as next unto him both for antiquity, and for learning.
- 8 His words be these, *Every country that is under the sun is full of these words* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sautomatians, and briefly into all the languages that any nation useth*. So he.
- 9 In like manner, [P.Diacon. li. 12. Isidor, in Chron. Goth. Sozom. li. 6. cap. 37.] *Ulpilas* is reported by *Paulus Diaconus* and *Isidor* (and before them by *Sozomen*) to have translated the Scriptures into the *Gothic* tongue:
- 10 *John* Bishop of *Seville* by *Vasseus*, to have turned them into *Arabic* about the year of our Lord 717: [Vaseus in Chron. Hispan.]
- 11 *Beda* by *Cisteriensis*, to have turned a great part of them into *Saxon*:
- 12 *Efnard* by *Trithemius*, to have abridged the French Psalter, as *Beda* had done the *Hebrew*, about the year 800:
- 13 King *Alured* by the said *Cisteriensis*, to have turned the Psalter into *Saxon*: [Polydor. Virg. 5 histor. Anglorum testatur idem de Aluredo nostro.]
- 14 *Methodius* by *Aventinus* [Aventin. lib. 4.] (printed at *Ingolstad*) [B. Rhenan. rerum German. lib.2.] to have turned the Scriptures into [Circa annum 900.] *Slavonian*:
- 15 *Valdo*, Bishop of *Frising*, by *Beatus Rhenanus*, to have caused about that time the Gospels to be translated into *Dutch* rhythm, yet extant in the library of *Corbinian*:
- 16 *Valdus*, by divers, to have turned them himself, or to have gotten them turned, into *French* about the year 1160:
- 17 *Charles*, the fifth of that name, surnamed *The wise*, to have caused them to be turned into *French*, about 200 years after *Valdus*'s time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. [Beroald.]
- 18 Much about that time, even in our King *Richard* the Second's days, *John Trevisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seen with divers, translated, as it is very probable, in that age.
- 19 So the *Syrian* translation of the New Testament is in most learned men's libraries, of *Widminstadius*'s setting forth; and the Psalter in *Arabic* is with many, of *Augustinus Nebiensis*'s setting forth.
- 20 So *Postel* affirmeth, that in his travel he saw the Gospels in the *Ethiopian* tongue; and *Ambrose Thesius* allegeth the Psalter of the *Indians*, which he testifieth to have been set forth by *Potken* in *Syrian* characters.
- 21 So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* [Thuan.] in *Polonie*, or by the Lord *Ungnadius* in the Emperor's dominion, but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation; no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say with the words of the Psalm, *As we have heard, so we have seen*. [Ps.48:8]

[§ 10 \[The unwillingness of our chief adversaries, that the Scriptures should be divulged in the mother tongue, etc.\]](#)

- 1 Now the Church of *Rome* would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: [ἄδωρον ἄδωρον κούκ ονησίμουν. Sophocles.] they must first get a licence in writing before they may use them, and to get that, they must approve themselves to their confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition.
- 2 Howbeit, it seemed too much to *Clement* the Eighth that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius* the Fourth. [See the observation (set forth by Clement's authority) upon the 4th rule of *Pius* the IV's making in the Index, lib. prohib. pag. 15. ver. 5.]
- 3 So much are they afraid of the light of Scripture, (*Lucifugæ Scripturarum*, as *Tertullian* speaketh) [Tertul. de resur. carnis.] that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own bishops and inquisitors.
- 4 Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them

to translate it into *English* against their wills.

- 5 This seemeth to argue a bad cause, or a bad conscience, or both.
- 6 Sure we are, that it is not he that hath good gold that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth [\[John 3:20\]](#) the light, but the malefactor, lest his deed should be reprov'd: neither is it the plain dealing merchant that is unwilling to have the weights or the meteyard brought in place, but he that useth deceit.
- 7 But we will let them alone for this fault, and return to translation.

[§ 11 \[The speeches and reasons, both of our brethren and of our adversaries, against this work.\]](#)

- 1 Many men's mouths have been open a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity of the employment.
- 2 Hath the Church been deceived, say they, all this while?
- 3 Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*Lacte gypsum malè miscetur*, saith *S.Ireneus*.) [\[S.Iren. 3. lib. cap. 19.\]](#)
- 4 We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended and to complain, yet that we had none.
- 5 Hath the nurse holden out the breast, and nothing but wind in it?
- 6 Hath the bread been delivered by the fathers of the Church, and the same proved to be *lapidosus*, as *Seneca* speaketh?
- 7 What is it to handle the word of God deceitfully, if this be not? Thus certain brethren.
- 8 Also the adversaries of *Judah* and *Jerusalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and the workmen, saying: *What do these weak Jews, etc.? will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall.* [\[Neh.4:3\]](#)
- 9 Was their translation good before? Why do they now mend it? Was it not good? Why then was it obtruded to [{forced upon}](#) the people? Yea, why did the Catholics (meaning Popish *Romanists*) always go in jeopardy, for refusing to go to hear it? Nay, if it must be translated into English, Catholics are fittest to do it. They have learning, and they know when a thing is well, they can *manum de tabulâ*.
- 10 We will answer them both briefly: and the former, being brethren, thus, with *S.Hierome*, *Damnamus veteres*? [\[S.Hieron. Apolog. advers. Ruffin.\]](#) *Minimè, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancient? In no case: but after the endeavours of them that were before us, we take the best pains we can in the house of God.*
- 11 As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty, to assay whether my talent in the knowledge of the tongues may be profitable in any measure to God's Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. Thus *S.Hierome* may be thought to speak.

[§ 12 \[A satisfaction to our brethren.\]](#)

- 1 And to the same effect say we, that we are so far off from condemning any of their labours that travailed before us in this kind, either in this land or beyond sea, either in King *Henry's* time, or King *Edward's* (if there were any translation, or correction of a translation in his time) or Queen *Elizabeth's* of ever-renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.
- 2 The Judgement of *Aristotle* is worthy and well known: *If Timotheus had not been, we had not had much sweet music; but if Phrynis (Timotheus's master) had not been, we had not had Timotheus.* [\[Arist. 2. metaphys. cap. 1.\]](#)
- 3 Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls.
- 4 Now what can be more available thereto than to deliver God's book unto God's people in a tongue which they understand?
- 5 Since of a hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolemy Philadelph* wrote to the Rabbins or masters of the Jews, as witnesseth *Epiphanius*: [\[S.Epiph. loco antè citato.\]](#) and as *S.Augustine* saith: *A man had rather be with his dog than with a stranger* (whose tongue is strange unto him.) [\[S.Augustin. lib. 19. de civil. Dei. c. 7.\]](#)
- 6 Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good, no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us.
- 7 The vintage of *Abiezer*, that strake the stroke: yet the gleanings of grapes of *Ephraim* was not to be despised. See *Judges 8, verse 2.*
- 8 *Joash* the king of *Israel* did not satisfy himself, till he had smitten the ground three times; [\[2.Kings 13:18,19\]](#) and yet he offended the Prophet for giving over then.
- 9 *Aquila*, of whom we spake before [\[§ 7:12\]](#), translated the Bible as carefully and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the Jews, to be called *κατα ακριβειαν*, that is, accurately done, as Saint *Hierome* witnesseth. [\[S.Hieron. in Ezech. cap. 3.\]](#)
- 10 How many books of profane learning have been gone over again and again, by the same translators, by others? Of one and the same book of *Aristotle's* Ethics, there are extant not so few as six or seven several translations.
- 11 Now, if this cost may be bestowed upon the gourd, which affordeth us a little shade, and which to-day flourisheth but to-morrow is cut down, what may we bestow, nay, what ought we not to bestow, upon the vine, the fruit whereof maketh glad the conscience of man, and the stem whereof abideth for ever?
- 12 And this is the Word of God, which we translate.
- 13 *What is the chaff to the wheat, saith the Lord?* [\[Jerem.23:28\]](#)
- 14 *Tanti vitrum, quanti verum margaritum* (saith *Tertullian*), [\[Tertul. ad Martyr.\]](#) *[Si tanti vilissimum, vitreum, quanti pretiosissimum Margaritum: Hieron. ad Salvin.]* if a toy of glass be of that reckoning with us, how ought we to value the true pearl?
- 15 Therefore let no man's eye be evil, because his Majesty's is good; neither let any be grieved that we have a Prince that seeketh the increase of the spiritual wealth of Israel, (let *Sanballats* and *Tobiahs* do so, which therefore do bear their just reproof but let us rather bless God from the ground of our heart, for working this religious care in him to have the translations of the Bible maturely considered of and examined.
- 16 For by this means it cometh to pass, that whatsoever is sound already (and all is sound for substance, in one or other of our editions, and the worst of ours far better than their authentic vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place.
- 17 And what can the King command to be done that will bring him more true honour than this? and wherein could they that have been set a work, approve their duty to the King, yea, their obedience to God, and love to his Saints, more, than by yielding their service, and all that is within them, for the furnishing of the work?
- 18 But besides all this, they were the principal motives of it, and therefore ought least to quarrel it: for the very historical truth is, that upon the importunate petitions of the Puritans, at his Majesty's coming to this crown, the conference at Hampton Court having been appointed for hearing their complaints, when by force of reason they were put from all other grounds, they had recourse at the last to this shift, that they could not with good conscience subscribe to the Communion book, since it maintained the Bible as it was there translated, which was, as they said, a most corrupted translation.
- 19 And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee. Thus much to satisfy our scrupulous brethren.

[§ 13 \[An answer to the imputations of our adversaries.\]](#)

- 1 Now to the latter we answer, that we do not deny, nay, we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the Word of God, nay, is the Word of God.
- 2 As the King's Speech which he uttered in Parliament, being translated into *French*, *Dutch*, *Italian*, and *Latin*, is still the King's Speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, everywhere.

- 3 For it is confessed, that things are to take their denomination of the greater part; and a natural man could say, *Verum ubi multa nitent in carmine, non ego paucis offendor maculis*, etc. [[Horace.](#)] A man may be counted a virtuous man though he have made many slips in his life, (else there were none virtuous, for *in many things we offend all* [[James 3:2](#)]) also a comely man and lovely, though he have some warts upon his hand, yea, not only freckles upon his face, but also scars.
- 4 No cause therefore why the Word translated should be denied to be the Word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it.
- 5 For whatever was perfect under the sun, where Apostles or apostolic men, that is, men endued with an extraordinary measure of God's Spirit, and privileged with the privilege of infallibility, had not their hand?
- 6 The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would enable, it did express.
- 7 Judge by an example or two.
- 8 *Plutarch* writeth, [[Plutarch. in Camillo.](#)] that after that *Rome* had been burnt by the *Gauls*, they fell soon to build it again: but doing it in haste, they did not cast the streets, nor proportion the house in such comely fashion as had been most sightly and convenient; was *Catiline* therefore an honest man, or a good patriot, that sought to bring it to a combustion? or *Nero* a good prince, that did indeed set it on fire?
- 9 So, by the story of *Ezra* and the prophecy of *Haggai* it may be gathered that the Temple built by *Zerubbabel* after the return from *Babylon* was by no means to be compared to the former built by *Solomon* (for they that remembered the former wept [[Ezra 3:12](#)] when they considered the latter:) notwithstanding, might this latter either have been abhorred and forsaken by the *Jews*, or profaned by the *Greeks*?
- 10 The like we are to think of translations.
- 11 The translation of the *Seventy* dissenteth from the original in many places, neither doth it come near it for perspicuity, gravity, majesty; yet which of the Apostles did condemn it?
- 12 Condemn it? Nay, they used it, (as it is apparent, and as Saint *Hierome* and the most learned men to confess) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had been unworthy the appellation and name of the Word of God.
- 13 And whereas they urge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meet with, for that heretics, forsooth, were the authors of the translations, (heretics they call us by the same right that they call themselves Catholics, both being wrong) we marvel what divinity taught them so.
- 14 We are sure *Tertullian* [[Tertul. de præscript. contra hæreses.](#)] was of another mind: *Expersonis probamus fidem, an ex fide personas?* Do we try men's faith by their persons? we should try their persons by their faith.
- 15 Also *S. Augustine* was of another mind: for he, lighting upon certain rules made by *Tychonius*, a *Donatist*, for the better understanding of the Word, was not ashamed to make use of them, yea, to insert them into his own book, with giving commendation to them so far forth as they were worthy to be commended, as is to be seen in *S. Augustine's* third book *De Doctrinâ Christianâ*. [[S. August. 3. de doct. Christ. cap. 30.](#)]
- 16 To be short, *Origen*, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading under foot, (much more from burning) the translation of *Aquila*, a proselyte, that is, one that had turned Jew, of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretics, that they joined them together with the *Hebrew* original, and the translation of the *Seventy* (as hath been before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all.
- 17 But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

\$ 14 {A third cavil.}

- 1 Yet before we end, we must answer a third cavil {a false or mocking argument} and objection of theirs against us, for altering and amending our translations so oft; wherein truly they deal hardly, and strangely with us.
- 2 For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause?
- 3 Saint *Augustine* [[S. Aug. Epist. 9.](#)] was not afraid to exhort *S. Hierome* to a *Palinodia* or recantation; the same *S. Augustine* [[S. Aug. lib. Retractat. Video interdum vitia mea. S. Aug. Epist. 8.](#)] was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities.
- 4 If we will be sons of the Truth we must consider that it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way a hindrance to it. This to the cause.
- 5 Then to the persons we say, that of all men they ought to be most silent in this case.
- 6 For what varieties have they, and what alterations have they made, not only of their service books, portesses, and breviaries, but also of their *Latin* translation?
- 7 The service book supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in special use and request: but Pope *Adrian*, calling a Council with the aid of *Charles* the Emperor, abolished it, yea, burnt it, and commanded the service book of Saint *Gregory* universally to be used. [[Durand. lib. 5. cap. 2.](#)]
- 8 Well, *Officium Gregorianum* gets by this means to be in credit, but doth it continue without change or altering? No, the very *Roman* service was of two fashions, the new fashion and the old, (the one used in one Church, the other in another) as is to be seen in *Pamelius*, a Romanist, his preface, before *Micrologus*.
- 9 The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1277 Pope *Nicolas* the Third removed out of the churches of *Rome* the more ancient books (of service) and brought into use the missals of the Friars Minorites, and commanded them to be observed there; insomuch that about a hundred years after, when the above-named *Radulphus* happened to be at *Rome*, he found all the books to be new, (of the new stamp.)
- 10 Neither was there this chopping and changing in the more ancient times only, but also of late: *Pius Quintus* himself confesseth, that every bishopric almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other breviaries, though never so ancient, and privileged and published by bishops in their dioceses, and to establish and ratify that only which was of his own setting forth, in the year 1568.
- 11 Now, when the father of their Church, who gladly would heal the sore of the daughter of his people softly and slightly, and make the best of it, findeth so great fault with them for their odds and jarring, we hope the children have no great cause to vaunt of their uniformity.
- 12 But the difference that appeareth between our translations, and our often correcting of them, is the thing that we are specially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw stones at us: *O tandem maior parcas insane minori*; [[Horat.](#)] they that are less sound themselves ought not to object infirmities to others.
- 13 If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives* found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made, they would answer peradventure, that we produced their enemies for witnesses against them; albeit they were in no other sort enemies than as *S. Paul* was to the *Galatians*, [[Galat. 4:16](#)] for telling them the truth: and it were to be wished that they had dared to tell it them plainlier and oftener.
- 14 But what will they say to this, that Pope *Leo* the Tenth allowed *Erasmus's* translation of the New Testament, so much different from the vulgar, [[Sixtus Senens.](#)] by his apostolic letter and bull? that the same *Leo* exhorted *Pagnine* to translate the whole Bible, and bare whatsoever charges was necessary for the work?
- 15 Surely, as the Apostle reasoneth to the *Hebrews*, [[Heb. 7:11, & 8:7](#)] that if the former Law and Testament had been sufficient, there had been no need of the latter: so we may say, that if the old vulgar had been at all points allowable, to small purpose had labour and charges been undergone about framing of a new.
- 16 If they say, it was one Pope's private opinion, and that he consulted only himself; then we are able to go further with them, and to aver, that more of their chief men of all sorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own inquisitors, *Hieronimus ab Oleastro*, and their own bishop *Isodorus Clarius*, and their own cardinal *Thomas à Vio Caietan*, do either make new translations themselves, or follow new ones of other men's making, or note the vulgar interpreter for halting, none of them fear to dissent from him, nor yet to except against him.
- 17 And call they this an uniform tenor of text and judgement about the text, so many of their worthies disclaiming the now received conceit?
- 18 Nay, we will yet come nearer the quick: doth not their *Paris* edition differ from the *Lovaine*, and *Hentenius's* from them both, and yet all of them allowed by authority?
- 19 Nay, doth not *Sixtus Quintus* [[Sixtus V. præfat. fixa Bibliis.](#)] confess that certain Catholics (he meaneth certain of his own side) were in such a humour of translating the Scriptures into *Latin*, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.?

- 20 Nay, further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his cardinals, that the *Latin* edition of the Old and New Testament, which the Council of *Trent* would have to be authentic, is the same without controversy which he then set forth, being diligently corrected and printed in the printing-house of *Vatican*? Thus *Sixtus* in his preface before his Bible.
- 21 And yet *Clement* the Eighth his immediate successor, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and material) and yet this must be authentic by all means.
- 22 What is to have the faith of our glorious Lord **JESUS CHRIST**, with Yea and Nay, if this be not?
- 23 Again, what is sweet harmony and consent, if this be?
- 24 Therefore, as *Demaratus* of *Corinth* advised a great king, before he talked of the dissensions among the *Grecians*, to compose his domestic broils, (for at that time his queen and his son and heir were at deadly feud with him) so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no show of equity challenge us for changing and correcting.

§ 15 [The purpose of the translators, with their number, furniture, care, etc.]

- 1 But it is high time to leave them, and to shew in brief what we proposed to ourselves, and what course we held, in this our perusal and survey of the Bible.
- 2 Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk:) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.
- 3 To that purpose there were many chosen that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.
- 4 Again, they came, or were thought to come, to the work, not *exercendi causâ* (as one saith), but *exercitâti*, that is, learned, not to learn: for the chief overseer and ἐργοδιωκτης under his Majesty, to whom not only we, but also our whole Church was much bound, knew by his wisdom which thing also *Nasianzen* [*Nazianzen. εις ρν. επισκ. παρout. Idem in Apologet.*] taught so long ago, that it is a preposterous order to teach first and to learn after, yea, that to ἐν πτω κεραμειαν μαθανειν, to learn and practise together, is neither commendable for the workman, nor safe for the work.
- 5 Therefore such were thought upon, as could say modestly with Saint *Hierome*, *Et Hebræum Sermonem exparte didicimus, et in Latino Penè ab ipsis incunabulis, etc. detriti sumus. Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.*
- 6 *S. Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excel, because he translated not the Old Testament out of *Greek*, but out of *Hebrew*.
- 7 And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand.
- 8 They trusted in him that hath the key of *David*, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that *S. Augustine* [*S. Aug. lib. 11. Confess. cap. 2.*] did: *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.*
- 9 In this confidence and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.
- 10 If you ask what they had before them, truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New.
- 11 These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold.
- 12 Saint *Augustine* [*S. August. 3. de doct. c. 3. etc.*] calleth them precedent, or original, tongues; Saint *Hierome*, fountains. [*S. Hieron. ad Suniam et Fretel.*]
- 13 The same Saint *Hierome* [*S. Hieron. ad Lucinium, Dist. 9. ut veterum.*] affirmeth, and *Gratian* hath not spared to put it into his decree, That as the credit of the old books (he meaneth of the Old Testament) is to be tried by the *Hebrew* volumes, so of the New by the *Greek* tongue, he meaneth by the original *Greek*.
- 14 If truth be to be tried by these tongues, then whence should a translation be made, but out of them?
- 15 These tongues, therefore, (the Scriptures, we say, in those tongues,) we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles.
- 16 Neither did we run over the work with that posting haste that the *Septuagint* did; if that be true which is reported of them that they finished it in 72 days; [*Joseph. Antiq. lib. 12.*] neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*, [*S. Hieron. ad Pammac. pro libr. advers. Jovinian.*] if that be true which himself reporteth, that he could no sooner write anything, but presently it was caught from him, and published, and he could not have leave to mend it:
- 17 neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps, as it is written of *Origen*, that he was the first, [*πρωτοπειροι*] in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvel if he overshot himself many times.
- 18 None of these things: the work hath not been huddled up in 72 days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more: [*φιλει γαρ σκνειν πραγμ ανηρ πρασσων μεγα. Sophoc. in Elect.*] matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness.
- 19 Neither did we think much to consult the translators or commentators, *Chaldee, Hebrew, Syrian, Greek, or Latin*, no, nor the *Spanish, French, Italian, or Dutch*;
- 20 neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered:
- 21 but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

§ 16 [Reasons moving us to set diversity of senses in the margin, where there is great probability for each.]

- 1 Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty should somewhat be shaken.
- 2 But we hold their judgement not to be so sound in this point.
- 3 For though *whatsoever things are necessary are manifest*, as *S. Chrysostome* saith, [*παντα τα αναγκαια δηλα. S. Chrysost. in 2. Thess. cap. 2.*] and as *S. Augustine*, in those things that are plainly set down in the Scriptures, all such matters are found that concern Faith, Hope, and Charity; [*S. Aug. 2. de doct. Christ. cap. 9.*]
- 4 yet for all that it cannot be dissembled {disguised}, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to seek in many things ourselves,
- 5 it hath pleased God in His divine providence here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it hath been vouched that the Scriptures are plain) but in matters of less moment, that fearfulness would better beseeem {be suitable to} us than confidence, and if we will resolve, to revolve upon modesty with *S. Augustine*, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*: [*S. August. li. 8. de Genes. ad liter. cap. 5.*] it is better to make doubt of those things which are secret, than to strive about those things that are uncertain.
- 6 There be many words in the Scriptures [*απαξ λεγομενα.*] which be never found there but once, (having neither brother nor neighbour, as the *Hebrews* speak) so that we cannot be holpen by conference of places.
- 7 Again, there be many rare names of certain birds, beasts, and precious stones, etc., concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*.
- 8 Now in such a case, doth not a margin do well to admonish the reader to seek further, and not to conclude or dogmatize upon this or that peremptorily?
- 9 For as it is a fault of incredulity, to doubt of those things that are evident, so to determine of such things as the Spirit of God hath left (even in the judgement of the judicious) questionable, can be no less than presumption.
- 10 Therefore as *S. Augustine* saith, [*S. Aug. 2. de doct. Christian. cap. 14.*] that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessary, as we are persuaded.
- 11 We know that *Sixtus Quintus* [*Sixtus V. præf. Bibliæ.*] expressly forbiddeth that any variety of readings of their vulgar edition should be put in the margin,

(which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own side his favourers for this conceit.

- 12 They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other.
- 13 If they were sure that their high priest had all laws shut up in his breast, as *Paul* the Second bragged, [*Plat. in Paulo secundo.*] and that he were as free from error by special privilege as the dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision.
- 14 But the eyes of the world are now open, God be thanked, and have been a great while: [*ομοιοπαθης. πρωτος γ οι χρως εστι.*] they find that he is subject to the same affections and infirmities that others be, that his skin is penetrable; and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

[§ 17. \[Reasons inducing us not to stand curiously upon an identity of phrasing.\]](#)

- 1 Another thing we think good to admonish thee of, gentle reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe that some learned men somewhere have been as exact as they could that way.
- 2 Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places [*πολυσημα.*] (for there be some words that be not of the same sense everywhere) we were especially careful, and made a conscience, according to our duty.
- 3 But that we should express the same notion in the same particular word; as, for example, if we translate the *Hebrewor Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*; if one where *joy*, never *gladness*, etc.;
- 4 thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist than bring profit to the godly reader.
- 5 For is the kingdom of God become words or syllables?
- 6 Why should we be in bondage to them, if we may be free? use one precisely when we may use another no less fit as commodiously?
- 7 A godly father in the primitive time shewed himself greatly moved that one of newfangledness called *κραββατον σκιμπος*, [*A bed. Niceph. Calist. lib. 8. cap. 42.*] though the difference be little or none; and another reporteth [*S. Hieron. in 4. Jonæ. See S. Aug. epist. 10.*] that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*.
- 8 Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings.
- 9 We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words.
- 10 For as it is written of a certain great philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always, and to others of like quality, Get ye hence, be banished for ever, we might be taxed peradventure with *S. James's* words, namely, *To be partial in ourselves, and judges of evil thoughts.* [*λεπτολογια. αδολεσχια. το σπουδαζειν επι ονομασι. See Euseb. προπαρασκευη. li. 12. ex Platon.*]
- 11 Add hereunto, that niceness in words was always counted the next step to trifling, and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore He using divers words in His holy writ, and indifferently for one thing in nature, we, if we will not be superstitious, may use the same liberty in our English versions out of *Hebrewand Greek*, for that copy or store that he hath given us.
- 12 Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put *washing* for *Baptism*, and *Congregation* instead of *Church*:
- 13 as also on the other side we have shunned the obscurity of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Præpuce*, *Pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood.
- 14 But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.

[§ 18. {Conclusion.}](#)

- 1 Many other things we might give thee warning of, gentle reader, if we had not exceeded the measure of a Preface already.
- 2 It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think.
- 3 He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand His Word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end.
- 4 Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, with the Philistines, [*Gen.26:15*] neither prefer broken pits before them, with the wicked Jews. [*Jer.2:13*]
- 5 Others have laboured, and you may enter into their labours.
- 6 O receive not so great things in vain; O despise not so great salvation!
- 7 Be not like swine to tread under foot so precious things, [*Matt.8:34*] neither yet like dogs to tear and abuse holy things.
- 8 Say not to our Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* [*Heb.12:16*] sell your birthright for a mess of pottage.
- 9 If light be come into the world, love not darkness more than light; if food, if clothing, be offered, go not naked, starve not yourselves.
- 10 Remember the advice of *Nazianzene*, [*Nazianz. περι αγ. βαπτ. δεινον πανηγυριν παρελθειν και τηνικαυτα πραγματειαν επιζητειν.*] *It is a grievous thing* (or dangerous) *to neglect a great fair, and to seek to make markets afterwards.*
- 11 also the encouragement of *S. Chrysostome*, [*S. Chrysost. in epist. ad Rom. Cap. 14. orat. 26. in ηθικ. αμηχανον σφοδρα αμηχανον.*] *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected.*
- 12 Lastly, the admonition and menacing of *S. Augustine*, [*S. August. ad artic. sibi falso object. Artic. 16.*] *They that despise God's will inviting them, shall feel God's will taking vengeance of them.*
- 13 It is a fearful thing to fall into the hands of the living God; [*Heb.10:31*] but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when He setteth His Word before us, to read it; when He stretcheth out His hand and calleth, to answer, Here am I; here we are to do thy will, O God.
- 14 The Lord work a care and conscience in us to know Him and serve Him, that we may be acknowledged of Him at the appearing of our Lord **JESUS CHRIST**, to whom with the Holy Ghost, be all praise and thanksgiving. Amen.

§ Editor's Notes: The original marginal notes are included in [\[blue brackets\]](#) within the body of the text. Some supplemental notes, defining uncommon words, are included in [\[green braces\]](#) within the text. The text, not counting the green additions, is Public Domain, and may be freely used to the glory of God. Section ([§](#)) and verse numbers have been added for ease of reference and navigation. A clickable link index has been added. In the text, clicking on a section number returns you to the index. **Note:** If these two words; 1. **Greek**, 2. Γρῆκ, look the same: You need to be sure you have the "Symbol" font on your system (symbol.ttf or symbol.fon or possibly symbole font.) The Windows, Mac, and Adobe "Symbol" font are the same as far as the Greek part of the font. Most of the letters are the same as their english equivalents. C is greek Chi. F is greek Phi. Q is greek Theta. W is greek Omega. Y is greek Psi. Upper-case V is lower case greek final s.

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[Return to Preface Index](#)

[Home](#)

Christians United for the Preservation of the Word of God

By: [Ronnie Hesters](#)

[Click here to get to "The Trojan Horse"](#)

America's origins were seeded in the great Protestant Reformation. The spark that would eventually produce the universal cry for freedom was John Wycliffe, who had access to the Word of God. His goal was that the Scriptures might become the common property of all men, which ultimately produced our blessed nation, "A government of the people, by the people and for the people." His gift to the world was an English Bible.

Christopher Columbus, at least in the beginning, was not inspired or motivated by greed or gold.

It was the Lord who put it into my mind—I could feel his hand upon me—the fact that it would be possible to sail from here to the Indies...

All who heard of my project rejected it with laughter, ridiculing me... There is no question that the inspiration was from the Holy Spirit, because he comforted me with raise of marvelous illumination from the Holy Scriptures... For the execution of the journey to the Indies, I did not make use of intelligence, mathematics, or maps. It was simply the fulfillment of what Isaiah had prophesied...

No one should fear to undertake a task in the name of our Savior, if it is just and if the intention is purely for his service... The fact that the gospel must first be preached to so many lands in such a short time—this is what convinces me.

America's Providential History, p. 45

Our nation, in the beginning recognized and declared that God's written word was inseparable from our national heritage.

Our laws and our institutions must necessarily be based upon and embody the teachings (scripture) of The Redeemer of mankind. It is impossible that it should be otherwise; and is to this sense and to this extent our civilization and our institutions are emphatically Christian... This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation... we find everywhere a clear recognition of the same truth... These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that is a Christian nation.

Supreme Court Decision, 1892

Church of the Holy Trinity vs United States

It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God and to recognize the sublime truth announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord.

All the good from the Saviour of the world is communicated through this Book; but for the Book we would not know right from wrong. All the things desirable to man are contained in it.

Abraham Lincoln

The first and almost the only book deserving of universal attention is the Bible.

John Quincy Adams

...the Bible...is the one supreme source of revelation of the meaning of life, the nature of God and the spiritual nature and need of men. It is the only guide of life which really leads the spirit in the way of peace and salvation.

Woodrow Wilson

The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country.

Calvin Coolidge

The moral principles and precepts contained in the Scriptures ought to form the basis of all our civil constitutions and laws. All the miseries and evils which men suffer from vice, crime, ambition, injustice, oppression, slavery, and war, proceed from their despising or neglecting the precepts contained in the Bible.

Noah Webster

How can our great nation ever be brought back to its historical Christian roots when the church has failed to preserve the integrity of our greatest national heritage, **the Bible**.

This free e-book, The Trojan Horse, is our collective effort to reclaim and reestablish the foundation of all that we as Americans hold dear to our hearts:

our liberty, our freedom, our prosperity, and our national security.

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[The Book: The Trojan Horse](#)

The following transcript is one of Ronald Reagan's famous radio addresses. In this address (which aired September 6, 1977), Ronald Reagan, the great orator, eloquently gives his thoughts on the "Good News Bible" (also called the Good News for Modern Man and Today's English Version) in comparison to the Authorized Version or the King James Bible. *emphasis added*

What would you say if someone decided Shakespeare's plays, Charles Dicken's novels, or the music of Beethoven could be rewritten & improved?

I'll be right back. . .

Writing in the journal "The Alternative", Richard Hanser, author of *The Law & the Prophets* and *Jesus: What Manner of Man Is This?*, has called attention to something that is more than a little mind boggling. It is my understanding that the Bible (both the Old & New Testaments) has been the best selling book in the entire history of printing.

Now another attempt has been made to improve it. I say another because there have been several fairly recent efforts to *quote* "make the Bible more readable & understandable" *unquote*. But as Mr. Hanser so eloquently says, "For more than 3 1/2 centuries, its language and its images, have penetrated more deeply into the general culture of the English speaking world, and been more dearly treasured, than anything else ever put on paper." He then quotes the irreverent H. L. Mencken, who spoke of it as purely a literary work and said it was, "probably the most beautiful piece of writing in any language."

They were, of course, speaking of *The Authorized Version*, the one that came into being when the England of King James was scoured for translators & scholars. It was a time when the English language had reached it's peak of richness & beauty.

Now we are to have *The Good News Bible* which will be in, "the natural English of everyday adult conversation." I'm sure the scholars and clergymen supervised by the *American Bible Society* were sincerely imbued with the thought that they were taking religion to the people with their *Good News Bible*, **but I can't help feeling we should instead be taking the people to religion and lifting them with the beauty of language that has outlived the centuries.**

Mr. Hanser has quoted from both the *St. James Version* & the *Good News Bible* some well known passages for us to compare. A few thousand years ago Job said "How forcible are right words!" [Job 6:25] The new translators have him saying "Honest words are convincing." That's only for openers. There is the passage [Eccl. 1:18], "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow". Is it really an improvement to say instead, "The wiser you are, the more worries you have; the more you know the more it hurts."

In the New Testament, in Mathew, we read "The voice of the one crying in the wilderness. Prepare ye the way." [Matthew 3:3] The Good News version translates that, "Someone is shouting in the desert. Get the road ready." It sounds like a straw boss announcing lunch hour is over.

The hauntingly beautiful 23rd Psalm is the same in both versions, for a few words, "The Lord is my shepherd" but instead of continuing "I shall not want" we are supposed to say "I have everything I need."

The Christmas story has undergone some modernizing but one can hardly call it improved. The wondrous words "Fear not: for, behold, I bring you good tidings of great joy" has become, "Don't be afraid! I am here with good news for you."

The sponsors of the Good News version boast that their Bible is as readable as the daily paper – and so it is. **But do readers of the daily news find themselves moved to wonder, "at the gracious words which proceeded out of his mouth"?** Mr. Hanser suggests that sadly the "tinkering & general horsing around with the sacred texts will no doubt continue" as pious drudges try to get it right. **"It will not dawn on them that it has already been gotten right."**

This is Ronald Reagan. Thanks for listening.

— aired September 6, 1977

“ Indeed, it is an incontrovertible fact that all the complex and horrendous questions confronting us at home and worldwide have their answer in that single book. ”

— Ronald Reagan
The King James Bible, *Newsweek*, Dec. 27, 1982 p.46

MORE INFO ON THE NEW VERSIONS
More Info on the Good News Bible Babel
Table documenting over 300 verses changed in the new versions.
Table documenting complete verses removed in the new versions.
Table documenting 15 major Bible words removed in the new versions.
The New International PERVersion
The New King James Bible: Counterfeit.

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navigation

■ Main page

■ Contents

■ Featured content

■ Current events

■ Random article

search

Go

Search

interaction

■ About Wikipedia

■ Community portal

■ Recent changes

■ Contact Wikipedia

■ Donate to Wikipedia

■ Help

toolbox

■ What links here

■ Related changes

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Rudolf Kittel

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Rudolf Kittel (28 March 1853, [Eningen](#), [Württemberg](#) - 20 October 1929, [Leipzig](#)) was a [German Old Testament](#) scholar.

Kittel studied at [Tübingen University](#). He became Professor of Old Testament at [Breslau](#) and [Leipzig](#). He produced commentaries and histories of the [Israelites](#) and the Near East, but his most enduring work was his critical edition of the Hebrew scriptures, *[Biblia Hebraica](#)*, which has remained a standard text.

Literary works

- Geschichte der Hebräer*, 2 volumes, 1888-1892.
- Biblia Hebraica (BHK)*, 1909. ([Hebrew Bible](#))
- Die Alttestamentliche Wissenschaft in ihren wichtigsten Ergebnissen mit Berücksichtigung des Religionsunterrichts*, 1910.
- Die Alttestamentliche Wissenschaft in ihren wichtigsten Ergebnissen dargestellt*, 1917.
- Die Religion des Volkes Israel*, 1921.
- Geschichte des Volkes Israel*, 1923.
- Gestalten und Gedanken in Israel*, 1925.

Rudolf Kittel edited and changed the Hebrew Old Testament text. It is now printed and edited as "Biblia Hebraica Stuttgartensia", in Stuttgart Germany. Secular Scholars admit that Rudolf Kittel was "liberal" and anti-Semitic.

His son [Gerhard Kittel](#) was tried and imprisoned for war crimes as Hitler's Nazi propaganda minister.

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THE RULES FOR TRANSLATING

The King was for appointing fifty-four learned men to this great and good work; but the number actually employed upon it, in the first instance, was forty-seven. Order was also taken, that the bishops, in their several dioceses, should find what men of learning there were, who might be able to assist; and the bishops were to write to them, earnestly charging them, at the king's desire, to send in their suggestions and critical observations, that so, as his Majesty remarks, "our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Seventeen of the translators were to work at Westminster, fifteen at Cambridge, and as many at Oxford. Those who met at each place were divided into two companies; so that there were, in all, six distinct companies of translators. They received a set of rules for their direction.

1. The first instructed them to make the "Bishop's Bible," so called, the basis of their work, altering it no further than fidelity to the originals required...
2. The second rule requires that the mode then used of spelling the proper names should be retained as far as might be.
3. The third rule requires "the old ecclesiastical words to be kept," such as "church" instead of "congregation."
4. The fourth rule prescribes, that where a word has different meanings, that is to be preferred which has the general sanction of the most ancient Fathers, regard being had to "the propriety of the place, and the analogy of faith."
5. The fifth rule directs that the divisions into chapters be altered as little as may be.
6. The sixth rule, agreeably to Dr. Reynolds's wise suggestion at Hampton Court, prohibits all notes or comments, thus obliging the translators to make their version intelligible without those dangerous helps.
7. The seventh rule provides for marginal references to parallel or explanatory passages.
8. The eighth rule enjoins that each man in each company shall separately examine the same chapter or chapters, and put the translation into the best shape he can. The whole company must then come together, and compare what they have done, and agree on what shall stand. Thus in each company, according to the number of members, there would be from seven to ten distinct and carefully labored revisions, the whole to be compared, and digested into one copy of the portion of the Bible assigned to each particular company.
9. The ninth rule directs, that as fast as any company shall, in this manner, complete any one of the sacred books, it is to be sent to each of the other companies, to be critically reviewed by them all.
10. The tenth rule prescribes, that if any company, upon reviewing a book so sent to them, find any thing doubtful or unsatisfactory, they are to note the places, and their reasons for objecting thereto, and send it back to the company from whence it came. If that company should not concur in the suggestions thus made, the matter was to be finally arranged at a general meeting of the chief persons of all the companies at the end of the work. Thus every part of the Bible would be fully considered, first, separately, by each member of the company to which it was originally assigned; secondly, by that whole company in concert; thirdly, by the other five companies severally; and fourthly, by the general committee of revision. By this judicious plan, each part must have been closely scrutinized at least fourteen times.
11. The eleventh rule provides, that in case of any special difficulty or obscurity, letters shall be issued by authority to any learned man in the land, calling for his judgment thereon.
12. The twelfth rule requires every bishop to notify the clergy of his diocese as to the work in hand, and to "move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send his particular observations" to some one of the companies.
13. The thirteenth rule appoints the directors of the different companies.
14. The fourteenth rule names five other translations to be used, "when they agree better with the text than the Bishop's Bible." These are Tyndale's; Matthew's, which is by Tyndale and John Rogers; Coverdale's; Whitchurch's, which is "Cranmer's," or the "Great Bible," and was printed by Whitchurch; and the Geneva Bible. The object of this regulation was to avoid, as far as possible, the suspicious stamp of novelty. To the careful observance of these injunctions, which, with the exception of the first five, are highly judicious, is to be ascribed much of the excellence of the completed translation.

To these rules, Which were delivered to the Translators, there appears to have been added another, providing that, besides the directors of the six companies, "three or four of the most ancient and grave divines in either of the Universities, not employed in translating be designated by the Vice-Chancellors and Heads of Colleges, to be overseers of the Translation, as well Hebrew as Greek, for the better observation of the fourth rule."

The learned Selden says, that when the Translators met to compare what they had done, each of them held in his hand a Bible in some language. If any thing struck any one as requiring alteration, he spoke; otherwise the reading went on. The final revision was made, not by six men, as the tenth of the above rules would seem to indicate, but by twelve. At least, such was the statement made in the Synod of Dort in--1618, by Dr. Samuel Weir, who was one of the most active of the Translators. It seems to have been carried through the press by Dr. Miles Smith and Bishop Bilson, aided perhaps by Archbishop Bancroft and other prelates. All the expense of making and printing the translation was defrayed by Robert Barker, "Printer to the King's most excellent Majesty." The copyright thus cost him three thousand five hundred pounds; and his heirs and assigns retained their privilege down to the year 1709...Popery, apparently believing that Ignorance is the mother of devotion, and especially ignorance of the Word of God, would fain have supplanted it by priestly inventions and monkish corruptions...

The printing of the English Bible has proved to be by far the mightiest barrier ever reared to repel the advance of Popery, and to damage all the resources of the Papacy. Originally intended for the five or six millions who dwelt within the narrow limits of the British Islands, it at once formed and fixed their language, till then unsettled; and has since gone with that language to the isles and shores of every sea. And now, during the lapse of almost two and a half centuries, it has gladdened the hearts, and still gladdens the hearts of millions upon millions, not only in Great Britain, but throughout North America and the Indies, in portions of Africa, and in Australia. At the present day, the English is probably the vernacular tongue of more millions than of any other one language under heaven; and the English Bible has brought and still brings home the knowledge of God's revealed truth to a myriad more of minds than ever received it through the original tongues. The Translators little foresaw the vast results and immeasurable influence of what they had thus done, both for time and for eternity. Venerated men! *their very names are now hardly known to more than a few persons*; yet, in the providence of God, the fruits of their labors have spread to far distant climes; have laid broad and deep the foundations of mighty empires; have afforded to multitudes strength to endure adversity, and grace to resist the temptations of prosperity; and only the revelations of the judgment-day can disclose how many millions and millions, through the instrumentality of their labors, have been made wise unto salvation. *Report of the Committee on Versions, made to the Board of Managers of the American Bible Society, and adopted May 1st, 1851.

Surely it is time, that the names of these venerated men were rescued from such unjust oblivion; and that at least some considerable part of those who have received such incalculable benefits at their hands, should know to whom they are so deeply indebted. The sensation of gratitude is one of pleasure; and it is hoped that this little book may serve to awaken it in many a bosom, both toward the men who wrought so good a work, "and made all coming ages their own," and toward Him who gave them their skill, and the opportunity to exert it in thus widely diffusing his saving truth.

Back to,
["Who were the
King James Version translators?"](#)

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The words of God preserved in Spanish

Readers have long known of problems in the Spanish Bible. The beloved Reina-Valera was based on the Textus Receptus (TR) used by the early church but Valera himself said corrections were still needed. Revisions including the RV 1909 and 1960 were supposed to fix the problems, but instead added liberal readings changing God's words.

After years of work, the Reina-Valera Gómez (RVG) Bible is finally available. A true, "Textus Receptus" Bible, the RVG has been proofread and refined by Spanish-speaking Christians in 13 countries. This revision of the RV 1909 is the first Spanish Bible that is not the product of a small committee.

Dr. Rex Cobb, of Baptist Bible Translators Institute, compared the RVG with other common Spanish Bibles to see how many times they departed from the traditional text (the TR). Here are the results:

- *The 1569 departed from the TR 75 times
- *The 1602 departed from the TR 57 times.
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[Read more about the differences.](#)

Features include:

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It is exciting that Brother Gómez spent several years cleaning up the text, in conjunction with other Bible-believers in 13 countries. In this way many Christians were able to read and re-read the RVG and show him anything that still needed to be corrected to match God's preserved

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David W. Daniels
Research Consultant

For more information about the Reina-Valera-Gomez, God's preserved words in Spanish:

- [Spanish Bible Comparison Chart](#)
- [12 Reasons Why Support for the RVG Bible Continues to Grow Despite the Complaints of Calvin George](#)
- [Why I Support the Reina Valera Gomez Bible, by Dr. Phil Stringer](#)

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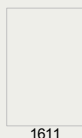
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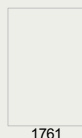
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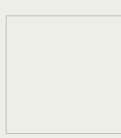
"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5,6)



1611



1761



1863



1921

Introduction

"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 11:18,19). "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." (John 8:31,32). "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:25,26). "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32). "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. 2:13). "And this is the word which by the gospel is preached unto you." (1 Peter 1:25). "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (Rom. 1:16; 1 Cor. 1:24; 2:5; 11 Pet. 1:16).

The purpose of this article is to strengthen your faith in the Word of God. The words of the LORD are pure words: and God promised to preserve them forever to all generations of believers of every nation under heaven (Psa. 12:6; 33:11, 119:90; Acts 2:6,7). Jesus Christ said, *"Sanctify them through thy truth: thy word is truth"* (John 17:17); and *"his truth endureth to all generations"* (Psa. 100:5). In this day of compromise, confusion and delusion, when fiction and fantasy is promoted as reality, when fables and commandments of men are preferred over truth, when many in the church world will not endure sound doctrine, when people's feelings mean more than facts, and when morals, values and theologies change with the wind, it is reassuring to know that we have an unmovable foundation, Jesus Christ the rock of our salvation, the faithful Creator whose words will never cease nor change — *"For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations"* (Psa. 18:2; 95:1; Isa. 51:1; Mal. 3:6; Mark 13:31; Luke 6:48; John 1:1,14; Eph. 2:20; 3:9; 4:14; 11 Thess. 2:11; 11 Tim. 4:4; Titus 1:14; Heb. 13:8; 1 Pet. 1:23; 4:19; Rev. 19:13; —Psa. 119:89,90). *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."* (Psa. 12:6). Some two thousand years ago, Jesus Christ our Lord and only Saviour chose apostles, disciples (Matthew, Peter, John and the others) to be witnesses *"of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen"* (Acts 1:1,2). And it was these same dedicated *"holy men of God"* who *"spoke as they were moved by the Holy Ghost"* whom God used to accurately record his words for all generations of believers to be able to read and know his will, *"that we through patience and comfort of the scriptures might have hope"* (11 Pet. 1:21; 11 Tim. 3:16; Rom. 15:4).

"The Lord gave the word: great was the company of those that published it." (Psa. 68:11). "And the word of God increased." (Acts 6:7). "But the word of God grew and multiplied." (Acts 12:24). "And the word of the Lord was published throughout all the region." (Acts 13:49). "And so were the churches established in the faith, and increased in number daily." (Acts 16:5). "So mightily grew the word of God and prevailed." (Acts 19:20).

From the birth of the early church nearly two millennia ago, through century after century of persecution, to the present day church, God has always had a remnant of believers who kept his words and faithfully passed them from generation to generation. For *"he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food [his word] and gladness."* (Acts 14:17; John 6:35). Jesus said, *"It is written, That man shall not live by bread alone, but by every word of God."* (Luke 4:4). Jesus said, *"I am that bread of life."* (John 6:48). *"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."* (Isa. 55:10,11). On the day of Pentecost when the disciples of Jesus *"were all with one accord in one place.... they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."* And there were dwelling at Jerusalem *"devout men, out of every nation under heaven"* and *"every man heard them speak in his own language."* (Acts 2:1-6). Note that *"every man heard them speak in his own language"*. The *"pure words"* of the Holy Ghost are not limited to one or two ancient languages. Bibles were written in several languages (Greek, Syriac, Latin, Gothic, et al) within a few years of the New Testament's creation, as the word of God grew mightily and multiplied and prevailed (Acts 6:7; 12:24; 19:20; Col. 1:6). There are more than 5,000 authentic Greek New Testament manuscripts alone, some dating back to the first century A.D., still in existence today in museums around the world. Portions of the New Testament (Matthew, Mark) were recently discovered to have been written only thirty to forty years after the death and resurrection of our Lord and Savior. This unprecedented copying of the scriptures would play an important role in the preservation of the word of the Lord.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." (Acts 13:48)

In the early years of Christianity this marvelous proliferation of the Holy Scriptures benefited many people in numerous lands. In the first century after Christ the noble Waldenses in northern Italy (Vaudois) *"were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue [the 2nd century Old Latin Itala; not Jerome's 4th century corrupt Latin Vulgate]. They had the truth unadulterated, and this rendered them the special objects of hatred and persecution.... Here for a thousand years, witnesses for the truth maintained the ancient faith.... In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness."* (Fuller, *Which Bible?*, p. 215). King David said, *"This is my comfort in my affliction: for thy word hath quickened me."* (Psalms 119:50). *"For thus saith the LORD.... As one whom his mother comforteth, so will I comfort you"* (Isaiah 66:12,13). Jesus said, *"I will not leave you comfortless: I will come to you."* (John 14:18), and, *"I am with you always, even unto the end of the world"* (Matt. 28:20). *"It is written.... It is written.... it is written"*, exclaimed Jesus (Matt. 4:4,7,10): *"Heaven and earth shall pass away, but my words shall not pass away."* (Matt. 24:35).

"The words of the LORD are pure words:... Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever." (Psalms 12:6,7)

The facts presented here support the Authorized King James Version of 1611 as the true Word of God preserved in the English language. In addition to the

eighty-seven thousand patristic writings (citations by the early church fathers), lectionaries and versions, over 99% of the 5200 existing Greek New Testament manuscripts are in agreement with the text of the English Authorized Version of 1611. Upon examination of the historical records and the manuscript evidence the reader will see God's promise of the preservation of his word in the English [Bible version](#) known to us today as the Authorized KJV. Many people are apparently unaware of the fact that the term "*King James Version*" is a relatively new phenomena. First published in A.D. 1611, the Authorized King James Bible was actually [entitled The Holy Bible for 300 years](#) until around the turn of the 20th century when [critics](#) and jealous new version printers sought to rename it in their attempts to discredit the purity of its text and to make their own new versions appear more acceptable. Jesus said that "*The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat*" (Matt. 13:24,25). It is hoped that this article will enlighten the reader as to the extreme importance of the bible versions issue, to arm the "*good soldier of Jesus Christ*" with the knowledge of the truth, to enable "*the man of God*" to discern between the wheat and the tares, and to encourage further research on the preservation and corruption of bible texts (II Tim. 2:1-7; 3:15-17).

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

His Name is Called The Word of God

"In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh [the Lord Jesus Christ], and dwelt among us" (John 1:1,14). [all things were created by him, and for him] (Eph. 3:9; Col. 1:16)] "And he was clothed with a vesture dipped in blood: and his name is called The Word of God." (Rev. 19:13). "I am come in my Father's name" (John 5:43). "I and my Father are one." (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). "I am Alpha and Omega [A to Z]... saith the Lord... the Almighty." (Rev. 1:8). "Thou shalt have none other gods [or words] before me." (Deut. 5:7). "For I am the LORD, I change not" (Mal. 3:6). "Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers [different; various; changed] and strange doctrines." (Heb. 13:8,9). "Ye shall not add unto the word which I command you, neither shall ye diminish ought [the smallest; jot or tittle; any part] from it" (Deut. 4:2).

The first chapter of the gospel of John tells us that Jesus Christ is "*the Word*" (John 1:1,14). And we know that the Father, the Word and the Holy Ghost "*are one*" (I John 5:7). Jesus said that "*the hour cometh, and now is, when the true worshippers shall worship the Father in spirit [the words that I speak unto you, they are spirit] and in truth [thy word is truth]*" (John 4:23; 6:63; 17:17). The Bible says that the name of the Lord Jesus Christ "*is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*" (Phil. 2:9-11; Eph. 1:21). King David said "*I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.*" (Psa. 138:2). This is very significant. It says, "*thou hast magnified thy word [small w-o-r-d] above all thy name.*" The name of Jesus Christ is above every name, "*and his name is called The Word of God*"; yet God has magnified his written word above all his name (Phil. 2:9-11; Rev. 19:13; Psa. 138:2). Jesus said, "*the words [the small w-o-r-d-s] that I speak unto you, they are spirit, and they are life.*" (John 6:63). Just as Jesus Christ the living Word has two natures, a human nature and a divine nature, so too does his written word have two natures. Jesus was physically killed, yet he could not be destroyed. The paper and ink used to record God's written words can be physically destroyed, yet his written words shall not pass away (Matt. 24:35; Rev. 14:6). Jesus Christ the living Word saves our souls; and Jesus Christ's written word saves our souls: "*receive with meekness the engrafted word, which is able to save your souls.*" (Jam. 1:21). The apostle Peter said, "*Being born again, not of corruptible seed, but of incorruptible, by the word [the small w-o-r-d] of God, which liveth and abideth for ever.*" (I Pet. 1:23).

Some people believe that true Bible believing Christians lift up the written word of God too high. But the truth is that most people, including many Christians, don't lift it up high enough. The book of Acts says that "*when the Gentiles heard this, they were glad, and glorified the word [the small w-o-r-d] of the Lord*" (Acts 13:48). The apostle Paul said, "*Finally, brethren, pray for us, that the word [the small w-o-r-d] of the Lord may have free course, and be glorified, even as it is with you.*" (II Thess. 3:1). It is not man, but God who has magnified his word above all his name (Psa. 138:2). Isaiah the prophet said, "*Hear the word [small w-o-r-d] of the LORD, ye that tremble at his word [small w-o-r-d]; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.*" (Isa. 66:5).

Hebrews chapter 4 verse 12 says, "*For the word [the small w-o-r-d] of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*" The word of God discerns people's hearts. Some people say that this verse is refering to Jesus Christ the incarnate word. No it isn't, because the Bible says that "*out of his mouth went a sharp twoedged sword.*" (Rev. 1:16) "*that with it he should smite the nations:*" (Rev. 19:15) and "*he shall judge the world with righteousness, and the people with his truth.*" (Psa. 96:13). Jesus said, "*He that rejecteth me, and receiveth not my words [small w-o-r-d-s], hath one that judgeth him: the word [the small w-o-r-d] that I have spoken, the same shall judge him in the last day.*" (John 12:48). The word of God will judge people. Jesus said, "*the words [the small w-o-r-d-s] that I speak unto you, they are spirit, and they are life.*" (John 6:63). The word of God is life. Jesus Christ is "*truth*", and his word is "*truth*" (John 14:6; 17:17). Jesus Christ is "*life*", and his words are "*life*" (John 14:6; 6:63). The word of God is life, it abideth for ever, it saves, it judges, it discerns the thoughts and intents of the heart (John 6:63; I Pet. 1:23; Jam. 1:21; John 12:48; Heb. 4:12). God has made [the written word](#) so similar to the living Word (Psa. 138:2), that most people, including some Christians, are so uncomfortable with it that they will do whatever it takes to squirm their way out from underneath it's authority (Prov. 18:2; Heb. 4:12; II Tim. 3:16). "*And if any man shall take away from the words [the small w-o-r-d-s] of the book of this prophecy, God shall take away his part out of the book of life,...*" (Rev. 22:19).

The Bible reassures us that "*Every word of God is pure*", and that God himself "*shalt preserve them from this generation for ever.*" (Prov. 30:5; Psa. 12:6,7). Despite the clarity of the scriptures some people don't believe that God preserved his pure words. Some misguided bible "scholars" believe that God was able to preserve his pure words in ancient Greek or Hebrew but was unable to preserve them in English. But their "original only" preservation theory is just that — a theory. There is not a single scripture to support their claims. These "balanced believers" believe that there are no pure Bibles on the earth today. These "*wise and prudent*" theologians equate adherence to the pure preserved words of the Lord in the Bible to "worshipping the Bible" (Matt. 11:25; Titus 1:1; Zeph. 3:9). Their erroneous views are completely unfounded, based not on evidence, but on speculation, opinion and misinformation, as we shall see in the following chapters.

We know from the scripture verses in the preceding paragraphs that Jesus Christ and God are one and the same — *The Word of God*. The scriptures also tell us much about Satan's deceitfulness and his desire to be worshiped as God — "*I will be like the most High*", boasted Lucifer (Isa 14:13,14). It would be naive to think that Satan (Lucifer) would not tamper with God's words, as this was the first trick he used to deceive man (Gen. 3:1; Rev. 12:9). That old serpent first cast doubt on God's words saying, "*Yea, hath God said . . ?*" And then he tempted man to "*be as gods, knowing good and evil.*" (Gen. 3:1,5). And this is why God gave us very clear and stern warnings not to "*add unto*" nor "*take away from*" any of his words (Deut. 4:2; 12:32; Psa. 12:6,7; Prov. 30:5,6; Matt. 5:18; Rev. 22:18,19).

Note that the first temptation of man was not to be evil but to be good, to "*be as gods, knowing good and evil*"; and "*every man did that which was right in his own eyes.*" (Gen. 3:5; Deut. 12:8; Judges 17:6). Many of our modern-day bible theologians who refuse to believe that God preserved his pure words may have started out with good intentions. Adam and Eve's intentions were not wicked, but unfortunately, sin was the result. In essence, Adam and Eve became the first scripture interpreters as they hearkened to the lies of the devil and questioned God's words whether or not God meant what he said and said what he meant. And just as the serpent questioned God's pure spoken word in Eden the garden of God, thereby causing Adam and Eve to fall, there are many modern-day scripture interpreters in the church world today who are casting doubt on God's pure written word by questioning whether or not God said what he meant ("*Yea, hath God said . . ?*") and meant what he said in our preserved English Authorized Version King James Holy Bible, thereby causing many believers to stumble and fall (Gen. 3; Prov. 30:5,6; Ezek 28:13; II Thess 2:3; Rev. 2:5). Eve, and then Adam, chose to "*be as gods*" and used their newly "*opened*" eyes to decide for themselves what was "*good*" and what was "*evil*" (Gen. 3:1-7). For thousands of years man has followed in the footsteps of his first parents, Adam and Eve, doubting "*that which is written*" in "*the holy scriptures*" and interpreting God's word at our will, "*every man whatsoever is right in his own eyes*" (I Cor. 4:6; II Tim. 3:15; Deut. 12:8).

There are a number of theories and misconceptions regrading the tree of knowledge of good and evil, the forbidden fruit and the serpent. Jesus said that "*every tree is known by his own fruit*", "*for out of the abundance of the heart the mouth speaketh*" (Mat. 7:15-20; 12:33,34; Luke 6:43-45). He told us to beware of wolves in sheep's clothing (Mat. 7:15). Jesus said to the un-converted, "*Ye are of your father the devil*", "*Ye serpents, ye generation of vipers*" (John 8:44; Mat. 23:33). Jesus was, of course, speaking figuratively, comparing men to trees and wolves and serpents. In the beginning man was created in the image of God (Gen. 1:27). Satan was perfect in his ways from the day that he was created (Ezk 28:15). Lucifer, Satan, the devil, was "*in Eden the garden of God*" "*till iniquity was found in*" him (Ezk 28:13-15).

Lucifer became proud and rebelled against God, and through pride he said, *"I will be like the most high."* (Isa 14:14). Satan, as the serpent, tempted man saying, *"and ye shall be as gods"* (Gen. 3:5). Man took the bait and *"became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,"* (Rom. 1:21,22).

The fall of man was not, as some would foolishly interpret, a necessary evil permitted by God to allow man to achieve "godhood". The tree of knowledge of good and evil was not, as some would surmise, a cruel trick of God to entice man. *"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."* (James 1:13-15). Man was *"made a living soul"* with a free will: *"therefore choose life, that both thou and thy seed may live:"* (I Cor. 15:45; Deut. 30:19). *"Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."* (Prov. 18:21). The Bible says, *"God hath made man upright; but they have sought out many inventions."* And now *"the heart of the sons of men is full of evil"* (Ecc. 7:29; 9:3), and *"Foolishness is bound in the heart of a child"* (Prov. 22:15), *"for the imagination of man's heart is evil from his youth"* (Gen. 8:21). Jesus said, *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."* (Mark 7:21-23).

If anyone claims that he, or she, cannot be tricked by Satan, they are deceiving themselves. The Lord warned us that *"The heart is deceitful above all things, and desperately wicked"*, and *"He that trusteth in his own heart is a fool"* (Jer. 17:9; Prov. 28:26). It would be foolish to believe that anyone is immune to deception. For instance, regardless of the apostle Peter's miraculous ministry and his great love for our Lord Jesus Christ, Peter was deceived by Satan at least twice. Even when Peter was in the presence of Jesus the devil was able to trick him; and Jesus *"rebuked Peter"* (Mark 8:32,33). Then later on in Peter's ministry God had to use the apostle Paul to openly rebuke both Peter and Barnabas because *"they walked not uprightly according to the truth of the gospel"* (Gal.2:11-14). Like Peter, who believed that he was helping God by correcting Jesus' words (Matt. 16:22), many modern-day bible "scholars" and "teachers" believe that they are doing God's will by "correcting" the KJV and promoting new bible versions and [bible lexicon definitions](#).

The Lord said, *"Ye shall not add unto the word which I command you, neither shall ye diminish ought [the smallest; jot or tittle; any part] from it"* (Deut. 4:2). Unfortunately, many Christians today have little or no knowledge regarding the issue of bible manuscript evidence and bible versions and translations. There are basically two streams of bibles and bible manuscripts that have come down to us through the centuries since the time of Christ: the thousands of true manuscripts of the [majority texts](#) that are in agreement with each other from which the KJV Bible was translated; and the corrupt manuscripts of the Alexandrian Eusebio-Origen text types that comprise only a minute fraction of the total number of bible manuscripts. These Alexandrian text types, or [minority texts](#), not only disagree with the majority texts but disagree with one another in literally thousands of places: and it is from this corrupt text type that all modern bibles are translated (discussed in more detail shortly). This is why modern bible versions will often agree with the Jehovah's Witness *NewWorld Translation* and the Catholic *Douay/Rheims* version.

New bible versions on the market today have added, deleted and or changed scriptures. *"My son, fear thou the LORD and the king: and [meddle not with them that are given to change](#)."* (Prov. 24:21). The enemy of souls is cunning and subtle: and Christians should not be ignorant of [his devices or methods](#) (Gen. 3:1-6; II Cor. 2:11). What may seem harmless to some can often end up having disastrous consequences. What may appear to be seemingly minor changes in new bible versions are in fact deliberate changes designed to steer the traveler off the straight and narrow path: *"Ye did run well; [who did hinder you](#) that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."* (Gal. 5:7-9). One drop of poison added to a glass of pure water will yield a glass full of poisoned water. God's people need discernment. There is a certain brand of rat poison that is ninety-nine percent grain; it is only one percent poison: lethal nonetheless. The Lord's people are as sheep in the midst of wolves: therefore we ought to be harmless as doves and at the same time wise as serpents. We need to have our *"senses exercised to discern both good and evil"* *"because many false prophets are gone out into the world"* *"to seduce, if it were possible, even the elect"*, and because there are many bible versions which are based on [corrupt manuscripts](#) that are deceptively *"pleasant to the eyes"* and *"to be desired to make one wise"* (Mal. 3:18; Ezek. 22:26; 44:23; Heb. 5:14; Isaiah 8:20; I John 4:1; Mark 13:22; Gen. 3:6).

The Apostle Paul warned, *"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness"* (II Cor. 11:3-15).

John Wycliffe (1325-1384), who translated the Holy Bible into English in the 14th century, wrote, "I have often said that all the evil which was introduced into the human race stems from the erroneous perception of the sense of Scripture...Because the temptation of the first human being came about by means of Scripture... ['Yea hath God said']. " [T]he devil...deceitfully corrupts it..." through men who [subtly change its meaning](#) and sense....(Truth, p. 109 – *In Awe Of Thy Word*). But someone might say, "My pastor uses different bible versions, and people are getting saved in his church." The Old Testament records many times when the nation of Israel was just one generation away from total apostasy. King James verses are still widely quoted by a generation of pastors and teachers who have memorized its passages. Many salvations are resulting from this. The new birth occurs from the KJV seed (I Pet. 1:23). When pastors unwisely give new converts alternative bible versions, though the spirit has been reborn, [the spiritual growth will eventually be aborted](#).

When Eve took her eyes off of God's word and focused instead on a *"better"* or *"more accurate"* translation, version or interpretation of God's word as presented by the serpent (Satan) through subtlety (skillful deceit), it was the beginning of man's troubles and sorrows. Man died that very day as a result of his sin: *"in the day that thou eatest thereof thou shalt surely die."* *"The soul that sinneth, it shall die."* *"For the wages of sin is death"* (Gen. 2:17, Ezek. 18:4,20; Rom. 6:23). In the beginning when *"God created man in his own image, in the image of God created he him; male and female created he them"* (Gen. 1:27), man was without sin, as innocent *"as little children"* (Matt. 18:3). Created *"in the image of God"* refers, not to a physical resemblance, but to a spiritual likeness *"of the invisible God"* (Col. 1:15) – *"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."* (Deut. 4:15,16), *"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."* – *"in the likeness of God"* – *"holy"* (Gen. 2:7; 5:1; I Pet. 1:16). And since God is *"of purer eyes than to behold evil"* (Habak. 1:13), man had no good reason to know evil.

To deceive Eve, it was not necessary for Satan to get her to doubt every word of God. If he could get her to doubt only one word he would then have an opening to move in and cause her to further disobey God's word. In fact, using God's own words, twisted ever so subtly, *"that old serpent, called the Devil, and Satan, which deceiveth the whole world"* (Rev. 12:9), deceived man in the beginning. God said, *"Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it"* (Gen. 2:16,17). The serpent said, *"Yea, hath God said, Ye shall not eat of every tree of the garden? . . . in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods"* (Gen. 3:1,5). God said, *"for in the day that thou eatest thereof thou shalt surely die."* (Gen. 2:17). The serpent said, *"Ye shall not surely die"* (Gen. 3:4). It is important to understand where Satan was when he first tempted man with unbelief – *"Thou hast been in Eden the garden of God"* (Ezek. 28:13). Satan appeared to Eve, not as a foul mouthed reprobate, but as a wise creature who could quote God's word and interpret the "true meaning". The Bible tells us that *"the devil sinneth from the beginning"* (I John 3:8). Jesus said that the devil *"was a murderer from the beginning"*, and that *"he is a liar, and the father of it."* (John 8:44).

When man disobeyed God's word (*"to obey is better than sacrifice"*) (I Sam. 15:22), to obey the Holy Bible which is God's word *"made known to all nations for the obedience of faith"* (Rom. 16:26) and partook of the tree of the knowledge of good and evil, *"by one man sin entered into the world, and death by sin"* (Rom. 5:12). From that day on *"the eyes of man are never satisfied"* and the mind of man is never content (Prov. 27:20; Philip. 4:1; Heb. 13:5). God said to *"be content with such things as ye have . . . Be not carried about with divers and strange doctrines."* (Heb. 13:5,9). Who would have the most to gain by telling you to 'question God's word' and 'do not be content with such things as ye have in the Holy Bible'? Who in heaven, or in earth, or in [hell](#) would have the most to gain by telling you that 'you need an additional–alternative source because you don't have everything you need in that old KJV'? Who was the first to question God's word and then offer a "good" "pleasant" substitute? This is exactly what the serpent told Eve: first question God's word, *"hath God said?"*, then introduce an alternate source, *"the tree of the knowledge of good and evil"* (Gen. 3:1-6). Satan said *"you can't always trust the KJV; you need more to make one wise"* (John 1:1; Rev. 2:7; II Cor. 11:3-15; I John 4:1).

The Bible tells us that *“Lucifer”*, also called *“Satan, which deceiveth the whole world”* (Isa. 14:12-14; Rev. 12:9), is *“the god of this world”* who *“hath blinded the minds of them which believe not”*—them which believe not the truth of the scriptures where God promised to preserve his pure words (II Cor. 4:4; II John 1:7; Ps. 12:6). God said to *“Resist the devil, and he will flee from you.”* (Jam. 4:7). Instead of resisting the devil, Eve conversed with the devil, and her mind became corrupted. As man's mind contemplated the words of Satan the father of lies (John 8:44), the tree of the knowledge of good and evil looked more and more appealing. And as the tree appeared *“pleasant to the eyes”* and *“to be desired to make one wise”*, Eve *“took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened”*—their minds *“enlightened”* (corrupted) by an *“angel of light”* (Satan), as they chose to *“be as gods”*, deciding for themselves *what is “good” and what is “evil”* (Gen. 3:5,6,7; Eph. 4:18; II Cor. 11:3-15). When we choose to do things our own way, whether out of ignorance or rebellion, or when our feet stumble off of the straight and narrow path and we turn to the right or to the left of God's word, *“sin lieth at the door”* (Gen. 4:7; Deut. 5:32; Josh. 23:6; Prov. 4:20-27; Isa. 59:2).

Again, Paul warns us in Galatians, *“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”* (Gal. 1:6-9)

King James and The Translators

[King James the I of England](#) was a virtuous, God fearing, evangelical Christian, who believed “all scripture is given by inspiration of God”. His love for the truth was not always appreciated, especially among many of the scribes, papists and hypocrites of his day. He, like *“all that will live godly in Christ Jesus,”* suffered persecution (II Tim. 3:12). England, recognizing the authority of papal Rome, prior to King James' ascent to the throne, *“prohibited the translation or ownership of the English Bible”*. Many English Bibles were being produced during the Reformation period by Christian translators such as Wycliffe, Tyndale and others. All of these godly men were persecuted, many were murdered, and their Bibles were burned because they unveiled too many secrets of the Roman church. The Pagan false doctrines of the “holy mother” church were being exposed by the light of the true Scriptures. As more and more people read the Holy Bible and heard the Scriptures being preached, many were set free from the anti-biblical system of papal rule priestcraft which plunged Europe into the dark ages for a thousand years (circa A.D. 500–1500). Nero, Marcus Aurelius, Diocletian, the Saxons, the Danes, the Normans, Kings Henry the IV, V, and VIII, were among the many Roman emperors, English monarchs and others who destroyed scriptures made from the time of the apostles. “The charge against Christians and their scriptures was *odio humani generis*, Latin for ‘hate crimes’ (lit. hatred of the human race).” (*In Awe Of Thy Word*, p. 705).

By the grace of God, [King James narrowly escaped being executed](#) in 1605. Several Roman Catholics “had taken an oath to assassinate him and the members of the House of Commons. Their pledge was sealed with a solemn communion service, served by a Jesuit priest, Father John Gerard.... On the morning of the plot's unfolding, urgent messages were to be sent to the pro-Catholic members of parliament calling them away from their unsuspecting presence in harms way.” The plot was discovered in the nick of time when “on November 5th, British security agents discovered the suspicious presence of Guy Fawkes (or, as he preferred, Guido Fawkes), a Catholic soldier of fortune, positioned outside the cellar door of Westminster Palace.” “Hidden beneath... the very spot where James would be standing in just a few hours, *thirty-six barrels of gunpowder* were uncovered by the astonished members of the King's secret service. A tinder box and matches were found on Fawkes' person.” When “summoned to face the council in the royal bedchamber at Whitehall Palace”, Fawkes “appeared unmoved”, expressing his only regret was that he had “failed to blow the Scottish king and his Scottish followers back to Scotland where they belonged.” Months of investigations revealed a circle of conspirators which included Thomas Winter, Thomas Percy, John Wright, Guy Fawkes, Robert Catesby, a Jesuit priest, Father Henry Garnet. Three of the collaborators died in a shoot out with authorities. The remaining conspirators were later tried and convicted of their diabolical scheme. (*The Story of Civilization*, Ariel and Will Durant, Vol. 7, p. 141; *Tower of London*, Christopher Hibbert, p. 86; *Final Authority*, William Grady, pp. 188,189; *The Men Behind The King James Version*, Gustavus S. Paine, p. 88)

Unlike the Roman Catholic church, who's official policy was to torture and murder those who rejected its authority and spoke out against its false doctrines, King James was against such sadistic practices, stating, *“I will never allow in my conscience that the blood of any man shall be shed for diversity of opinions in religion, but I should be sorry that Catholics should so multiply as they might be able to practice their old principles upon us.”* (Fraser, p. 38). Even before Mary Tudor (Bloody Mary) became queen of England in 1553 (whose persecution of Christians was especially depraved) many Bible believing Christians suffered unimaginable cruelty and death. [John Foxe](#) (A.D. 1516–1587) who was perhaps the greatest Christian historian of all time, documented the diabolical persecution and execution of Christians (Bible believing martyrs). Tracing Christianity from the first century to the 1500s, Foxe describes person after person, burned at the stake for owning the scriptures in English ([THE ACTS AND MONUMENTS](#)). The “supreme pontiffs'” loyal subjects confiscated thousands of English Bibles and burned not only the books but also many of the poor people who owned and read them. These fires of persecution burned the New Testament truths into the very hearts of the people.

Change was on the horizon. The Lord was about to do a marvelous work and a wonder in the land which would soon span the globe. God's holy word would prevail, being translated, printed and sent to the four corners of the earth, “as the AV of 1611 was destined to reach ten times as many people as the “originals” could reach, and it would be responsible for results a hundred times more effective than the “originals” could produce....” (*The “Errors” In The King James Bible*, p. 10). William Tyndale was burned at the stake in October, 1536 for translating the Bible into English. Just before he died, he cried, *“Lord, open the King of England's eyes.”* God answered his cries. Not many years had passed when God appointed a true Christian king to the throne — King James the VI of Scotland & I of England, a devout man of faith who at the age of eight could translate the Bible from memory into numerous languages. He chose true Christian [translators](#) who spent five hours a day in prayer. The 1611 English translation of the Bible was a laborious seven year project. These dedicated godly men spent the first three years fasting in preparation for this important work which God had intrusted to them. With unsurpassed knowledge of the Hebrew, Greek and English languages and their vast knowledge of divers tongues these forty-seven God fearing Christian scholars amassed a great number of Greek, Hebrew, and various language texts from numerous lands to translate the Bible into English. They knew full well the difference between the authentic texts passed down from generation to generation and the corrupt texts which were so prevalent amongst the Roman religious system.

Early Corruption

“Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists” (I John 2:18).

In the early centuries after Christ, unbelieving scribes carried copies of the original Bible manuscripts to Egypt where they recopied the Scriptures and [altered the texts](#) to agree with their own philosophical and mystical beliefs. The [Gnostics](#), Manicheans, Ebionites, Arians, and other heretics sought to halt the spread of Christianity by putting out corrupt manuscripts. One of the world's oldest papyri fragments, [P66](#), dated about A.D. 125, [reveals tampering](#) by a deceitful sinister scribe. The fact that this *earliest* manuscript of the Gospel of John, P66, had ‘corrections’ on it, which change a KJV type reading to a new version type reading, shows that the KJV was anterior (earlier in time) to the corrupt [minority type text](#). This ancient papyri vindicates the KJV readings and also exposes early corruption. The Apostle Paul wrote, *“For we are not as many, which corrupt the word of God”* (II Cor. 2:17). Attempts to corrupt the word of God began even before the death of Paul. Corruption of the original Bible manuscripts and its influence can be [traced](#) from the 1st and 2nd centuries through the days of Origen (AD 184-254) and down through the committees responsible for the English Revised Version of 1881; American Standard Version of 1901; and all modern Bibles, including the [NKJV](#), which depart from the Greek Textus Receptus (more on the Greek [Textus Receptus](#) later). Over the centuries, critics of the true scriptures would elevate some of these adulterated manuscripts to a place of adoration. Many of the books and articles listed below (at the bottom of this web page) are excellent resource materials for tracing the corruption of bible manuscripts and the preservation of the pure text from the earliest days to the present. Origen, being a textual critic, is supposed to have corrected numerous portions of the sacred manuscripts. Evidence to the contrary shows he changed them to agree with his own human philosophy of mystical and allegorical ideas. Thus, through deceptive scholarship of this kind, certain manuscripts became corrupt. Evidently from this source our modern revised version Bibles and paraphrases have come. Read pages 900-902, Vol. 16, 1936 edition Encyclopedia Britannica, and you will see that Origen taught that the Lord Jesus Christ is a created being who did not have eternal existence [as](#) God.

The Apostle Paul warned, *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the*

church of God, which he hath purchased with his own blood. For I knowthis, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to drawaway disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” (Acts 20:28-31; Rev. 1:5)

Among the “wolves” in “sheep’s clothing” (Matt. 7:15) who did in fact “corrupt the word of God” (II Cor. 2:17) through the centuries were Tatian (110-180 A.D.), Marcion (120-160 A.D.), Clement of Alexandria (AD 150-217), Origen (Origenes Adamantius, AD 184-254), Eusebius (AD 260-340), Constantine (AD 306-337), Jerome (circa 380 AD). Marcion did not believe that Jesus Christ was the one and only true God; so he removed what he didn’t like from the scriptures (see Luke 11:2-4, et al). Tatian, a pupil of Justin Martyr (AD 100-165), came under the influence of [Gnosticism](#) after Justin’s death and wrote a harmony of the Gospels called the *Diatessaron* where he notoriously corrupted the true Gospel of Christ. Clement of Alexandria, Egypt, a pupil of Tatian was also a Gnostic who expressed heretical views of the scriptures. Clement established a school in Alexandria for the dissemination of Gnosticism. Origen was Clement’s pupil and took over the apostate school that he started and was the third in a line of heretics that corrupted the Word of God. Clement and Origen used the doctrines of the Greek philosophy of Platonism and Pythagoreanism in their interpretation of the scriptures. Origen believed that the pagan writings of Plato, Socrates, Pythagoras, and Aristotle (i.e. transmigration of souls; reincarnation; purgatory; etc.) were inspired of God. Origen did not believe in the literal resurrection of Jesus Christ. He did not believe in the bodily second coming of Christ. He believed that God and the Devil would eventually patch up their differences and live happily ever after. (Matt. 25:41,46; Mark 9:43-48; Rev. 20:10)

“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even nowalready is it in the world.” (I John 4:3).

At Constantine’s urging, Eusebius copied some 50 Greek manuscripts from Alexandria, Egypt using manuscripts translated by Origen whom he erroneously believed to have accurately preserved the true texts. The Roman Emperor Constantine, who in 312 A.D. professed his “conversion” to Christianity, sought to unite paganism with Christianity and promoted Origen’s corrupt bible in the Roman empire... and in 325 A.D. established the Roman Catholic Church at the Council of Nicaea. Constantine’s life and conduct were a mixture of Christianity and paganism. He had his eldest son, Crispus, and his second wife, Fausta, put to death. “Constantine the Great was the [Roman] empire’s first ever ‘Christian’ *Pontifex Maximus* (the pagan title meant *supreme pontiff* or *chief priest at Rome*; this honor was retained by Constantine until his death and perpetuated in our day by... the ‘Holy Father’ himself)” (*Final Authority*, Grady, p. 109). In 380 A.D. a Pope called on Jerome (a 4th century ‘scholar’ and promoter of Mary worship and celibacy of the clergy) to prepare a Bible that would favor the Roman Catholic teachings. Jerome translated from the corrupt manuscripts of Origen and Eusebius. Many modern bible ‘scholars’ have accepted some of the early manuscripts that were altered in Alexandria, Egypt. This has led to the confusing array of different modern Bible Versions.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (II Thess 2:3,4).

The title “*Holy Father*” appears only one time in the Scriptures and it refers to God, and God alone (John 17:11). The pope of Rome has, nonetheless, taken this title unto himself. But Jesus said to “*call no man your father upon the earth: for one is your Father, which is in heaven.*” (Matt. 23:8,9). When the Lord Jesus gave the apostle John the Revelation, he said, “*I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy*” (Rev. 17:3). In A.D. 1198, Innocent III became pope of the church of Rome and declared himself “*the bridegroom*”, a title belonging exclusively to our Lord Jesus Christ (Matt. 9:15; 25:1-13). “*And the woman was arrayed in purple and scarlet colour [official colors of the Roman Catholic church], and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*” (Rev. 17:4-6). Pope Innocent III declared, “*Yea, I am the bridegroom; for I have the noble, rich, and high exalted, yea, the honorable, pure, gracious, and holy Roman church for my bride.... I have espoused her sacramentally. This bride has not been wedded to me portionless, but has given me her rich dowry, namely, the fullness of spiritual and of temporal power.*” Through this “[temporal power](#)” the “holy mother church” of Rome slaughtered millions of innocent people, including many Bible believing Christians, and became “[drunken with the blood of the saints, and with the blood of the martyrs of Jesus.](#)” true believers who chose to suffer rather than corrupt one word of scripture, faithful Christians who died rather than renounce their faith in Christ and submit to the dogmas of the papacy. (Innocent. 3, in *Consecre. Pontif.*, *Serm 3*, page 19), (See [TESTIMONY OF THE REFORMERS](#)).

During the reign of pope Innocent III (1198-1216) he wrote a letter to King John of England after John had agreed to give the pope both England and Ireland in return for release from the papal interdiction imposed on John’s lands. In this letter Innocent III stated that “*as every knee is bowed to Jesus, of things in heaven, and things in earth, and things under the earth, so all men should obey His Vicar [the pope].*” Innocent III demanded that “*all secular kings for the sake of God so venerate this Vicar [the pope].*...” Continuing on his theme of absolute power, Innocent III said to King John, “*you have decided to submit in a temporal sense yourself and your kingdom to him... so that kingdom and priesthood, like body and soul... might be united in the single person of Christ’s Vicar [the pope].*...” so that those provinces which from of old have had the Holy Roman Church as their proper teacher in spiritual matters should now in temporal things also have her as their peculiar sovereign.” Innocent III concluded his letter saying of John “*by a devout and spontaneous act of will... have offered and yielded, in the form of an annual payment of a thousand marks, yourself and your kingdoms of England and Ireland... to the Holy Roman Church and to us and our successors, to be our right and our property.*” (*Selected Letters of Pope Innocent III Concerning England*, 1955).

We see this theme repeated throughout history, the teachings of the church of Rome being in opposition to the teachings of Jesus Christ. “*My kingdom is not of this world.*” said Jesus, “*if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*” (John 18:36). For centuries the church of Rome has sought to dominate the world both spiritually and temporally as revealed by history and in the Roman Catholic church’s own writings. Moreover, many of the papacy’s teachings continue to contradict the scriptures. While the pope of Rome expects his followers to bow or kneel before him, the apostle Peter, whom the Catholic church believes was the “*first pope*”, forbid anyone to bow before him: “*And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.*” (Acts 10:25,26; see also Revelation 19:10 and 22:8,9). Jesus said that “*the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant*” (Matt. 20:25-27). Jesus said to “*Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;*” (Luke 20:46). “*But be not ye called Rabbi:*” exclaimed Jesus, “*for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven.*” (Matt. 23:8,9).

[The inquisition](#) was a Roman Catholic court or tribunal established for the examination and punishment (gruesome forms of torture and murder) of those whom it deemed heretics. This court of inquisition was originally established by “father” Dominic (1170-1221), founder of the order of *Dominican* friars, who was charged by pope Innocent III (1198-1216) with orders to excite Catholics to exterminate heretics, namely Protestant Christians, who either taught or believed any Christian doctrine other than that officially sanctioned by the Roman Catholic church. The accused were afforded virtually no rights, as a mere accusation against a defendant was deemed sufficient grounds for condemnation. Roman Catholics were commanded by the papacy, under threat of excommunication, to give immediate information, even of their nearest and dearest friends and relatives. During his reign as pope (1159 to 1181), Alexander III commanded the bishop of Lyons to exterminate the Protestant Christians of France for exposing Roman Catholic doctrines as un-scriptural. These Protestant Christians, known as the Waldenses, incurred the wrath of the pope simply because they dared to read the Bible for themselves which allowed them to see the superstitions and depravities of the Roman church. The Waldenses’ only crime was that they exposed the gross errors of the papacy and sought to turn the hearts of the lost and misguided to the true unadulterated scriptures and the historical Jesus of the Bible. Some of the major tenets of these bold yet humble Christians included the following:

“prayers used over things inanimate are superstitious; flesh may be eaten in Lent; the clergy may marry; confession made to priests is unnecessary; confirmation is no sacrament; we are not bound to pay obedience to the pope; no dignity sets one clergyman above another; images in churches are absurd; image-worship is idolatry; the pope’s indulgences are ridiculous; purgatory is a fiction; deceased persons called saints ought not to be prayed to; the popish doctrine of transubstantiation is a superstitious fallacy; extreme unction is not a sacrament; and masses, indulgences and prayers are of no service to the dead.” (see [word definitions from multiple English dictionaries](#))

Hundreds of Protestant Christians were promptly burned at the stake for adhering to such anti-Catholic and, according to the papacy, "evil" thoughts; and many more Protestants had to flee for their lives into neighboring countries. But it was pope Innocent III who first instituted the office of the inquisition, which was also officially sanctioned by subsequent popes — Gregory IX in 1233, Clement VII in 1380, Leo X in 1531, et al. The slaughter of countless thousands (millions by some accounts) of innocent Bible believing Christians was the result of this 'holy' inquisition, a diabolical practice that continued for several centuries in various countries (France, Spain, Holland, Portugal, Italy, et al). The members of this order, the *Dominicans*, have ever since been the principal inquisitors in every country into which that horrible tribunal has been introduced (*American Dictionary of the English Language*, Webster, 1828, 1911; *Dictionary of Saints* 1980; *Book of Martyrs*, Charles A. Goodrich, Hartford, printed by Philemon Canfield, 1830, pp.85,86,103; *Merriam Webster's Collegiate Dictionary* 1999). Authorized by the Pope(s), the *Crusades* — the so called "*Holy Wars*" (1095-1272) — the *French Wars of Religion* (1562-98) — the *Thirty Years' War* (1618-48) — were a series of wars fought against Bible believing Christians and others who opposed the papacy and rejected the teachings of the Roman Catholic church (*The Cambridge Factfinder* 1994, pp. 175,176). Unfortunately, this information has been largely suppressed in the Catholic community, as Catholic apologists have used diversion techniques and other methods to steer both Catholics and non-Catholics alike away from the truth. With the amount of misinformation and distortion of facts being disseminated over the years, it is no wonder why most Catholics know little or nothing about the true history of their church, as the hierarchy of the church of Rome has done its best to conceal these disturbing facts and re-write its own history.

Roman Catholic historian, John Acton (1834-1902), commonly known as Lord Acton, wrote extensively about the Inquisition and the Catholic church. Commenting on the papacy's policy to suppress information, John Acton wrote: "*The Council instituted the index of prohibited books, which is the fourth article in the machinery of resistance.... A German divine warned the Pope that if the fathers of Trent were allowed to read Lutheran books they would become Lutherans themselves, and such writings were accordingly forbidden even to cardinals and archbishops. The idea of drawing up a comprehensive list of all that no man should read commended itself to the zeal of Caraffa, having been suggested to him by Della Casa, who had published such a list at Venice.... A congregation was appointed to examine new publications, to issue decrees against them as required, and to make out catalogues from time to time of works so condemned. Besides this, censures were also pronounced by the Pope himself, the Inquisition, the Master of the Sacred Palace, and the Secretary of the Index, separately. In this way an attempt was made to control what people read, committing to oblivion the works of Protestant scholars, and of such men as Machiavelli, and correcting offensive texts, especially historians. Several such corrected editions were published at the time, and many things were reprinted with large omissions.*" (*Lectures on Modern History*, by John Acton, London: Macmillan, 1906, pp. 119, 120).

In a letter written to Bishop Mandell Creighton in April 1887, John Acton said, "*Power tends to corrupt, and absolute power corrupts absolutely.*" (*Life and Letters of Mandell Creighton*, 1913, p. 372). Acton had much to say about the official policy of the papacy: "*The Inquisition is peculiarly the weapon and peculiarly the work of the popes. It stands out from all those things in which they co-operated, followed or assented as the distinctive feature of papal Rome. It was set up, renewed and perfected by a long series of acts emanating from the supreme authority in the Church. No other institution, no doctrine, no ceremony is so distinctly the individual creation of the papacy, except the dispensing power. It is the principal thing with which the papacy is identified, and by which it must be judged. The principal of the Inquisition is the Pope's sovereign power over life and death. Whosoever disobeys him should be tried and tortured and burnt. If that cannot be done, formalities may be dispensed with, and the culprit may be killed like an outlaw. That is to say, the principal of the Inquisition is murderous, and a man's opinion of the papacy is regulated and determined by his opinion of religious assassination.*" (*Letters to Mary Gladstone* by Lord Acton, 1904, pp. 185, 186)

While the *Dominican* order was set up in the twelfth century to persecute Bible believing Christians and eliminate Protestant Christianity (which plan ultimately failed), the *Jesuit* order was established in the sixteenth century to infiltrate Protestant churches and institutions and undermine the English Bibles, the Bibles that were responsible for setting so many people free from the fanatical and tyrannical rule of the Roman Catholic church. The *Jesuits*, or the *society of Jesus*, so called, founded by "saint" Ignatius Loyola (1491-1556) in Paris in 1534 (confirmed by pope Paul III in 1540) was a society known for their cunning in propagating their principles and using craftiness and deceit to persuade unsuspecting souls. The apostle Paul wrote about such deceitful men and warned us not to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). "Dominant in the south of Europe, the great order went forth conquering and to conquer.... Jesuits were to be found under every disguise, and in every country; scholars, physicians, merchants, serving men;... arguing, instructing, consoling, stealing away the hearts of the young... holding up the crucifix before the eyes of the dying." "About 1582, when the Jesuit bible [*Douay/Rheims* version] was launched to destroy Tyndale's English Version, the Jesuits dominated 237 colleges and universities in Europe. Their complete system of education and of drilling was likened, in the constitution of the order itself, to the reducing of all its members to the placidity of a corpse, whereby the whole could be turned and returned at the will of the superior." ('Father' Dominic in 1234, and Ignatius Loyola in 1622, were canonized, made "saints", by the Roman Catholic church.) (*Which Bible?*, Fuller, pp.233,234; *Dictionary of Saints*, p.298; *The Footprints of the Jesuits*, p.51).

The fact that Jesuitism and deceit are synonymous is telling in and of itself. Webster's Dictionary defines *Jesuitism* as "*Cunning; deceit; deceptive practices to effect a purpose.*" (*America Dictionary of the English Language*, 1828, 1860, 1911; *Webster's Revised Unabridged Dictionary*, 1913, 1998). History confirms that the Jesuit organization has well earned its corrupt reputation. Webster's Universal Dictionary says: "*The power of the organization lies largely in its close scrutiny into affairs, its secret methods.... For the means it has sometimes employed to accomplish its purposes in statecraft it has been condemned as unscrupulous in intrigue and deceptive in purpose, tending to the subversion of legitimate government.*" (*Webster's Universal Dictionary*, 1904). No less than fifty-one documented expulsions from world governments give us an idea of the motives and methods employed by the Jesuits. Their reputation for "*Speaking lies in hypocrisy; having their conscience seared with a hot iron.*" "subterfuge, espionage, subversion and worse is well-known to the serious student of history" (I Tim. 4:1-3). The Society was first established in the United States in 1807. On May 6th, 1816, John Adams wrote to Thomas Jefferson stating, "*I do not like the late Resurrection of the Jesuits. They have a General, now in Russia, in correspondence with jesuits in the U.S. who are more numerous than everybody knows. Shall We not have Swarms of them here? In as many shapes and disguises as ever.... In the shape of printers, Editors, Writers, School masters, etc. If ever any Congregation of men could merit, eternal Perdition on Earth and in Hell... it is this Company of Loyola.*" On August 6th Jefferson replied: "*I dislike, with you, their restoration, because it marks a retrograde step from light towards darkness.*" (*The Writings of Thomas Jefferson*, Vol. XV, 1907, [p.17](#); *The Writings of Thomas Jefferson*, Vol. VII, 1861, [p.27](#)).

Historian Edmond Paris commented on this secretive order: "*It is the same today; the 30,000 official members of the Society operate all over the world in the capacity of her personnel, officers of a truly secret army containing in its ranks heads of political parties, high ranking officials, generals, magistrates, physicians, Faculty professors, etc., all of them striving to bring about, in their own sphere, 'l'Opus dei', God's work, in reality the plans of the papacy.*" (*Secret History*, Paris, pp. 27,30). The Jesuit doctrine of "mental reservation" is the practice of saying one thing while believing another (i.e, telling lies). A short course in this deceitful practice is enough to "jar one's conscience free enough to enable him to say anything he feels a need to say, regardless of his true inner reservations." (*Final Authority*, pp.18,199). This Catholic doctrine of "mental reservation" plays an important role in establishing the papacy's goal of convincing the world to accept the Roman Catholic church, if not directly, then at least through one of the many perverted doctrines and bible versions influenced by her.

It is important to realize that the Douay-Rheims Bible was not issued to help Catholics, but rather to hurt Protestant Christians. It is this author's experience of spending nearly twenty years in the Catholic church without ever being encouraged to read a single verse out of the church's official Bible. One of the major goals of the Jesuits was to undermine the Protestant Christians' faith in the Authorized Version. "This Bible would have to be replaced with one which contained the pro-Roman Catholic readings of Jerome's Vulgate and the Jesuit translation of 1582. It would be necessary to 'educate' the Protestant scholars to believe that their Reformation Text was unreliable and that their Authorized Version was 'not scholarly.' Once thus programmed, the egotistical scholars would spontaneously attack their own Bible and believe that they were helping God." (*An Understandable History of the Bible*, Samuel Gipp, pp.98,99)

"No greater evidence exists for our present-day apostasy than the growing acceptance of Roman Catholicism by professing blood-washed believers. Such open 'mollycoddling' is a phenomenon unique to twentieth-century [and 21st century] Christianity." Bible-believing pastors know from experience that "the quickest way to draw the ire of their congregation is to criticize either the church of Rome or her polluted Bibles (i.e, the modern English translations based on *Vaticanus*)." The *Saturday Evening Post* quoted Billy Graham saying, "The Living Bible communicates the message of Christ to our generation." (*Saturday Evening Post*, March 1991). A high-profile pastor who endorses *The Living Bible* was quoted as saying, "[Billy Graham](#) and the Pope are great moral leaders and I'm honored to be in their presence." As prominent Evangelical preachers are embracing such leaders, the sign posts are clearly pointing to the great "*falling away*" of the church prophesied in second Thessalonians (II Thess. 2:3). The popular Mother Teresa was not the Christian that many professing born-again believers have portrayed her to be. Why are Christian bookstores promoting someone like Mother Teresa as a spiritual role model for Christian young people? "Where are the Bible convictions of a person who would recommend a woman who declares: 'If in coming face to face with God we accept Him in our lives, then we.... become a better Hindu, a better Muslim, a better Catholic, a better whatever we are.... What God is in your mind you must accept.'" (*Mother Teresa*, M.G. Chitkara, 1998, p. 207; [Love, A Fruit Always In Season](#);

Daily Meditations By Mother Teresa, 1987, pp. 49, 50; *Global Peace and the Rise of Antichrist*, Dave Hunt, p.149; *Final Authority*, Grady, pp.190,191,192).

From the first permanent English settlement in 1607 (Jamestown, VA), America was a distinctive Christian land, and it is a fact that for no less than three centuries the dominant expression of that Christianity was Protestant – Bible believing Protestants. But in the late nineteenth and early twentieth centuries, as the superstitions of the Roman Catholic church began to infect one community after another across the land, many people began to be influenced and eventually subdued by “*giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats*”(A Prophet With Honor, The Billy Graham Story, p.43; I Tim. 4:1-5). Jesuit founder Ignatius Loyola wrote a book called *Spiritual Exercises* “which did more than any other document to erect a new papal theocracy and to bring about the establishment of the infallibility of the Pope.” (*Which Bible?*, Fuller, p.232). Pope Pius IX (1846-1878), who first announced the “*Immaculate Conception*” of Mary on December 8, 1854, declared himself “*infallible*” in July of 1870. (Grady, *Final Authority*, p. 224). Jesus Christ said, “*Take heed that no man deceive you. For many shall come in my name, saying, I am Christ* [from the Greek word *christos* meaning THE ANOINTED, a priest or prophet - divinely appointed by God]; *and shall deceive many.*” (Matt. 24:4,5). To this day the [Catholic church](#) continues to teach that the Pope “*holds upon the earth the place of God Almighty*” and “*is Christ in office, jurisdiction and power*” (Vatican Council of 1870). Noah Webster, Founding Father of American Scholarship and Education, wrote, “*The pope pretends to be vicar of Jesus Christ on earth.*” (*An American Dictionary of The English Language*, 1828, 1860, 1911, see VICAR).

The 1802 edition of Nathan Bailey's *Universal Etymological English Dictionary* states: “*the power of it [the Inquisition] is exercised with all barbarity and cruelty against Christians, under the notion of heretics, and all that are not staunch Roman Catholics.*” “*As the power of the Popes increased, they extended their supremacy from things ecclesiastic to politics, and for several centuries influenced or regulated every kingdom of Europe, but happily that power is now on the decline, and perhaps nearly extinct.*” Sadly, in less than a century “*that power*”, the “*holy*” Roman church, would undergo a resurgence and would once again infect and influence various nations of the world. Charles A. Goodrich, a Christian minister and writer in the year 1830, wrote:

“*The present depressed state of Popery, both in England, and on the continent [North America], is no proof that its leading principles [propagation of pagan doctrines, persecution of Protestant Christians] have been abandoned. By means of various revolutions, its power has been shaken, and, from motives of policy, it has been compelled to cease from blood [burning people at the stake]; but, in the language of a distinguished divine of our own country, 'not a principle of the system has been abandoned. All the wiles of ages are put in requisition now, to heal the fatal wounds, which the beast has received, and to render the system still more powerful [influential] and terrific.' To the American people, this subject presents itself with peculiar interest. Within a short period, the attention of the Pope of Rome has been directed to North America, and systematic efforts are nowmaking, under his immediate patronage, and at his expense, to introduce and establish this corrupt system, in various parts of our land. Already, Catholic priests and emissaries are arriving by scores; publications, designed to eulogize and recommend the system, are circulating abroad. The question presents itself to the American people: 'Shall this system find encouragement, in the land of the pilgrims?' We fear not, indeed, that Popery can ever greatly flourish on the American soil; but such a root of bitterness, we wish not to see planted here, much less spreading its branches to even the temporary injury of the Protestant cause. Yet, while the friends of truth should not be needlessly alarmed, neither should they sleep. A holy vigilance should guard well the approaches of an enemy, whose triumphs here would be the ruin of that fair fabric, which cost our fathers so much toil to erect. What friend of Zion does not tremble, at only the possibility that papal darkness and papal thralldom may overspread even a portion of our country.... It is only necessary that the volume [Foxy's Book Of Martyrs] should be carefully and candidly read, to convince [any one], that the papal system is not that harmless, innocent thing, which some would represent. We wish not, indeed, that the papists should be persecuted; we would say, protect them in their private capacity, wherever they exist in the land; but beware of so encouraging them, as to bring the American people, under their temporal and spiritual domination.... A Church, which pretends to be infallible, will always seek the destruction of those, who dissent from it;” ([Book Of Martyrs](#), Charles A. Goodrich, 1830, pp 3,4)*

“*And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*” (Rev. 12:15)

The battle for the Bible began in the early years of Christianity and continues unabated to this day. The church of Rome deceived and conquered people during the Dark Ages (circa A.D. 500 - 1500) by moving from a word based culture (the Bible) to an image based culture (statues, symbols, relics, etc.), and by telling the common man that in order to “*really understand*” the scriptures, a certain expertise taught only by authority of “*the church*” in a certain foreign language (Latin) would be required. Nevertheless, faithful Christians in various lands opposed the corrupt teachings of the Roman church and retained the true scriptures in diverse tongues (Greek, Syriac, Latin, Gothic, et al) throughout the centuries. In 1647 the American Colony of Connecticut along with the Colony of Massachusetts passed the *Old Deluder Satan Law* to prevent the abuse of power over an illiterate population ignorant of the true scriptures, as had been the case in Catholic countries in Europe and abroad. The law stated: “*It being one chiefe project of that old deluder, Sathan, to keepe men from the knowledge of the scriptures, as in former time.... It is therefore ordered...[that] after the Lord hath increased [the settlement]... to teach all such children as shall resorte to him, to write and read....*” (*America's God and Country Encyclopedia of Quotations*, p. 179).

“*But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*” (II Cor. 4:3,4).

Regardless of corrupt bible manuscripts and the flood of polluted bible versions brought in by the enemy of souls, the light of the true scriptures continues to shine bright as “*a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.*” (II Peter 1:19). The prophet Isaiah said that “*When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.*” (Isaiah 59:19). In his insightful book, *Which Bible?*, David Fuller writes, “*The Scriptures of the apostle John and his associates, the traditional text [the Textus Receptus]... arose from the place of humiliation forced on it by Origen's Bible in the hands of Constantine and became the Received Text of Greek Christianity. And when the Greek East for one thousand years was... shut off from the Latin West, the noble Waldenses in northern Italy still possessed in Latin the Received Text [the 2nd century *Itala*]. To Christians such as these, preserving apostolic Christianity, the world owes gratitude for the true text of the Bible. It is not true, as the Roman church claims, that she gave the Bible to the world. What she gave was an impure text, a text with thousands of verses so changed as to make way for her unscriptural doctrines. While upon those who possessed the veritable Word of God, she poured out through long centuries her stream of cruel persecution.*” (Fuller, *Which Bible?*, pp. 214, 215)

“*And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep [the commandments of God](#), and have the testimony of Jesus Christ.*” (Rev. 12:16,17).

Many sincere Christians today are unaware of the true origins and history of their Bible text. Any version of the Bible that does not agree with the Greek [Textus Receptus](#), from which the [King James Bible](#) was translated in 1611, is certainly to be founded upon corrupted manuscripts. Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Westcott and Hort; in foot-notes and translations, have changed the Greek Textus Receptus in about 6,000 places. This is why we have so many changes and omissions in our modern Bibles.

Received Text, or TR, or Textus Receptus

The line of ancient manuscripts and documents from which the King James Version was translated. The overwhelming majority of existing manuscript evidence is from this line. This is the line of manuscripts that Christians loyal to the Bible have accepted and preserved from the earliest days. It is also known as the “*Traditional*”, “*Majority*”, “*Antiochian*” and “*Byzantine*” Text.

Acts 6:7	"And the word of God increased."
Acts 12:24	"But the word of God grew and multiplied."
Acts 13:49	"And the word of the Lord was published throughout all the region."
Acts 19:20	"So mightily grew the word of God and prevailed."

During the 1st century following the resurrection of Christ, God moved men to pen His Word (2 Peter 1.21). The result was a group of letters and books, written in *Koine* Greek (called the 'original autographs'). God's choice of Greek as the language of the New Testament was obvious in that it was the predominant language of the world at the time. These letters and books were copied and recopied throughout the centuries and [distributed throughout the world](#). These copies comprise the manuscripts of the New Testament. Over 5,000 of these Greek manuscripts have survived to this day. The great number of these Greek manuscripts supports what is called the Byzantine textual tradition, Byzantine because it came from all over the Greek-speaking world at that time. These Byzantine manuscripts make up what is called the Traditional Text of the New Testament. The best printed representation of this Byzantine text-type is the [Textus Receptus](#) (or Received Text). The vast majority (about 99%) of the 5200 extant (existing) New Testament MSS (manuscripts) are in agreement with the Textus Receptus. Compiled from a number of Byzantine manuscripts by numerous editors from the early 1500s, the Textus Receptus (as it later became known) was the text used by Tyndale and was among the vast number of texts used by the translators of the English Authorised (King James) Version of 1611.

Dating from the first to the sixteenth century, there are over 5,000 Greek New Testament manuscripts that exist today in agreement with each other ranging from small fragments to nearly entire Bibles. "By comparison, there exists only ten quality manuscripts of Caesar's *Gallic War* composed between 58-50 B.C. Of Levy's *History of Rome* written between 59 B.C.-17 A.D... a mere 20 copies. Only two manuscripts remain of *The History of Tacitus* completed around 100 A.D." "These numbers are even more impressive when one considers the centuries of persecution leveled against the Holy Scriptures." "The outstanding feature of the Received Text is its high percentage of agreement among so many independent witnesses" "Whenever a large body of ancient documents are seen to be in agreement, this inexplicable harmony becomes their greatest evidence for legitimacy."

Admonishing those who would take part in the copying and transmission of the scriptures Irenaeus (circa 130-202 A.D.) wrote: *"I adjure you who shall copy out of this book, by our Lord Jesus Christ and by his glorious advent when he comes to judge the living and the dead, that you compare what you transcribe, and correct it carefully against this manuscript from which you copy; and also that you transcribe this adjuration and insert it in the copy."*

"The combination of human effort and Divine Providence working through an unprecedented proliferation of copies, lectionaries, versions, and patristic writings instilled in our first preachers the needed conviction that they did, in fact, possess the very words of God. The witness of Tertullian represents the prevailing third-century assessment of just such a confidence: *"I hold sure title deeds from the original owners themselves, to whom the estate belonged. I am the heir of the apostles. Just as they carefully prepared their will and testament . . . even so do I hold it."* (Final Authority, Grady, pp. 26,27,28,30,40).

The English Authorized Version of 1611, or AV, or KJV

*"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."* (Psalms 12:6)

The 1611 English Authorized Version Holy Bible (AV) (KJV or King James Version as it later became known) is the Bible that faithful Christians have accepted and preserved for nearly 400 years. The 1611 translation was not a revision *per se* of earlier English Bibles, but a purification process. The KJV was the seventh polishing of the English Bible, made unique among all English Bibles because it was and still is the only one whose translators invited the input of all interested English-speaking Christians before it was published. It was not done by just one man, nor was it done by a paid committee of 'scholars.' It was not done in secret, nor was it done in haste. The KJV is "holy, harmless, undefiled, separate from sinners, and made higher..." (Heb. 7:26). The 1611 Authorized Version (from 1611-1769 to any unaltered present-day KJV) Holy Bible remains untainted by human philosophy and is unadulterated by religious theology. (See also [The Apocrypha](#).)

You may have heard the myth of the four so called ["Revisions" of the KJV](#), a revision myth perpetuated by *"wise and prudent"* scholars' and theologians. The facts show that these were by no means revisions, but editions only. In 1858 the American Bible Society wrote a report on the present condition of the Authorized Version English Bible, which stated, "[The] English Bible as left by the translators has come down to us unaltered in respect to its text." (*Crowned With Glory: The Bible from Ancient Text to the Authorized Version*, Thomas Holland, p.101; *Answers to Your Bible Version Questions*, David Daniels, p.128). What the critics of the Authorized Version refer to as revisions were mere corrections of spellings, punctuations and the like made because of the tediousness involved in the early printing process. A careful [comparison of a 1611 edition](#) with any KJV today will readily put to rest this revision fallacy. The 1769 edition (KJV) also was not a revision, but simply an edition which only standardized the spelling of the 1611 Version, and is of no comparison to modern bible version alterations. Only the King James Bible matches *"the scriptures...to all nations,"* which the *"Holy Ghost"* gave *"every nation under heaven"* in their *"own language"* (Rom. 16:26, Acts 2:4, 5, 6). A thorough collation of the valuable Nuremberg 12 Language Polyglot of A.D. 1599, shows that only the KJV matches the historic Greek, Hebrew, Syriac, Spanish, Italian, French, German, Danish, Old Latin, Polish and other language scriptures, written before the KJV.

"Have not I written to thee excellent things in counsels and knowledge, That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?" (Proverbs 22:20,21)

Where was the English Bible before 1611? For those who take the time to look there is overwhelming evidence of the preserved English Bible. In addition to the early English Bibles listed below, numerous copies of the English New Testament which existed before Wycliffe's translation of the late 1300s have been identified (*The Cambridge History of the Bible*, vol. 2, pp. 389-390 et al.). The Nuremberg 12 Language Polyglot of 1599 is a parallel format Bible of the four Gospels showing the unbroken line of scripture preservation:

"And I will pray the Father/ and he shall giue you another Comforter/ that hee may abide with you for euer." (John 14:16)
 "Yet I tell you the trueth/ It is expedient for you that I goe away: for if I goe not away, the Comforter will not come vnto you: but if I depart/ I will send him vnto you."
 (John 16:7) (1599 Nuremberg 12 Language Polyglot).

The following English Bibles also pre-date the 1611 KJV and attest to scripture preservation in our early and middle English Bibles:

Bible Version – Date Printed	Scripture Reference
	John 14:16
The Geneva Bible – 1587	"And I wil pray the Father, and he shal giue you another Comforter, that he may abide with you for euer,"
The Bishop's Bible – 1568	"And I wyll pray the father, and he shall geue you another comforter, that he may byde with you for euer:"
Miles Coverdale Bible – 1535	"And I wyl praye the father, and he shal geue you another comforter, that he maye byde wt you for euer:"
Tyndale New Testament – 1526	"and I will praye the father and he shall geue you a nother comforter yt he maye byde with you euer"
The Wycliffe Bible – 1395	"And Y schal preye the fadir, and he schal yyue to you another coumfortour, ¹⁷ the spirt of treuthe, to dwelle with you with outen ende;" John 16:7
The Geneva Bible – 1587	"Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you."
The Bishop's Bible – 1568	"Neuerthelesse, I tell you the trueth, it is expedient for you that I go away. For yf I go not away, that comforter wyll not come vnto you: But yf I depart, I wyll sende hym vnto you."
Miles Coverdale Bible – 1535	"Neuertheles I tell you the trueth, It is better for you yt I go awaye: For yf I go not awaye that comforter commeth not vnto you: but yf I departe, I wil sende hi vnto you."
Tyndale New Testament – 1526	"Neuerthelesse I tell you the trueth it is expedient for you that I goo awaye. For yf I goo not awaye that comforter will not come vnto you. But yf I departe I will sende him vnto you."
The Wycliffe Bible – 1395	"But Y seie to you treuthe, it spedith to you, that Y go; for if Y go not forth, the coumfortour schal not come to you; but if Y go forth, Y schal sende hym to you."
	I Corinthians 1:18
The Geneva Bible – 1587	"For that preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the power of God."
The Bishop's Bible – 1568	"For the preachyng of the crosse, is to them that perishe foolishnesse: but vnto vs which are saued, it is the power of God."
Miles Coverdale Bible – 1535	"For the worde of ye crosse is foolishnesse to the that perishe but vnto vs which are saued, it is the power of God."
Tyndale New Testament – 1526	"For ye preacheinge of the crosse is to them yt perisshe folishnes: but vnto vs which are saued it is ye power of God."
The Wycliffe Bible – 1395	"For the word of the cros is foli to hem that perischen; but to hem that ben maad saaf, that is to seie, to vs, it is the vertu of God."

II Corinthians 2:15

The Geneva Bible – 1587	"For wee are vnto God the sweete sauour of Christ, in them that are sauēd, and in them which perish."
The Bishop's Bible – 1568	"For we are vnto God the sweete sauour of Christe in them that are sauēd, and in them which perisse."
Miles Coverdale Bible – 1535	"For we are vnto God the good fauoure of Christ, both amonge the yt are sauēd, & amonge them yt perishe."
Tyndale New Testament – 1526	"For we are vnto God the swete sauoure of Christ both amonge them that are saved and also amonge them which perisse."
The Wycliffe Bible – 1395	"for we ben the good odour of Crist to God, among these that ben maad saaf, and among these that perischen."

Revelation 1:18

The Geneva Bible – 1587	"And am aliue, but I was dead: and beholde, I am aliue for euemore, Amen: and I haue the keyes of hell and of death."
The Bishop's Bible – 1568	"And am aliyue, and was dead: And beholde, I am aliyue for euemore, Amen, and haue the keyes of hell and of death."
Miles Coverdale Bible – 1535	"and am aliyue, and was deed. And beholde, I am aliyue for euer more and haue the kayes of hell & of deth."
Tyndale New Testament – 1526	"and am aliyue and was deed. And beholde I am aliyue for ever more and have the kayes of hell and of deeth."
The Wycliffe Bible – 1395	"and lo! Y am lyuyng in to worldis of worldis, and Y haue the keyes of deth and of helle."

Revelation 20:13,14

The Geneva Bible – 1587	" ¹³ And the sea gaue vp her dead, which were in her, and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their woorkes. ¹⁴ And death and hell were cast into the lake of fyre: this is the seconde death."
The Bishop's Bible – 1568	" ¹³ And the sea gaue vp her dead whiche were in her, and death and hell deliyuered vp the dead whiche were in them: and they were iudged euery man accordyng to his dedes. ¹⁴ And death and hell were cast into the lake of fyre. This is the seconde death."
Miles Coverdale Bible – 1535	" ¹³ and the see gaue vp her deed, which were in her, and deeth and hell deliyuered vp the deed, which were in them: and they were iudged euery man accordyng to his dedes. ¹⁴ And deth and hell were cast in to the lake of fyre. This is that seconde deeth."
Tyndale New Testament – 1526	" ¹³ and the see gaue vp her deed which were in her and deth and hell deliyuered vp the deed which were in them: and they were iudged every man according to his dedes. ¹⁴ And deth and hell were cast into the lake of fyre. This is that seconde deeth."
The Wycliffe Bible – 1395	" ¹³ And the see yaf his ded men, that weren in it; and deth and helle yauen her deed men, that weren in hem. And it was demed of ech, aftir the werkis of hem. ¹⁴ And helle and deth weren sent in to a poole of fier. This is the secunde deth."

Note that these scripture passages in the 1611 KJV, and in all uncorrupted KJV's, agree with the text of these earlier English Bibles; whereas modern bible versions have broken this vital line of scripture preservation. Look up the above verses in modern bible versions such as the NIV and the NKJV and you will see that the superior *"Comforter"* has been replaced by a subordinate "helper"; and the assurance of our present salvation here and now where we *"are saved"* has been replaced by a works-based salvation where we are in the process of "being saved" by our good works and by doing good deeds; and the word *"hell"* has been omitted. The New Age movement does not believe in a place of everlasting punishment for the unrighteous. And modern bible versions are influenced by the New Age movement's philosophy, in that modern bible versions have obliterated the word *"hell"* in a number of key verses throughout the Bible. Not only do these new modern bible versions disagree with the KJV and earlier English Bibles, but in many places they match the Jehovah's Witness' *NewWorld Translation* as well as the Catholic *Douay/Rheims* and NAB versions. Like Buddhism, Hinduism and Islam, the Catholic church and the Jehovah's Witness organization teach a progressive or works-based salvation. And all new bible versions are influenced by works-based salvation methodologies. Unfortunately, those who don't take the time and effort to *"search out a matter"* and *"prove all things"* are unaware of the importance of these facts (Prov. 25:2; Hosea 4:6; 1 Thess. 5:21; Rev. 1:6), and are thus unaware of the role that corrupt bible versions are playing in setting the stage for the new age one world religion and new world order of antichrist.

Why does the KJV contain the words which it does? Why has God continued to use this Bible, in spite of hundreds of attempts by critics to change it? The English Authorized Version of 1611 (KJV) is a very precise translation of the original Greek and Hebrew texts. It was not translated and published to update an evolving English language or to represent the language of the day. New bible versions claim to be *"much clearer"* updates to the old 'outdated' KJV. But, unlike modern versions which remove what they consider to be *"obsolete words"* like "thee, thou and ye", the KJV remains faithful to the original texts. The [NKJV](#) states, *"These pronouns are no longer part of our language."* But "thee, thou and ye" were "no longer part of our language" during 1611 either (read the [intro to the 1611 KJV Bible](#) written by the translators themselves, there are no "thee", "thou" and "ye"). *Webster's Third New International Dictionary*, says of ye: *"used from the earliest of times to the late 13th century"* (p.2648). And yet the 1611 Authorized Version (KJV) was published some 400 years later in the 17th century. So why did the KJV translators use these so called 'outdated' *"obsolete"* words? The Greek and Hebrew languages contain a different word for the second person singular and the second person plural pronouns. Today we use the one-word "you" for both the singular and plural. But because the translators of the 1611 King James Bible desired an accurate, word-for-word translation of the Hebrew and Greek text – they could not use the one-word "you" throughout (if it begins with "t" (thou, thy, thine) it's *singular*, but if it begins with "y" (ye) it's *plural*). Modern bible versions claim to be *"more accurate"*, and yet the 1611 KJV, by using "thee", "thou" and "ye", is far more accurate! The KJV owes its merit, not to 17th century English, but to its faithful translation of the original. It is the only English Bible which retains a "pure language" (Zeph. 3:9) which identifies it as the voice of Jesus Christ, the living Word (John 1:1; Rev. 19:13). *"To day if ye will hear his voice, harden not your hearts"* (Heb. 3:15). (See [In Ave Of Thy Word](#), the first and only documented history of the words of the Holy Bible)

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.... and will reveal unto them the abundance of peace and truth" (Jer. 33:3,6). *"thy word is truth"* (John 17:17). *"but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."* (Isa. 66:2). *"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."* (Zeph. 3:9). *"And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee"* (Psa. 9:10).

The KJV Bible was translated at a time when the English language was *"at its height"*, and English writers such as William Shakespeare (1564-1616) and Francis Bacon (1561-1626) were producing their famous works. Most people are unaware of the fact that the 1611 KJV Bible and Shakespeare's works were written in Modern English. *"It may come as a surprise to learn that Shakespeare wrote in Modern English, since the language of the Elizabethan Age often seems antiquated and quite 'unmodern' to twentieth-century readers. Nevertheless, Shakespeare's speech and our own have enough in common so that language historians consider that they both belong to the same stage in the history of English. If a group of twentieth-century Americans could be transported through time and space to the London of Shakespeare's day, they would find that they could communicate fairly easily with the people they would meet. They would feel that these people were speaking English with an unfamiliar accent, it is true, but their accent would not be much harder for Americans to understand than some of the present-day accents of the British Isles. (Indeed, in some ways, American English is more like that of Shakespeare than is present-day British English.) The major reason for the similarity is the Great Vowel Shift, which occurred sometime in the fifteenth century. The vowel shift gave Modern English a new set of long vowel sounds—sounds that have persisted up to the present.... a standard written form of English came into use during the fifteenth century."* (*Adventures in English Literature*, 1989, p. 261)

The English language that was spoken in 1611 when the Authorized Bible was first printed is the [same English language](#) spoken today by people around the world: the *"standard written form of English"* which *"came into use during the fifteenth century."* As English would in time become the predominate language of the world, God's choice of English as *"a pure language"* of his word is obvious (Zeph. 3:9). Gothic, the great great grandfather of English, was a major world language at the time of Christ and the apostles. The words of English are much older than most people think. The earliest English sentence to be discovered appears on an old coin dated around A.D. 450. English is now a global language and nearly 33% of the world's population (approximately two billion people) can speak English. The teaching of English is now required in most nations of the world. The English language developed over a period of several centuries. By the year 1611 English had coalesced into what we know today as the English language. And God knows the English language as well as he knows ancient Koine Greek and Hebrew. It is no more difficult for God to [preserve his pure word in the English language](#) than it is for him to preserve it in the Greek and Hebrew languages.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:5,6). *"He hath remembered his covenant for ever, the word which he commanded to a thousand generations."* (Psa. 105:8).

Biblical scholars and language historians alike agree on the preeminence of the King James Version. *"Often referred to as 'the only classic ever created by a committee,' its uniform excellence and beauty caused it from the start to be acknowledged as a masterpiece, an outstanding literary work whose great popularity persists to the present day."* *"Produced with exacting care by the most distinguished scholars, written at a time when the English language was at its height, it has communicated eloquently with every age. Its beauty and vigor of language, its sheer poetry, has influenced both English and American literature immeasurably. As generations of readers have memorized it, quoted it, and woven its phrases into their speech, the King James Version has*

continued, after more than three centuries, to have a tremendous effect upon our language.” (Adventures in English Literature, 1989, pp. 294, 295)

The vocabulary of the Greek New Testament was only about 5,000 words, while the possible English vocabulary is between 500,000 and 1,000,000 words. Don't let anyone tell you that Greek is generally 'more exact'. This is why all vernacular Bibles (vernacular: belonging to a particular country or language), like the KJV, must sometimes [translate one Greek or Hebrew word several different ways](#), depending upon the context. For the same reason, it is sometimes necessary to translate several original language words with only one English word. The renowned English lexicographer John Walker wrote, “[T]o have the same word signify different things, is the fate of all languages;” (*A Critical Pronouncing Dictionary and Expositor of the English Language*, 1806, p. 228). The King James Bible's words are translated precisely, giving attention to each individual context. English being a much broader language allowed, and sometimes required, the KJV translators to use English words that would best convey the meaning of the original language. The KJV translators [italicized these words](#) to show the reader exactly what was done and where. Corrupt new version translators and editors mislead their readers by taking an original Greek or Hebrew word or phrase out of context, or by omitting it completely, inserting their “better” translation or interpretation and failing to italicize their interjected words. The KJV translators' grammatical skills, and their knowledge and understanding of the Greek, Hebrew and English languages was unparalleled. When translating the Bible, they used what is called “formal equivalency” (word-for-word), the most accurate and precise method possible. New bible versions use what is called “dynamic equivalency” (re-wording; paraphrasing), otherwise known as “*private interpretation*” (II 2 Peter 1:20). It is often assumed that the KJV was one of a series of English Bibles, each one updating a more primitive or earlier type of English. Somehow we have wrongly integrated the progressive history of the English language (Early English > Middle English > Late English) with the names publicly associated with the printed English Bible (Tyndale > Coverdale > Great Bible > Bishops' > KJV). This false impression has arisen because the spelling and [Gothic type font](#) [letter style] of these earlier Bibles make them appear unreadable and ‘difficult.’ They were not!

“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning” (Isaiah 48:16)

It is a myth that few people had scriptures or could read during the middle ages. *The Cambridge History of the Bible* identifies numerous copies of the English New Testament which existed before Wycliffe's translation of the late 1300s (vol. 2, pp. 389-390 et al.). “The myth, that the English people had only scraps of scriptures before Wycliffe, is perpetuated to degrade God's promise of “the word which he commanded to a thousand generations” and “to all nations” (1 Chron. 16:15, Romans 16:26). When the impression is given that the common man has no preserved and infallible scriptures, the position and authority of the word of God can more easily be pirated by “Popish Persons” and “self conceited Brethren, who...give liking unto nothing, but what is framed by themselves, and hammered on their anvil” (“[The Epistle Dedicatory](#),” King James Bible). “If mythmakers can convince us that generation upon generation of men and women went to their graves without reading or hearing the word of God, they can implant the false impression that we do not *need* scriptures (but need Catholic sacraments, ecstatic experiences, or myth-makers).... [Foxe's Acts and Monuments](#) (A.D. 1563) traces Christianity from the first century to the 1500s. A thorough reading of *all eight* of its large volumes makes it abundantly clear that all who wanted scriptures, had them, in hand or in heart, as much or as little as they wanted.” (*In Awe Of Thy Word*, pp. 774, 778)

“The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.” (Eccl. 12:10)

Generally speaking, the early English Bibles are the same. The Bible had become “fixed” in the “ear” of the people... “The changes in the text of the A.V. [KJV] from earlier Protestant translations are slight”, “were usually not original, but were taken from earlier English Bibles, such as the Tyndale, Coverdale, Geneva, and the Great Bible”, and “were *not* done to update an evolving English language”: “the changes take the form of minor surface polishing applied to a firmly established, long standing structure” (the KJV translators “had an astonishing command of the full range of meaning for English words”, “*not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth*” (I Cor. 2:13). The King James translators wrote in their preface to the readers, “...[W]hatsoever is sound already, (and all is sound for substance in one or other of our editions... the same will shine as gold more brightly, being rubbed and polished...” (cited in *Translating the New*, p. lx). “[T]he furnace for gold” was a “furnace of earth” where the English Bible was “purified seven times.” The KJV is its seventh and final purification (Prov. 17:3, Ps. 12:6). It followed the six previous stages: Gothic, Anglo-Saxon, Pre-Wycliffe (Anglo-Norman), Tyndale-Coverdale-Great, Geneva, and Bishops'. (*Translating For King James: Notes Made by a Translator of King James's Bible*, pp. 16, 20 - *In Awe Of Thy Word - The Coming of the King James Gospels*, p. 48)

“I have not spoken in secret, in a dark place of the earth” (Isaiah 45:19)

You may have heard the myth that the KJV translators (and earlier Reformers - Wycliffe, Tyndale, Erasmus, et al) made use of the corrupt Latin Vulgate because they did not have good access to the Received Greek Official Text. But in fact, the KJV translators, as well as their predecessors, had access to a great number of ancient manuscripts and early writings of the church fathers, including Official Greek and Hebrew texts. Also in the hands of many of the makers of the Authorized Version was William Fulke's *Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, and his second work of 1589, a volume which compared the errors in the false Rheims-Douay (Catholic) New Testament (1582) to the pure readings in the Bishops' Bible. This ‘verse comparison’ was actually bound in many editions of the Bishops' Bible and is still available from antiquarian booksellers. The translators had verse comparisons, like Fulkes, as well as William Whitaker's *Disputatio de Sacra Scriptura* (Cambridge, 1588) and George Wither's, *View of the Marginal Notes of the Popish Testament* (1588) (*Cambridge History of the Bible*, vol. 3, p. 163). In addition to the Hebrew and Greek texts, the KJV translators also used a Latin text; [the 2nd century Old Latin](#), not the 4th century corrupt Latin Vulgate. They also had access to and made use of other [ancient language versions](#) to insure accuracy of the Scriptures. The KJV translators looked at all pure scriptures, both Greek, Hebrew and vernacular (belonging to a particular country or language), and thoroughly did their work, “*comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us...*” (Holy Bible, 1611, London: Barker, “*The Epistle Dedicatory*”). Bible versions (translations made directly from the original) were made in several languages within a few years of the New Testament's creation. This was a rarity in the ancient world for any book, so this is an added plus for the New Testament. “*And so were the churches established in the faith, and increased in number daily.*” (*Acts 16:5*). There is so much more evidence for the reliability of the New Testament text than any other comparable writings in the ancient world. Like Reformation scholar [Desiderius Erasmus](#) who acquired thousands of manuscripts to publish the Greek New Testament, the KJV translators' combined knowledge of Hebrew and Greek and the vast amount of manuscript evidence before them (thousands of copies, versions, and church-father citations, etc.) were all used to arrive at every word in the Authorized Version — to faithfully translate the Sacred Text.

“The Lord gave the word: great was the company of those that published it.” (Psalms 68:11)

Dr. Jack Moorman of Great Britain did a very recent collation of the old uncials. He made some amazing discoveries most seminary students have missed. He collated the old uncial manuscripts A, C, and D, and showed that they agreed with the King James readings two to one and three to two. He collated the alphabet uncials and found that they agreed four to one. They have now discovered that many of the fifteen thousand corrections on the fourth century Sinaiticus manuscripts were made before it left the scriptorium. This vindicates scores and scores of King James readings. When Dr. Moorman looked at the ancient versions of the New Testament, he found that the fifty or sixty old Latin manuscripts agreed with the King James Version two to one. The three hundred Peshitta manuscripts agreed three to one; the Gothic manuscripts agreed three to one; the Armenian manuscripts agreed three to two. The British Museum's collection of eighty-seven thousand citations by the early church fathers written before A.D. 325 agrees with the King James Version two to one.

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.” (Psalms 33:11)

The antiquity of the KJV text-type is evidenced in Joseph Bosworth's *Parallel Gospels*. It includes the Gothic version dated about 360, the Anglo-Saxon version dated between 600 and 900, the Wycliffe translation dated 1381, and the Tyndale dated 1526. Comparing them with the King James Version and the new versions quickly shows that the King James is *the* text that has been used historically by the church. Acts 2:6 says, “*Every man heard them speak in his own language.*” God has spoken to men around the world through a text like the KJV in the German Tepl Bible, the Italian Diodati, the French Olivetan Bible, the Hungarian Erdosi Bible, the Spanish Valera Bible, the Polish Visoly Bible, the De Grave Bible in Holland, the Russian Holy Synodal Bible, the German Luther Bible, and the Gottshalkson Bible of Iceland. These all agree with the readings of the King James Version. The King James Bible Society (527 Benjuly Rd., Cantonment, FL) keeps an updated list of current foreign bibles and missionaries in agreement with the KJV. People looking around at their church think *everyone* uses an [NIV](#) or another *new* version. That may be true within the context of their limited vision, but when looking back at the history of the church around the world, you will see that those sixty-four thousand missing words in the NIV have *not* been missing through the history of the church.

“My covenant will I not break, nor alter the thing that is gone out of my lips.” (Psalms 89:34)

The recent discovery of the world's oldest New Testament fragment (Magdalen Papyrus, dated A.D. 60) proves the KJV correct and the NIV, CEV, NKJV, NRSV, NASB, and most new versions wrong. The following writers pre-date Aleph (Sinaiticus) and B (Vaticanus) and attest to KJV-type readings in the *early church*:

A.D.	
100-150	Didache, Diognetus, Justin Martyr
150-200	The Gospel of Peter, Athenagorus, Hegesippus, Irenaeus
200-250	Clement, Tertullian, Origen, Clementinus, Hippolytus
250-300	Gregory of Thaumaturgus, Novatian, Cyprian, Dionysius, Achelaus
300-400	Athanasius, Macarius Magnus, Eusebius, Hilary, Didymus, Basil, Titus of Bostra, Cyril of Jerusalem, Gregory of Nyssa, Apostolic Canons & Constitutions, Epiphanius, Ambrose

"This is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever." (Isaiah 59:21)

Root words

A root word is the base word from which a word in use comes. Often, the word in question has little or no common meaning with the root. Thus, using root words to alter the English meaning of a word in the KJV Bible is futile, foolish and invariably corrupts the questioned text.

Rendering the original languages

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27)

There are many problems with people - sometimes even a misguided KJV 1611 man - trying to translate a word or phrase or passage directly from Greek or Hebrew, rather than trusting what the Bible - the KJV 1611-1769 - says and using a [good dictionary](#) of the English language ([Noah Webster's 1828 American Dictionary](#)) to define difficult words. Among those problems is that [the Greek or Hebrew text they are using](#) is almost always very corrupt and filled with errors because it is based on the Alexandrian school of texts, and the works of the infidels, Westcott and Hort (both described later). Moreover, for centuries faithful readers of the KJV Bible have known that within the KJV text itself can be found the meaning of any word contained in the text, because the KJV's text, unlike modern versions, has its own built-in dictionary making the use of lexicons and interlinears unnecessary. *"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."* (Psa. 119:99,100). In the words of John Wycliffe:

*"It Shall Greatly Helpe Ye To Understand Scripture
If Thou Mark...
Not only what is Spoken or Wrytten
but of Whom
and to Whom
with what Words
at what Time
Where
to what Intent
with what Circumstances
considering what Goeth Before
and what Followeth."* (Profitable Bible Study, p. 38).

Furthermore, Greek and Hebrew lexicons written with *"man's wisdom"* introduce secular and often faulty definitions (1 Cor. 2:13) (see *New Age Bible Versions, The Language of the King James Bible, and In Awe Of Thy Word*). John Wycliffe believed, "[T]he Lord teaches his own logic and grammar which remains hidden to unbelievers" (Truth, pp. 65, 13, 48) (Matt. 11:25). Wycliffe wrote that "anyone who is unwilling to understand [the grammar](#) belonging to some part of Scripture, unless it conform to that which he learnt" from a textbook [interlinears, etc.] "will not only remain quite ignorant...but will end up entangling himself" in error. "It is hardly the fault of Scripture if some ignorant fellow claims to have found an error...." (Truth, pp. 65, 47-48, 13)

"It is written in the prophets, And they shall be all taught of God." (John 6:45). *"I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly."* (Psalms 85:8)

Another problem is the fact that there are scores of variant "Original Greek" New Testaments from which the "renderer" may quote (Aleph1, Aleph2, Aleph3, B1, B2, B3, C, L, W, Textus Receptus, Westcott and Hort, Scrivener's, Alfred, Griesbach, Elzevir, Erasmus, Tischendorf, Lachman, Souter, von Soden, Hodge-Farstad, Nestle's Aland, (If so which edition between 1 and 267, which printing of the 26th?) UBS-Aland, Black, Metzger, Wikgren (Which edition between 1 and 4?) or the Greek-English Diglot for the Use of Translators). Using more than one bible version, however, is contrary to sound doctrine. *"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you"* (1 Cor. 1:10). Divisions are caused when we do not *"all speak the same thing"*. With one version, God is the authority; and *"God is not the author of confusion"* (1 Cor. 14:33). If there is only one road, there is no confusion. When a second road forks to the left, confusion is created. It is apparent that someone is trying to seduce the traveler off of the straight and narrow path. When there are conflicting authorities, as there were when the serpent challenged God's words in the garden, *man* becomes the arbiter, *choosing* which "authority" to follow. Hence man usurps the authority of God, and will *"be as gods"* (Gen. 3:5), deciding for themselves which rendering is *"good"* and which is *"evil"*. Instead of the word correcting, dissecting, and judging us, we judge it. The multiplying of languages at the tower of Babel *divided* mankind; the multiplied voices of the different versions *divide* the church.

"Be of the same mind one toward another.... Be not wise in your own conceits." (Romans 12:16)

Unlike the KJV translators, who had the entire original work (vast numbers of original language manuscripts, many citations of the early church fathers, and numerous bible translations in different languages from various lands) which contains the word in question and could read the word 'in use' in its entire context, those who translate the Textus Receptus today from Greek to English have only modern and secular viewpoints to draw from, and must, therefore, rely on the "corrupt words" of unsaved liberal lexicon writers. "The KJV, like all translations, sometimes translates several *different* Greek words with the *same* English word (or the *same* Greek word as several *different* English words). Although it may be quite straightforward to determine the English equivalent of the Greek word for *dog*, many other Greek words have *many* English counterparts...." "The lexicons and grammars of *unsaved liberals* are at the foundation of *all* Greek and Hebrew studies today. Current lexicons are either reprints of the works of 19th century liberals or highly plagiarized and slightly edited re-typeset editions. The few study aids that have been written by 'Christians' were compiled using the corrupt lexicons of un believers. These unsaved men cannot discern spiritual things. "The wise men...have rejected the word of the LORD; and what wisdom is in them?" (Jer. 8:9)." "If Christians knew how these rubber crutches were constructed, so much weight would not be placed upon lexicons, constructed as follows:

1. Greek lexicon editors collected a hand-full of samples of written speech, which contain the word in question. Most samples were authored by non-Christians. (Modern English lexicographers, on the other hand, collect thousands of samples using huge data bases like that of the Brown University Corpus.)
2. These editors looked at the word, along with approximately 10 words before it and 10 words after it. (The KJV translators had the *entire* work).

3. They printed only those select 20 word samples, which reflected *their secular viewpoint*. Then, using their own subjective personal judgment, they picked a word, or several words, which could be substituted for the word in question, in these samples. These synonyms became the so-called 'definitions.' Space limitations diminish the number of synonyms which could be given; this gives lexicon readers the false impression that only the words cited are correct definitions or synonyms. (e.g. "I went to the lake, cast in my line, and drew out a fish to eat for lunch and dinner tonight." What word could be substituted for 'drew'? If there are 30 words in English that could replace 'drew,' but the lexicon only has room for 3 words, readers are given the false impression that the other 27 words are incorrect, which they are not...."

"These men may have inspired Greek and Hebrew words, but the English reference books they use to translate them into so-called "literal," "plain," "everyday" English, are *anything but* inspired. Since ancient Koine Greek is not the mother tongue of any living person, they must use the books with the "corrupt words" of unsaved liberal lexicon writers to create their interlinears and study aids (Dan. 2:9)." "There are *no Bible verses* which indicate that vernacular translations, like the KJV, will be inferior to those of ancient languages. There are *no Bible verses* that state that Bible study should be done in those ancient languages. If such were a benefit to our understanding, one would think that at least *one* verse would mention it. There are *no Bible examples* of Jesus Christ or the apostles correcting the Bible of their day or refusing to communicate to the common man in his own vernacular tongue. Paul's captors chided, "Canst thou speak Greek?" Paul ignored them and continued to speak to the people in their own language (Acts 21:37, 40)." (*In Awe Of Thy Word*, pp. 498,504,508,509,510,518)

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17,18)

Satan knows, just as he knew in the garden, that by not saying "the same thing" as God, he could create division and discord. Today the sons of God, just like Adam, yield to the same temptation. It happens under the same umbrella—the tree of *knowledge*. The bait, just as it was in the garden, is "*good*," "*pleasant*," and "*to be desired to make one wise*" (Gen. 3 :6). The initial temptation is never to be "bad", although that is the result; the temptation is always to usurp the final authority of God. It occurs in the church today in the form of subtly dismantling the authority of the word of God and *re-directing* that authority to man or a man-made source. The Greek **lexicon** is the *icon* of choice today "*to make one wise*" and to change God's authoritative voice. The *tree* of knowledge has been recycled, its pulp pressed to create these paper popes. (*Which Bible?*, p. 90). The apostle Paul said that Christ sent him "*to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*" (1 Cor. 1:17).

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1,2) *"but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."* (1 Cor. 13:8) *"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."* (1 Peter 1:25)

The apostle Paul said "as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know... Nor of men sought we glory, neither of you, nor yet of others" (1 Thess. 2:4,5,6). To understand the pitfalls of "rendering the original language" one must understand [the source](#) of Greek and Hebrew Bible lexicons and interlinears. The men who gave us our Greek/Hebrew dictionaries were, for the most part, un-saved liberals who's views and interpretations of the Bible were tainted by Gnosticism, mythology, secularism and mysticism. Jesus said, "*That which is highly esteemed among men* [including bible lexicons] *is abomination in the sight of God.*" (Luke 16:15). Early Bible translators such as Erasmus, Theodore Beza, Stephanus, Wycliffe, and others drew attention to [the difference](#) between biblical and classical Greek (used by lexicons). Erasmus warned of the font from which lexicons are taken and their "*danger of taking words in a sense they may well have in classical Greek, but which is not the sense in which they are used in the New Testament.*" Cardinal Ximenez, a Catholic 'father' in 1517, produced "the first" Greek New Testament lexicon which bred today's mongrels. The English definitions of Greek and Hebrew words found in bible lexicons and interlinears were derived from secular, classical and mythological [interpretations of biblical words](#). Hebrew and Greek lexicons and grammars are not only unnecessary, they are unsafe as well. If they were a "need", God would certainly make good lexicons available (Phil. 4:19). He has not! Interlinears like Berry's, Green's and Kohlenberger's follow corrupt lexicons like Thayers, Gesenius, Brown, Driver, Briggs, et al, to create their 'so-called' literal interlinear translation.

"of making many books there is no end; and much study is a weariness of the flesh." (Ecc. 12:12)

Doubt is inevitably created in the mind and heart of the believer when authority is moved away from the Bible and shifted towards a lexicon definition or some other "authority". This method was first implemented in Genesis 3:1, "*Yea, hath God said...*?" This technique was successful in seducing Adam and Eve, and it is *still* effective today. Throughout history, Satan has tempted man to question the authority of the word of God. A common characteristic among cults is to blatantly or subtly move authority away from the Bible. Those who give "*heed to seducing spirits*" always lead their followers to a source *outside* the Bible. As the leadership in many churches today are moving people to Greek dictionaries, lexicons, or a new bible version, the numerous *conflicting versions* set up the need for an *interpreter* (a pastor or preacher with a lexicon *revelation*) to supersede the authority of the Bible, moving the church, ever so *subtly*, back to the Old Testament or [Roman Catholic priesthood](#) which established an intermediary between God and man (1 Tim. 2:5; 4:1). For one reason or another an individual or group may be reluctant to acknowledge these simple truths. Pride is often a factor. Many great men in the Bible were deceived or were wrong at one time or another. There is no shame in being wrong; but it is a shame if, when we are wrong, we refuse to acknowledge it, neither repent, nor return to our first love — The Word of God — the KJV Holy Bible (Rev. 19:13). To understand God's word (the Bible) one must be humble. A college degree or a course in Greek is not required. By faith, fear of the Lord, praying and searching the Scriptures daily does one grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10:16-18) *"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."* (1 Thess. 2:13)

Our only effective weapon against the devil is the sword of the Spirit which is the word of God. Before the devil can defeat a person, he must steal their sword. By correcting the word of God, the "renderers" are taking away people's confidence in the word of God. If a wife corrected her husband in front of the children, they would soon lose respect for their father. Likewise, when the bride of Christ corrects the voice of the Father, in front of the babes in Christ, a generation grows up that no longer "*tremble at his word*" (Isaiah 66:5). (*Which Bible?*, pp. 93,94)

"but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isaiah 66:2)

Alexandrian Texts

Alexandrian texts are surviving manuscripts or copies primarily descending from certain early scholars of Alexandria, Egypt, and their disciples who followed after them, and those of their general persuasions. Also known as the [Minority Texts](#), these corrupt manuscripts contradict themselves in numerous places and are plagued with alterations and inconsistencies. Two such manuscripts are used almost exclusively for all translations other than the KJV; they are "Sinaiticus" (Codex Aleph discovered 1844) and "Vaticanus" (Codex B discovered 1845), named for where they were discovered in the nineteenth century. Modern bible versions are based on the Vaticanus and the Sinaiticus Manuscripts, which are of the Eusebio-Origen type. Known as the "ancient authorities" or "older manuscripts", they disagree with each other in over 3,000 places in the gospels alone. Those who used the "Received Text" down through the centuries had access to Alexandrian texts such as Sinaiticus and Vaticanus, but rejected them as corrupt, and trashed them. That is why so few are in existence today.

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." (Psalms 101:3)

There are literally thousands of instances of disagreement amongst the corrupt Alexandrian texts, the text type used to translate virtually all bible versions other than the Authorized KJV Bible. And just as there were false witnesses in the New Testament who testified against the living Word of God, Jesus Christ, there are false witnesses, Sinaiticus, Vaticanus, et al, which testify against the written word of God, the historical received text of Christianity from which the Authorized KJV

Bible was translated. And just as those who *"bare false witness against"* the true living Word of God *"but their witness agreed not together"*, those corrupt manuscripts which *"bare false witness against"* the true written word of God agree not even amongst themselves.

"For many bare false witness against him, but their witness agreed not together." (Mark 14:56)

You may have heard it said that the KJV translators did not have access to those manuscripts. (Often erroneously called "better mss" in the margin of your Bible). The fact is that the KJV translators and their forerunners for centuries before rejected, trashed and probably burned similar manuscripts because they were so obviously corrupt. One of those supposedly "better mss" was actually found in an ancient equivalent of a garbage can on "Mt. Sinai". Westcott and Hort examined the garbage and proclaimed it pristine, and baptized the worms as holy. The other of the two manuscripts, which all versions but the KJV 1611-1769 are based upon, was found in Rome's Vatican library. Thus, the one is labeled Vaticanus, and the other Sinaiticus.

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." (Micah 2:10).

These two manuscripts form the basis of the Greek New Testament, referred to as the Critical Text, which has been in widespread use since the late 19th century (circa 1881). This Critical Text (or 'Neutral text' or 'eclectic text'), as it is called, differs widely from the Traditional Text in that it omits many words, verses and passages which are found in the Received Text and translations based upon it. The Critical Text differs from the Textus Receptus text over 5,000 times. The Vatican manuscript omits 2,877 words in the Gospels; the Sinai manuscript omits 3,455 words in the Gospels. The modern reconstructed Critical Text omits reference to the Virgin Birth of Christ in Luke 2.33; omits reference to the deity of Jesus in Romans 14.10 and 12 and in 1 Timothy 3.16; omits reference to the blood of Christ in Colossians 1.14. In numerous places in the New Testament the name of Jesus is omitted from the Critical Text; seventy times 'Jesus' is omitted and twenty-nine times 'Christ' is omitted.

Westcott and Hort

Two radical, extreme left wing "scholars" who embraced the two Alexandrian texts above in the 19th century (men who indict themselves in their own journals as unsound in the faith and defect in character). Almost all Greek lexicons, interlinear texts, dictionaries, etc., are from their work, and all English Translations other than the KJV 1611-1769 are based on their translations. In the late 19th century [Brooke Foss Westcott and Fenton John Anthony Hort](#), both involved in the occult, used corrupt and discarded texts to re-translate God's word to fit their own perverted beliefs. They deliberately chose the most polluted and corrupted manuscripts in existence upon which to base their work and carry out their goal of undermining the Bible and the faith of the people. Westcott and Hort deliberately hid the worst of their theological errors, and their purpose. Hort made the following astonishing statement: *"The errors and prejudices which we agree in wishing to remove, can surely be more wholesomely and also more effectually reached by individual efforts of an indirect kind than by combined open assault. At present very many orthodox but rational men are being unawares acted on by influences which will assuredly bear good fruit in due time; if the process is allowed to go on quietly...."* (Life & Letters of F.J.A. Hort, Vol. 1, page 400). Their methods were as sinister as their motives.

Westcott and Hort despised both the Textus Receptus and the KJV Bible. Hort's hatred for the true Scriptures ran parallel with his hatred for [the United States of America](#): Hort stated, *"Surely if ever Babylon or Rome were rightly cursed, it cannot be wrong to desire and pray from the bottom of one's heart that the American union may be shivered to pieces."* (Life & Letters, Vol. 1, page 459). In a letter dated September 25th, 1862 Hort wrote, *"Whatever people may say to the contrary, the American empire is a standing menace to the whole civilization of Europe, and sooner or later one or the other must perish ..."* (p. 459). Hort further stated, *"I dare not prophesy about America, but cannot say that I see much as yet to soften my deep hatred of democracy in all its forms."* (Arthur Hort, Vol. II, p. 34).

Westcott's and Hort's hatred of Protestantism and American democracy was a position shared by the Roman Catholic church. The papacy's desire to convert the whole of America to Catholicism was well known by many in the nineteenth century. Unfortunately, most historians today rarely, if ever, mention the fact that the American Civil War was not fought for the purpose of abolishing slavery. Though President Abraham Lincoln was personally against slavery, he assured the American people *"that they were fighting a war for the restoration of the Union and not for the abolition of slavery."* (A Pictorial History of The Civil War Years, 1967, p. 50). In 1864 Abraham Lincoln said, *"This civil war seems to be nothing but a political affair to those who do not see, as I do, the secret springs of that terrible drama. But it is more a religious than a civil war. It is Rome who wants to rule and degrade the North, as she has ruled and degraded the South, from the very day of its discovery. There are only very few of the Southern leaders who are not more or less under the influence of the Jesuits through their wives, family relations, and their friends."* Lincoln said that *"if the American people could learn what I know of the fierce hatred of... [the priests of Rome](#) against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away tomorrow... as traitors."* (Fifty Years in the Church of Rome, Charles Chiniquy, pp. 696, 697).

Westcott and Hort are the two men most responsible for the text of what may well be among the most corrupt bible versions spewed upon the world: the English Revised Version of 1881, and its American counterpart, the Revised Version American Standard Edition of 1901. Except in rare instances, whenever anyone whether it is a preacher, college professor, teacher, television speaker, etc. - refers to the "original language," or "a better translation of this word," they are using texts based on Westcott's and Hort's translations of the two Alexandrian texts. In nearly every instance, perhaps all, where the reader finds notes in his Bible that question the translation of any passage, the editor of that Bible is referring to Westcott's and Hort's work and the Alexandrian texts. Sometimes a marginal note will say something such as, "The better mss read....," or, "Omitted in the better mss...."

Based on the Alexandrian texts and the work of Westcott and Hort, some versions delete the virgin birth of Christ. For example, in the Revised Standard Version, Isaiah 7:14 *"a virgin shall conceive"* is changed to read *"A young woman shall conceive"*. The NKJV ignored the KJV Greek *Textus Receptus* over 1,200 times, and replaced the KJV Hebrew ([ben Chayyim](#)) Old Testament Masoretic Text with the corrupt Stuttgart edition ([ben Asher](#)) Old Testament. The NKJV editors misled their readers by making false statements in the preface. The NKJV editors state that for *"nearly four hundred years"* the KJV has undergone *"several revisions"*; *"our language, [English]... has undergone profound change since 1611."* These claims are false. As we have seen earlier *"a standard written form of English came into use during the fifteenth century"* and Modern English and the English of 1611 *"both belong to the same stage in the history of English"* (Adventures in English Literature, 1989, p. 261). Despite these facts, the NKJV states that it *"is much clearer"* than the KJV; and in *"places where the Hebrew [scripture] was so obscure [according to the NKJV editors] that the 1611 King James was compelled to follow... problems."* Again, false claims. The NKJV also says that *"There is only one basic New Testament used by Protestants, Roman Catholics, Orthodox, by conservatives and liberals."* Another total distortion of facts. The NKJV editors further state that their version is *"the most complete representation of the original"* and *"the New King James New Testament has been based on the Received Text"*. (Preface to the New King James Version, 1982 Ed.)

These claims made by the NKJV editors are grossly misleading. The "New King James Version made 100,000 changes to the [KJV] text. In I Corinthians 1:21, *'the foolishness of preaching'* is altered to *'the foolishness of the message preached.'* In key verses where the NKJV editors had the option of using either the [majority text](#) or the [minority text](#), they chose the latter: check the following verses in the NKJV and compare it with the Jehovah's Witness *NewWorld Translation* and the Catholic *Douay/Rheims* version and you will see that they are practically identical — John 14:16,26; 15:26; 16:7; Acts 7:45; I Corinthians 1:18; II Corinthians 2:15; Hebrews 4:8 — because all new bible versions use the highly corrupt Alexandrian text types to translate these and other important verses. The NKJV has removed the word "hell" from no less than ten verses in the New Testament alone. The [occult Mobius symbol](#) (serpent noad) on the spine of the NKJV should have been a dead giveaway. Popularized by satanist Aleister Crowley (circa 1900), this ancient depiction of 666 was also featured on the cover of Led Zeppelin's rock album *The Presence*" (Grady, Final Authority). Corrupt bible versions will often follow the occult New Age religious movement's phraseology which repeatedly uses such terms as "The Presence" and "The One", capital O-n-e, when referring to their god ([Lucifer](#)). The NIV has 64,098 less words than the KJV (total - 774,746) and omits 15 whole verses (i.e. Acts 8: 37 not in NIV at all). There are over 2,500 documented new version word and verse changes which dismantle essential doctrines of Christianity. In fact all new versions, some ever so subtly, have changed scores of vital Scriptures by addition, omission and or substitution.

The Apostle Paul warned, *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."* (Gal. 1:6-8)

The Apostle Peter warned, *"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."* (2Pet. 2:1,2)

Liberals and Bible skeptics scorn the KJV but tend to promote other versions. I have never known or heard of a liberal who was fond of the KJV. On the other hand, I have never known anyone to be harmed or have their faith shaken by the KJV. To my knowledge, no one has ever turned from a sound doctrine to a false one because of the influence of the KJV. Multitudes, however, have questioned the virgin birth due to the influence of other versions.

The Apostle John warned, *"They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."* (1Jhn. 4:5,6)

Understanding unto the simple

"The entrance of thy words giveth light; it giveth understanding unto the simple." (Psa. 119:130)

God tells us man's inability to understand the Bible has a number of causes, none of which is a limitation of his vocabulary. The Bible is not difficult to understand — it is impossible — unless God's criteria are met. Jesus said, *"The seed is the word of God.... And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life"* (Luke 8:11-14). For this seed to take root and grow it must first be revered and treasured above all else, planted in good soil and provided with the proper climate (Jer. 15:16; Luke 8:15). Job said, *"I have esteemed the words of his mouth more than my necessary food"* (Job 23:12). Jeremiah said, *"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart"* (Jer. 15:16). *"More to be desired are they than gold, yea, than much fine gold"* (Psa. 19:10). Corrupt new bible versions blame the KJV Bible for its readers inability to understand it. People can "hear without misunderstanding", is the claim made in the Preface to the Contemporary English Version, implying that the KJV's vocabulary is at fault. When Jesus' disciples and even his own parents *"understood not the saying which he spake unto them"*, it was not because Jesus was speaking an unfamiliar dialect (Luke 2:50; 9:45; 18:34; John 8:27; 10:6; 12:16): *"And they understood none of these things: and this saying was hid from them"* (Luke 18:34). Understanding the Bible involves humility, repentance, and faith in *"the word of truth, the gospel of your salvation"* (Eph. 1:13). Understanding *"the word of truth"* is not an intellectual challenge but a spiritual one. *"Break up your fallowground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of your heart"* (Jer. 4:3,4). A lack of ability to understand God's word reflects, not the state of one's mind, but the condition of one's heart. *"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."* (Psa. 51:17) *"The LORD is nigh unto all them that call upon him, to all that call upon him in truth."* (*"thy word is truth"*) (Psa. 145:18; John 17:17).

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14)

Are there errors in the KJV Bible? The simple answer is No. Are there seeming errors in the KJV Bible? Certainly. This is because *"the righteous God trieth the hearts and reins"* (Psa. 7:9). God *"trieth our hearts"* (Prov. 17:3; 1 Thess. 2:4) *"to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."* (Deut. 8:2). Psalms 105 says *"the word of the LORD tried him."* (Psa. 105:19). If the KJV Bible seems "confusing, unintelligible, incredible, impossible, misleading, garbled, or "obscure", it is because it is the truth of God recorded in a Book which is *designed to destroy or save the reader, depending upon his attitude towards it...."* (*The "Errors" in The King James Bible*, pp.10,12). The Bible says that *"Every word of God is pure"*; and *"With the pure thou wilt shew thyself pure"*; for *"thou hast... revealed them unto babes"*; but *"with the froward thou wilt shew thyself froward"*; for *"thou hast hid these things from the wise and prudent"* (Prov. 30:5; Psa. 18:26; Matt. 11:25). Bible critics in all camps, both denominational and non-denominational, don't believe that there is a pure Bible anywhere on the face of the earth. *"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."* (Titus 1:15). *"With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle: the LORD my God will enlighten my darkness.... As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him."* (Psalms 18:26-30): *"but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."* (Isaiah 66:2)

"Be not wise in thine own eyes: fear the LORD, and depart from evil." (Prov. 3:7)

More often than not, man's real problem with the KJV Holy Bible is that it is too plain, revealing *"the thoughts and intents of the heart."* (Heb. 4:12). The word of God, the KJV Bible, sheds light on man's sinful nature. The apostle Paul wrote, *"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."* (Heb. 4:12). Psalms ninety, verse eight, says, *"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."* *"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."* (Heb. 4:13). The apostle John wrote, *"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."* (Rev. 20:12). If the critic of your King James Bible is correct, that God did not bother to preserve His *"pure words"* *"to all generations"*, then God would not be able to judge man according to those things which were written (Psa. 12:6; 33:11, 100:5, 119:90). However, those who take God at his word know better than to fall into this snare of the devil. Jesus said, *"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."* (John 12:48). Paul exclaimed, *"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."* (Rom. 2:16). It is only through the scriptures that we can begin to see ourselves as we really are, which is [how God sees us](#): evil (Matt. 7:11), wicked (Matt. 16:4), adulterous and sinful (Mark 8:38), abominable and filthy (Job 15:16), wretched (Rom. 7:24), vile bodies (Philp. 3:21), with a deceitful and desperately wicked heart (Jer. 17:9). *"The imagination of man's heart is evil from his youth"* (Gen. 8:21)

"The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psa. 34:18)

It is a heart problem, not a head problem. *"Sow to yourselves in righteousness, reap in mercy; break up your fallowground: for it is time to seek the LORD, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."* (Hosea 10:12,13). God tells us man's "heart is deceitful above all things, and desperately wicked", and "He that trusteth in his own heart is a fool" (Jer. 17:9; Prov. 28:26). *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders... pride... All these evil things come from within"*, because *"Whosoever hateth his brother is a murderer"*, and *"whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"* (Mark 7:21-23; Matt. 5:28; 1 John 3:15). Yet, despite the overwhelming Scriptural evidence of man's fallen nature and sinful heart, *"All the ways of a man are clean in his own eyes"* (Prov. 16:2).

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19)

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes", because "There is a way which seemeth right unto a man, but the end thereof are the ways of death", and "Every way of a man is right in his own eyes" (Deut. 12:8; Prov. 14:12; 21:2). *"Therefore speak I to them in parables:"* said Jesus, *"because they seeing see not; and hearing they hear not, neither do they understand."* (Matt. 13:13). The verses and checklists included in the article [The Seven Seals Of The Holy Bible](#) should help the reader look within his heart for the start of the knot, and then look up to God for the unraveling. *"Open thou mine eyes, that I may behold wondrous things out of thy law"* (Psa. 119:18).

"Read this, I pray thee: and he saith, I cannot; for it is sealed" (Isa. 29:11)

The Bible is a sealed book and *"Only the LORD give thee wisdom and understanding"* - "not in the words which man's wisdom teacheth [b]y studying the

'meaning' of words in the 'original' texts and languages via Greek and Hebrew dictionaries], but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (*"the words that I [Jesus] speak unto you, they are spirit"*) - "and all the things that may be desired are not to be compared to it" - comparing the word with the word, *"rightly dividing the word of truth"* (I Chm. 22:12; Prov. 8:11; Isa. 29:11; John 6:63; I Cor. 1:24; 2:13; II Tim. 2:15; Rev. 5:1). "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.... This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." (Isa. 28:10-13; Matt. 11:28,29). *"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace."* (Jer. 50:6)

"Thus saith the LORD, Stand ye in the ways, and see, and ask for [the old paths](#), where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6:16)

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4:11). The Bible's deep mysteries and its simple truths are hid from the proud, but are revealed to the humble, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience (Psa. 145:18; Prov. 8:13; 21:4; Luke 8:15; I Cor. 2:7-10; Eph. 3:3-12; James 4:6). *"Then opened he [Jesus] their understanding, that they might understand the scriptures"* (Luke 24:45). If there is something in God's word (the KJV Bible) that you don't understand, rest assured that there is a good reason. Chances are it has not yet been revealed to you; or it has not yet been revealed — period (*"For the words are closed up and sealed till the time of the end"* (Dan. 12:9). Until Jesus opened their understanding his own apostles were unable to understand the scriptures. *"These things understood not his disciples at the first"* (John 12:16). *"But they understood not this saying, and it was hid from them"* (Luke 9:45). Joseph and Mary didn't understand his words: *"but his mother kept all these sayings in her heart."* (Luke 2:50,51). *"To every thing there is a season, and a time to every purpose under the heaven"* (Ecc. 3:1; Dan. 11:35; 12:4, 9, 10; Acts 16:14). No need to run to and fro looking for the answer in some lexicon or new bible version (Amos 8:12; Eph. 4:14; Rev. 2:4). *"Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD."* (Psa. 27:14). I wait for the LORD, my soul doth wait, and in his word do I hope. (Psa. 130:5)

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25)

It takes a change of heart to understand the scriptures. Jesus said, *"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."* (Matt. 18:3). Studying Greek or early and middle English is not the answer. The English of the KJV Bible is not the English of the early 17th century. To be exact, it is not the type of English that was ever spoken anywhere. It is [biblical English](#), which was not used on ordinary occasions even by the translators who produced the King James Version. The KJV owes its merit, not to 17th century English, but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. The KJV is a very precise translation of the original Greek and Hebrew texts. If we, as Christians, are unfamiliar with the biblical language of the KJV, it is to our shame (I Cor. 15:34). The King James Bible was not translated and published to update an evolving English language or to represent the language of that day. Those who talk about translating the Bible into the language of today never define what they mean by their expression. What is the language of today? The language of 1881 is not the language of today, nor the language of 1901, nor even the language of 1921. In none of these languages, we are told, can we communicate with today's youth. The current attack on the King James Version and the promotion of modern-speech versions is discouraging the memorization of the Scriptures, especially by children. Even in conservative churches children are growing up densely ignorant of the holy Bible because they are not encouraged to hide its life-giving words in their hearts.

"Thy word have I hid in mine heart, that I might not sin against thee." (Psalms 119:11)

The three things which make a scripture verse easy to "hide" in the "heart" are: 1.) the use of matching letter sounds, 2.) rhythm and meter, and 3.) brevity — making the words, phrases and verses 'short and sweet.' The KJV is the only English Bible which has fulfilled these requirements. *NewAge Bible Versions* documented thoroughly that the NKJV, NIV, NASB and all new versions use many, many, many more words and letters to say something than the KJV does....(See [NewAge Bible Versions](#) chapter 11 and *The Language of the King James Bible*, pp. 96, 115). Compare the length of the King James Bible text to that of any other version in a Parallel Bible, like *The Comparative Study Bible*. The KJV is invariably the shortest. It says things using fewer words than any of the corrupt new versions. This brevity reflects the fact that it is a Formal Equivalency, word-for-word translation of the Hebrew and Greek Bibles. It is not a paraphrase. There are two different methods of translating the Bible. God's formal equivalency method is good; the devil's dynamic equivalency scheme is bad. (Excerpt from [NAWE OF THY WORD](#)). To help teach children and adults alike, the KJV uses cognitive scaffolding (progressively building from simple words more complex words — evil, devil; face, shame, shamefacedness), building on the readers vocabulary and comprehension of words. Corrupt bible versions destroy this important teaching tool.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52)

Verbal (word for word) inspiration is not subject to experience or reason, but revelation — *"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."* wrote the Apostle Paul (Gal. 1:12). *"All scripture is given by inspiration of God. . ."* (II Tim. 3:16). *"Every word of God is pure. . ."* (Pv.30:5). Research by Grammitik and Word for Windows proves [KJV vocabulary](#) easier than so-called easier-to-read new versions (from *The Language of the King James Bible*). The Flesch-Kincaid Grade Level Indicator rates the KJV as easiest to read:

- KJV written on 5th grade reading level
- NASB & NKJV - 6th grade level
- NIV - 8th grade level

The derivative copyright law insists that: "To be copyrightable, a derivative work must be different enough from the original to be regarded as a 'new work' or must contain a substantial amount of new material. Making minor changes or additions of little substance to a pre-existing work will not qualify the work as a new version for copyright purposes." Therefore all new Bible versions *must* change those simple one or two syllable Anglo-Saxon words to complex Latinized words. Because of this copyright law, there will never be an easier to read Bible than the KJV.

The following verse illustrates the simplicity that is in Christ and the clarity of his pure words, *"He that hath the Son hath life; and he that hath not the Son of God hath not life."* (I John 5:12), Nineteen words — nineteen syllables. You can't get any simpler or any clearer than that. William Grady wrote, *"The eternal destiny of all mankind will one day be determined by these nineteen one-syllable words. Howmuch plainer can you get?"* (Final Authority, p. 7)

The KJV averages less syllables and letters per word and less words per sentence. It has a smaller percentage of long words and a greater percentage of short words than the NKJV, NIV, NASB and NRSV. According to readability statistics generated by Pro-Scribe, the KJV is easier to read than USA Today, People Magazine and most children's books.

"All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." (Pv.8:8,9)

Without money and without price

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.... Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith

the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isaiah 55:1-3,6-11)

- No royalty copyright on KJV - anyone can print and distribute.

• In order for other version publishers to secure copyrights and thus earn money on sales of their “newer, easier-to-read translations” the Derivative Copyright Law states there must be “substantial” changes between the newest copyrighted versions and all others on the market.

- Publishers can't be looking for the best word to use in certain passages. To get a copyright they must change, rearrange, add, delete, etc. (“ye have perverted the words of the living God, of the LORD of hosts our God.” (Jer. 23:36).)

“How is the gold become dim! how is the most fine gold changed!” Lam. 4:1

• But newer bible versions like the NIV, NASB and NKJV are not the only ones “*which corrupt the word of God*” (II Cor. 2:17). Some recent printings of the King James Version are also introducing errors into the texts. And some newer KJV editions are casting doubt on the purity of the KJV's text by making misleading statements in their prefaces. One such example is the KJV *Life In The Spirit* study bible 2003 edition by Zondervan, where the editors would have the reader to believe that there has never been a standard edition of the KJV Holy Bible. In a preface near the front of this bible, John R. Kohlenberger III blatantly asserts that since 1611 the KJV has undergone “thorough... revisions”, giving the reader the false impression that there is nothing amiss with altering a word or two here and there. But the truth of the matter is that since its first printing in 1611 to the present, the KJV has never undergone a single textual revision. I have examined dozens of [authentic KJV Bibles](#) dating from the 1600's, 1700's, 1800's, 1900's and 2000's, who's texts all agree, proving that [the revision myth](#) is just that — a myth!

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” (Rev. 3:18)

“But ye are departed out of the way; ye have caused many to stumble at the law, ye have corrupted the covenant” (Mal. 2:8) - “they have forsaken the LORD, the fountain of living waters.” (Jer. 2:13; 17:13)

“Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?” (Prov. 5:18-20)

“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it [in new bible versions or “better” manuscripts/translations].” (Amos 8:11,12)

“The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young [children ask bread, and no man breaketh it unto them.](#)” (Lam. 4:4)

• Americans spend \$400 million a year on Bible versions. The four so called “[Revisions](#)” of the KJV were mere corrections of spellings, punctuations, copier omissions and the like totaling about 400. There have been NO TEXTUAL REVISIONS to the KJV (the [NKJV](#) is not a revision (update) of the KJV; it has almost 60,000 word and textual changes and is copyrighted (“*The word of God is not bound*” II Tim. 2:9). The words “*Cum Privilegio*” (Latin for “*With Privilege*”) printed on some of the earlier KJV Bibles was not a “copyright” in the modern sense of the word as some people mistakenly believe. It was printed on the title pages of early KJV Bibles “*to prevent the fatal confusion that would arise, and the alarming injuries the Christian Faith might suffer from the Spurious and erroneous Editions*” (Robert Aitken, in a letter to the U.S. Congress, Jan. 21, 1781). It was not done to make profits; it was done to prevent anyone from altering the text. Again, anyone can print and distribute the KJV without fear of retribution for the simple reason that there is no royalty copyright on the KJV.

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby.” (I Peter 2:2)

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (II Tim. 3:15)

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (I Peter 1:23)

The Word of God is Preserved Forever

“Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?” (Jer. 32:27)

Why have so many Christians, in time past and present, “*imited the Holy One of Israel*” (Psa. 78:41)? God promised to preserve his “*pure words*” “*to all generations*”, “*which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience*”, having “*received it not as the word of men, but as it is in truth, the word of God*” (Psa. 12:6,7; 100:5; I Thess. 2:13; Luke 8:15). If we believe that God “*created all things by Jesus Christ*”, and that Jesus shed his blood “*for our sins*”, died on the cross, rose from the dead, dwells in our hearts “*by faith*”, and is with us “*always, even unto the end of the world*” (and “*the scripture cannot be broken*”), then why not also believe that God preserved his written word “*with them that love him and keep his commandments to a thousand generations*” (Deut. 7:9; Matt. 28:20; John 10:35; Gal. 1:4; Eph. 3:9,17)? If the Lord Jesus Christ is “*the same yesterday, and to day, and for ever*” (which he is), and if he can “*heal the brokenhearted*” and give “*sight to the blind*” (which he does) — if God can heal the sick, cleanse the lepers, raise the dead and cast out devils by his spoken word through the faithful in Christ Jesus, then surely he can preserve his written word “*to all generations*” by the same “*word of faith, which we preach*” (Psa. 100:5; Isa. 61:1; Mal. 3:6; Matt. 10:8; Mark 16:17,18; Luke 4:18; John 14:12; Rom. 10:8; Eph. 1:1; 2:8; Col. 1:14; Heb. 13:8; Jam. 5:16; I Pet. 1:23; II Pet. 3:7; Rev. 1:18).

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num. 23:19)

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psa. 12:6,7)

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.” (Psa. 33:11)

“My covenant will I not break, nor alter the thing that is gone out of my lips.” (Psa. 89:34)

“For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.” (Psa. 100:5)

“For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations.” (Psa. 119:89,90).

“For thou hast magnified thy word above all thy name.” (Psa. 138:2)

“Heaven and earth shall pass away: but my words shall not pass away.” (Mark 13:31)

If you and I believe that the original writings of the Scriptures were verbally inspired by God, then of necessity they must have been providentially preserved through the ages. John Burgon, a 19th century Bible believing Christian, said that it was “*the HOLY GHOST who inspired the New Testament*”, and “*that under His care the WORD of GOD has been preserved all through the ages*” (*The Traditional Text of the Holy Gospels Vindicated and Established*, 1896, p. 93). John Burgon was referring, not to the originals being preserved, but to the providentially preserved copies of the originals. There is not a single person alive today who has seen the original documents or writings of the prophets and apostles. Yet, despite this fact, Jesus said, “*Till heaven and earth pass, one jot or one tittle shall in no wise pass from*

the law, till all be fulfilled.,” and *“Heaven and earth shall pass away: but my words shall not pass away.”* (Matt. 5:18; Mark 13:31). The phrase *“it is written”*, referring to the scriptures, occurs sixty-three times in the New Testament. Jesus told Satan, *“It is written.... it is written.... it is written”* (Luke 4:4,8,10). Jesus said exactly what he meant, and meant exactly what he said. Jesus did not say that it *“was”* written, as in *“it was written, but now its lost”*. Jesus said that it *“is”* written, as in *“my words shall not pass away”*. When reading the scriptures, our Lord himself did not quote from originals, but from faithful copies passed down from generation to generation. “Not once in any of the fifty-three verses [of the Bible] where the word scripture(s) is found is the object in question an original.... If the ‘Scriptures’ Jesus read in the Nazareth synagogue was Isaiah’s original (Luke 4:16, 17, 21), we are forced to conclude that the Ethiopian eunuch must have broken in and stolen it on his way back to Egypt (Acts 8:29,30).” (Grady, *Final Authority*, p.24).

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:” (Luke 24:25)

Although modern and ancient physical evidence supporting the reliability of the KJV text does exist, God did not promise to preserve the *original* documents (ink, parchment, papyrus) on which his pure words were first recorded. God promised, rather, to preserve his *“pure words”* to *“all generations”* by faithful believers copying and re-copying the sacred texts: *“and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever.”* *“even they, and their children, and their children’s children for ever”* (Isaiah 59:21; Ezek. 37:25,26). To those who charge that inspiration is lost with translation, Wycliffe says, *“...such a charge is a condemnation of the Holy Ghost, who first gave the Scriptures in tongues to the Apostles of Christ, to speak that word in all languages that were ordained under heaven”* (John Wycliffe, *Wycket* (a treatise against the Catholic view of the Eucharist), printed in Nuremberg in 1546, by Coverdale in 1548-1550, and again in Oxford in 1612, as cited in John Eadie, *The English Bible: An External and Critical History of the Various English Translations of Scripture*, vol. 1, London: MacMillan, 1876, p. 81 et al.). The book of Acts says that *“every man heard them speak in his own language.”* (Acts 2:6)

The Bible tells us that *“All scripture is given by inspiration of God.”* (II Tim. 3:16), and *“that no prophecy of the scripture is of any private interpretation.”* (II Pet. 1:20,21). The same Bible tells us that *“The words of the LORD are pure words,”* and *“Thou shalt keep them, O LORD, thou [meaning God himself] shalt preserve them [meaning the scriptures] from this generation for ever.”* (Psa. 12:6,7). If you believe only part of the Bible (the KJV) that you hold in your hands and read today, how can you believe all of the Bible (the originals) that you have not once touched with your hands, nor ever read? (I John 4:20; James 1:8).

“Every word of God is pure:” (Prov. 30:5) *“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.”* (Titus 1:15). *“With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks.”* (Psalms 18:26). *“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.... A double minded man is unstable in all his ways.”* (James 1:5-8). *“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”* (James 4:7,8)

The KJV has enjoyed God’s blessing, been used the most and undergone the strongest attacks. Ask KJV critics just why they hate it the most, and do not denounce the many obvious perversions available today. Again, if the word of God is preserved, ask them to tell you where it is and where it is not. Dr. Gordon Fee, College Professor and defender of modern versions said in Christianity Today, “The contemporary translations as a group have one thing in common: they tend to agree against the KJV in omitting hundreds of words, phrases and verses”.

“Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.” (Luke 8:11,12)

Jesus said, *“The seed is the word of God.... then cometh THE DEVIL, and TAKETH AWAY THE WORD....”* (Luke 8:11,12). *“And if a kingdom be divided against itself, that kingdom cannot stand... And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.”* (Mk. 3:24,26). When casually reading some of the texts of various corrupt bible versions, Satan’s kingdom may appear to be divided against itself. However, a careful comparison of the most important doctrinal texts in the KJV with the various corrupt versions reveals that Satan’s kingdom is most certainly united against the Lord and his true words (the KJV).

“For they have consulted together with one consent: they are confederate against thee” (Psalms 83:5)

There are two spiritual kingdoms at war with each other in this present evil world (Gal. 1:4): the kingdom of Christ and the kingdom of anti-Christ. The kingdom of Christ is the true kingdom of God and it is not of this world. Jesus said, *“My kingdom is not of this world...”* (John 18:36). The kingdom of anti-Christ is the counterfeit kingdom of God and it is of this world – *“They are of the world: therefore speak they of the world, and the world heareth them.”* (1 John 4:5). Jesus said, *“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”* (John 15:19). There is a holy God and there is an un-holy “God”: and Jesus said that *“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.”* (Matt. 6:24). The Bible talks about two “lights”: *“God is light”* (I John 1:5); and, *“Satan himself is transformed into an angel of light”* (II Cor. 11:14). Jesus warns us: *“Take heed therefore that the light which is in thee be not darkness”* (Luke 11:35); and, *“If therefore the light that is in thee be darkness, how great is that darkness!”* (Matt. 6:23). *“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.... and they shall be driven to darkness.”* (Isaiah 8:20,22). The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof (1 John 2:16,17). Joshua said unto the people, *“Ye cannot serve the LORD: for he is an holy God; he is a jealous God...”* (Josh. 24:19). How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him (1 Kings 18:21). Choose you this day whom ye will serve (Josh. 24:15).

“Hear ye, and give ear; be not proud: for the LORD hath spoken.... But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD’S flock is carried away captive.” (Jeremiah 13:15-17)

Studies of manuscripts, languages and the like lead to the inescapable conclusion that the KJV is indeed the Word of God preserved for the English speaking people of the world; but you have something even better - the long performance and history of the KJV. That God brought it forth when He did, and has used it as He has for as long as He has, is enough proof. He is not the author of confusion (1 Cor. 14:33), so He could not possibly approve the various, conflicting/confusing versions, translations and “renderings”. He promised to protect and preserve every single word and detail exactly as He gave it in the first manuscripts penned by Moses, Isaiah, Matthew, et al. Therefore, He has so preserved it, for He cannot lie, and He cannot fail. There were devout men *“out of every nation under heaven”* in Jerusalem on the day of Pentecost when the disciples of Jesus Christ were all filled with the Holy Ghost and *“every man heard them speak in his own language”*. In Acts 2 God’s safety net provided that no one language group would have a monopoly on the pure gospel.

“For this commandment which I command thee this day, it is not hidden from thee, [in ancient Greek, which you don’t understand] neither is it far off [in the 5000 or so manuscripts held in the Vatican or in museums around the world]. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, [buried in some yet to be found papyrus] that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deut. 30:11-14)

There hath not failed one word of all his good promise (I Kings 8:56). *“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life”* (I John 1:1). If the KJV 1611 is not that perfectly preserved Word, then it does not exist. It does not take a Greek scholar nor a manuscript expert to understand that. Anyone who thinks can see it — anyone who will *“Fear God, and keep his commandments”* and *“tremble at his word”* (Eccl. 12:13; Isa. 66:5). “Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word” (Psa. 103:20). *“Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations”* (Deut. 7:9). “He hath remembered his covenant for ever, the word which he commanded to a thousand generations” (Psa. 105:8). *“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old*

commandment is the word which ye have heard from the beginning." (1 John 2:7)

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law:" (Deut. 29:29)

A final Warning

"I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him." (Ecc. 3:14)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18,19)

~~ a fellowservant in Christ

~ END ~
KING JAMES VERSION BIBLE FACTS

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Comparing the Texts of these early KJV Bibles with a modern un-corrupt KJV shows that the Authorized Version of 1611 has never gone through a single Textual Revision and proves that God has indeed kept his promise to preserve his pure word.

[THE HOLY BIBLE, Printed in 1611](#)

Seeing its readings proves to cynics that the KJV's text has never been "[revised](#)" and is identical to that used today (except for the rare 1611 typographical slips which were shortly thereafter fixed by King James translators themselves).

[THE HOLY BIBLE, Printed in 1637](#)

[THE HOLY BIBLE, Printed in 1823](#)

[THE HOLY BIBLE, Printed in 1772](#)

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Answer:

They all teach that you cannot fully trust nor believe the Holy Bible; and that you must put your faith in their theologies, traditions, customs and rituals in order to please God and have everlasting life.

"In the mouth of two or three witnesses shall every word be established." (Matt. 18:16; II Cor. 13:1)

Recommended Reading

- *1611 KING JAMES BIBLE's NEW TESTAMENT* Photographic Reproduction of the Original 1611 KJV Bible's New Testament
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- *NEW AGE BIBLE VERSIONS* by G.A. Riplinger
An exhaustive documentation exposing the message, the men and the manuscripts moving mankind to the antichrist's One World Religion.
- *MASONIC AND OCCULT SYMBOLS* by Cathy Burns

Traces the history of occult/Satanic symbols and their influence upon society and the church. Includes 728 illustrations.

- *FINAL AUTHORITY* by William Grady
This book exposes the deceit behind many of the common charges leveled against the A.D. 1611 Authorized version, and addresses those issues rarely discussed by critics of the King James Bible.
- *ONE BOOK STANDS ALONE* by Douglas D. Stauffer
This author personally exposed the errors of the NKJV editor, James Price, in front of Price's bible school's president, leaving Price speechless and the president promoting this author's book.

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The King James Version Translators

When the LORD God of Israel chose the prophets and apostles of old to pen the Scriptures, He made His selection with the utmost care. **Faith, holiness, a love for truth and inherent ability** were the deciding qualities He looked for. In other words the Most High looks within when selecting His servants. That is how He always judges men.

1 Samuel 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but **the LORD looketh on the heart.***

The Protestant translators of the King James Version were providentially chosen by God in exactly the same way: firstly for their **faith, holiness and love of truth**, and secondly for their linguistic abilities. In other words, they were **TRUE BELIEVERS**. At their centre some 47 pious scholars were involved. In addition many hundreds of Protestant ministers and believing linguists throughout the UK assisted in the great work. I cannot over stress the importance of that fact: that **FAITH IN GOD** was the first and overriding reason why the Almighty chose the KJV translators for their sacred task. It is totally inconceivable that the Almighty, who initially inspired **"faithful, holy men of God"** to write the Scriptures in the first place, would then - centuries later - hand over the translating of those selfsame Scriptures to **unbelievers and sceptics**. So I repeat: **the translators of the King James Version were men of FAITH, who believed that the text they were translating was, in fact, the WORD OF GOD!**

Quote: *"Thus started the greatest writing project the world has ever known, and the greatest achievement of the reign of James I - the making of the English Bible which has ever since borne his name."* (Ref: L2)

W Scott writes as follows:

Quote: *"King James named **54 pious and scholarly** persons - and who were empowered to communicate with 'all our principal learned men within this our kingdom,' so that the scholarship of the country was consecrated to the noblest work which could engage the heart, the mind, and the pen of men - the production of our admirable English Bible. Seven of the number, through death and other causes, were unable to serve, so that the list was reduced to **47**. It may be interesting to know how and to whom the work was distributed. There were six committees chosen, two of which sat at Westminster, two at Cambridge, two at Oxford. The whole were presided over by **Bishop Andrews**, who, besides possessing an intimate knowledge of Hebrew, Greek, Chaldee, and Syriac, was familiar with 16 other languages. As each set or committee of translators finished the particular part assigned to them, it was then subjected to the criticism of the other five sets in order; so that each part of the Bible came before the whole body of the translators. When the 47 finished their work it was then carefully reviewed by the final committee. **Dr Miles Smith**, Bishop of Gloucester, wrote the preface."* (Ref:A8)

Always bear in mind the spiritual qualifications of these great men of God. They were

- **Pious Christians who believed that the text they were handling was the very Word of God!**
- They had absolutely no doubt in their minds that the Genesis account of creation was true.
- They never for a moment doubted the miracles of Jesus or that he was born of a virgin, lived a sinless life, was crucified for the sins of mankind and that he rose from the dead and ascended to heaven.
- They were **pious Protestants** who saw through the errors of the Roman Catholic Church.
- They were **scholars of the highest order**. Few - if any - of today's scholars come anywhere near them in their understanding of the original languages; let alone their faith, piety and commitment to truth above tradition.

Here are a few quotes about some of these great men of God from Rev.Gipp's book entitled **An Understandable History of the Bible..**

- **Lancelot Andrews:** *"As a preacher, Bishop Andrews was right famous in his day. He was called the '**star of preachers**...Dr Andrews was also known as a great man of prayer...But we are chiefly concerned to know what were his qualifications as a translator of the Bible. He ever bore the character of a 'right godly man,' and a 'prodigious student.' One competent judge speaks of him as 'that great gulf of learning'! It was also said, that 'the world wanted learning to know how learned this man was.' A brave, old chronicler remarks, that such was his skill in all languages, especially the Oriental, that had he been present at the confusion of tongues at Babel, he might have served as the Interpreter-General! In his funeral sermon by Dr. Buckridge, Bishop of Rochester, it is said that Dr. Andrews was conversant with fifteen languages."* (page 186)
- **John Overall:** *"He was chosen for his expertise in the writings of the early church fathers."* (page 186-187)
- **Robert Tighe:** *"an excellent textuary and profound linguist."* (page 189)
- **William Bedwell:** *"an eminent Oriental scholar. His epitaph mentions that he was 'for the Eastern tongues, as learned a man as most lived in these modern times.'"* (page 189)
- **Edward Lively:** *"One of the best linguists in the world...Much dependence was placed on his **surpassing skill in Oriental languages.**"* (page 190)
- **Lawrence Chaderton:** *"He made himself familiar with the Latin, Greek and Hebrew tongues and was thoroughly skilled in them...Dr Chaderton was a powerful preacher who lived to the age of one hundred and three. A preaching engagement in his later years was described as follows: 'Having addressed his audience for full two hours by the glass, he paused and said, 'I will no longer trespass on your patience.' And now comes the marvel; for the whole congregation cried out with one consent 'For God's sake, go on!' "* (page 191)
- **Francis Dillingham:** *"was so studied in the original languages that he participated in public debates in Greek."* (page 191)
- **Thomas Harrison:** *Vice-Master of Trinity College in Cambridge. "On account of his exquisite skill in the Hebrew and Greek idioms, he was one of the chief examiners in the University of those who sought to be professors of these languages."* (page 192)
- **John Harding:** *"At the time of his appointment to aid in the translation of the Bible, he had been Royal Professor of Hebrew in the University for thirteen years."* (page 192)
- **John Reynolds:** *"Determined to explore the whole field and make himself master of the subject, he devoted himself to the study of the Scriptures in the original languages, and read all the Greek and Latin fathers, and all the ancient records of the Church."* (page 193)
- **Dr. Henry Saville:** *"was known for his Greek and mathematical learning. He was so well known for his education, skilled in languages and knowledge of the Word, that he became Greek and mathematical tutor to Queen Elizabeth during the reign of her father, Henry VIII."* (page 195)
- **Dr. Miles Smith:** *"the man responsible for the preface of the King James Bible. The preface is no longer printed in present copies of the Book. He had a knowledge of Greek and Latin fathers, as well as being an expert in Chaldee, Syriac, and Arabic. 'Hebrew he had at his finger's end.' And so was the*

Ethiopic tongue." (page 195)

"It should be noted that these men were qualified in the readings of the church fathers which prevented them from being 'locked' to the manuscripts, causing earlier readings to be overlooked. This is vastly better than the methods used by modern translators. It should also be recognized that these men did not live in 'ivory towers.' They were men who were just as renowned for their preaching ability as they were for their esteemed education. It is a lesson in humility to see such men of great spiritual stature call themselves 'poor instruments to make God's Holy Truth to be yet more and more known.' " (Ref:B10)

William Grady backs up this evidence:

Quote: *"The men on the translation committee of the King James Bible were, without dispute, the most learned men of their day and vastly qualified for the job which they undertook. They were overall both **academically qualified** by their cumulative knowledge and **spiritually qualified** by their exemplary lives... William John Bois was only five years old, when his father taught him to read Hebrew. By the time he was six, he could not only write the same, but in a fair and elegant character. At age fifteen, he was already a student at St John's College, Cambridge, where he was renowned for corresponding with his superiors in Greek." (Ref:E7)*

[KING JAMES VERSION BIBLE FACTS](#)

[LEFT BEHIND BY THE JESUITS](#)

[THE TESTIMONY OF THE REFORMERS](#)

"In the mouth of two or three witnesses shall every word be established." (Matt. 18:16; II Cor. 13:1)

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[ABORTION FACTS](#)

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[REMEMBER THE SABBATH DAY](#)

[AMERICA: REPENT OR PERISH!](#)

[RETURN TO THE OLD PATHS – EXCERPT FROM THE MORNING STARS](#)

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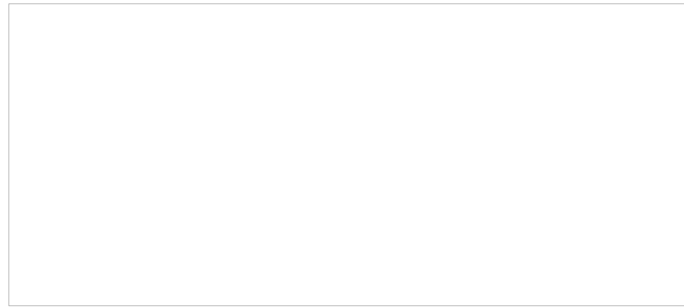
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COULD THIS BE THE MARK OF THE BEAST ?	THE GOD OF HEAVEN OR THE god OF THIS WORLD ?
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FREE MASONRY EXPOSED	THE SEVEN SEALS OF THE HOLY BIBLE
GOD and AMERICA	THE TEN COMMANDMENTS
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HISTORY OF THE RED LETTER EDITION	WHAT MUST I DO TO BE SAVED ?
IMPORTANT NEWS ARTICLES	WHO IS KING JAMES ?
IN AWE OF THY WORD	WICCA/PAGAN — SATANIC TIES
IN DEFENSE OF ERASMUS	WORLD RELIGIONS
IS SUNDAY SACRED AND HOLY ?	WORLD RELIGIONS - Article 2
JESUS' BIRTH - THE UNTOLD STORY	
KING JAMES VERSION BIBLE FACTS	
KJV 1611 - THE MYTH OF EARLY REVISIONS	

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by Terry Watkins

"... ye have *PERVERTED* the words of the living God. . ."
Jeremiah 23:36

This generation has a hunger for perversion. What was perversion just a few years ago, is now "normal". What was "hiding" in the closet is now "parading" in our streets. *Perversion has found a welcome home - from the living room, to the White House; from our churches - to even the word of God!*

Our friend Webster, defines "**pervert**" as 1. *to cause to turn aside or away from what is good or true...* 2. *to twist the meaning or sense of: misinterpret* (Webster's New Collegiate Dictionary, 1977, p.856).

A perfect definition of The New International Version (NIV): "*to cause to turn aside or away from what is good or true*" and "*to twist the meaning or sense of*". If you doubt that, before you start reading this tract - get the NIV and check it as you read this tract!

The NIV perverts the deity of Jesus Christ!

I TIMOTHY 3:16: The clearest verse in the Bible proclaiming that Jesus Christ was God. The King James Bible (KJB) reads, "*And without controversy great is the mystery of godliness: **GOD WAS MANIFEST IN THE FLESH.** . .*" The King James says, **plainly**, "**GOD** was manifest in the flesh". The NIV reads, "**HE** appeared in a body". The NIV "twists" "**GOD**" to "**HE**". "**HE appeared in a body**"? **So What? Everyone has "appeared in a body"!** "He" is a pronoun that refers to a noun or antecedent. **There is no antecedent in the context! The statement does NOT make sense!** The NIV subtility (see Genesis 3:1) perverts I Timothy 3:16 into utter nonsense!

PHILIPPIANS 2:6: The KJB again, *clearly* declares the deity of Jesus Christ: "*Who, being in the form of God, **thought it not robbery TO BE EQUAL WITH GOD***" The NIV reads, "*Who, being in very nature God, **DID NOT CONSIDER EQUALITY WITH GOD something to be grasped,***". The NIV again subtility perverts the deity of Jesus Christ!

The NIV perverts the virgin birth!

LUKE 2:33: The King James Bible reads, "*And JOSEPH and his mother marvelled at those things which were spoken of him.*" The NIV reads, "*The CHILD'S FATHER and mother marveled at what was said about him.*" **The "CHILD'S FATHER"?** Was Joseph Jesus's father? Not if you believe the virgin birth! Not if you believe John 3:16, that Jesus Christ was the Son of God! A subtitl, "perversion" of the virgin birth. See also Luke 2:43.

The NIV removes the blood of Jesus Christ!

COLOSSIANS 1:14: The KJB reads, "*In whom we have redemption **THROUGH HIS BLOOD**, even the forgiveness of sins:*" The NIV reads, "*In whom we have redemption, the forgiveness of sins.*" The NIV rips out the precious words "**THROUGH HIS BLOOD**"! **Friend, redemption is ONLY "THROUGH HIS BLOOD".** Hebrews 9:22, reads, "*. . . without shedding of **BLOOD** is no remission.*" That old song says, "*What can wash away my sins, **NOTHING BUT THE BLOOD OF JESUS!***"

The NIV perverts John 3:16 into a LIE!

JOHN 3:16: The NIV reads, "*For God so loved the world that he gave his **ONE AND ONLY SON**, that whoever believes in him shall not perish but have eternal life*" **Jesus was NOT "the one and only son"** - Adam is called the "son of God" in Luke 3:38, there are "sons of God" in Job 1:6 and Christians are called "sons of God" in Phil 2:15, I John 3:2- **but Jesus was the "ONLY BEGOTTEN SON"!** **By removing the critical word "BEGOTTEN" - The NIV perverts John 3:16 into a LIE! The NIV does the same in John 1:14, 1:18, and 3:18.**

The NIV perverts TRUTH into LIES!

The NIV perverts Mark 1:2,3 into a **LIE!** The NIV reads "*It is written in Isaiah the prophet: I will send my messenger ahead of you, who will prepare your way-a voice of one calling in the desert, Prepare the way for the Lord, make straight paths for him.*" **It is NOT written in Isaiah!** "*I will send my messenger ahead of you, who will prepare your way*" - **is found in Malachi 3:1!** The King James **correctly** reads: "*As it is written in the PROPHETS, . . .*" **A better translation! Easier to read - BY A LIE!**

Psalms 119:160 says, "**Thy word is TRUE.** . ." John 17:17 says, "*. . . thy word is **TRUTH.***" Titus 1:2 clearly says, "*. . . God that **CANNOT LIE***" How could the God of Titus 1:2 be the God of Mark 1:2,3 in the NIV? **IT IS IMPOSSIBLE!** For Hebrews 6:18 *clearly* declares, "*. . . it was **IMPOSSIBLE** for God to **LIE***" **It is impossible for the LIES in the NIV to be the words of GOD!** Whose words are they? I'll give you a hint - Jesus Christ calls him "**A LIAR, and the father of it**" in John 8:44!

The NIV again *openly* **LIES** in 2 Samuel 21:19, "*. . . Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, who had a spear with a shaft like a weaver's rod.*" What 8-year-old doesn't know that David killed Goliath?

Romans 1:18-32 describes the "*path to perversion*" and verse 25, describes their decline, "**Who changed the TRUTH of God into a LIE. . .**"! Not surprisingly, The NIV perverts Romans 1:25 from "**CHANGED the truth of God INTO a lie**" to "**EXCHANGED the truth of God FOR a lie**"!

The NIV and sexual perversion!

Romans 1:26-32 also shows the "fruits" of "sowing" "*. . . the TRUTH of God into a LIE. . .*" Verses 26-27 says "**FOR THIS CAUSE** (vs 25 for "changing the TRUTH of God into a LIE") *God gave them up unto **vile affections**: for even their women did change the **natural use** into that which is **against nature**: And likewise also the men, leaving the natural use of the woman, **burned in their lust one toward another; men with men***

working that which is unseemly, . . ."

The last few years homosexuality and sexual perversion have "exploded" into the mainstream. Legislation is now pending making same-sex marriages legal. Books such as *Heather Has Two Mommies* and *Daddy's Roommate*, promoting homosexuality, are in our schools. According to *The Washington Post*, bisexuality and homosexuality, are the "in thing" in our public schools. *And even churches are nowwelcoming homosexuals and are even ordaining them in the ministry!*

A literary critic on the NIV translation was homosexual author Dr. Virginia Mollenkott. In Episcopal, *Witness* (June 1991, pp. 20-23), she admits, "*My lesbianism has ALWAYS been a part of me. . .*" To no surprise, "sodomite" is completely removed from the NIV. (Deut. 23:17, I Kings 14:24, 15:12, 22:46, II Kings 23:7) And of course, I Cor. 6:9, "*. . . effeminate, nor abusers of themselves with mankind. . .*" is replaced with the non-offensive "*. . . nor male prostitutes nor homosexual offenders. . .*" Notice the NIV in I Cor. 6:9 does NOT condemn "homosexuals" or the "act of homosexuality" - **but ONLY "homosexual OFFENDERS"**.

The NIV & Zondervan

A little known fact: In 1988 Zondervan and the NIV was purchased by *Harper & Row, Publishers* (now *HarperCollins Publishers*). *HarperCollins* publishes "pro-homosexual" books such as *Making Out*, *The Book of Lesbian Sex and Sexuality* described as "*Beautifully illustrated with full-color photography. . . Making Out is the complete illustrated guide to lesbian sexuality and relationships. . .the intricacies of love play. . .*" and many other pro-homosexual books!

HarperCollins is a subsidiary of the global media empire, *The News Corporation*, owned by Rupert Murdoch. The *News Corporation* empire include Fox Broadcasting, Twentieth Century Fox, and more than 128 newspapers. *Fox Broadcasting* produces some of the most sexually lewd shows on television. Murdoch also publishes the British newspaper, *the Sun*, notorious for its nude pin-ups.

VERY IMPORTANT! [For the REAL PROOF Check out this link to HarperCollins](#)

Now where is Don Wildmon when we really need him? Don was quick to boycott Kmart because subsidiary, *Waldenbooks* sold Playboy and Penthouse. Kmart can't "hold a candle" to the "filth" spewed by *The News Corporation*. Why isn't Don boycotting Zondervan and the NIV? Friend, every time you purchase the NIV you are giving to people who produce pro-homosexuality, pornographic material — **AND THE SATANIC BIBLE!** "*Can two walk together, except they be AGREED?*" Amos 3:3

Jesus Christ **plainly** said in Matthew 7:17-18:

Even so every GOOD tree bringeth forth GOOD fruit; but a CORRUPT tree bringeth forth EVIL FRUIT. A good tree cannot bring forth evil fruit, neither can a CORRUPT tree bring forth GOOD FRUIT. (Matthew 7:17-18)

Do you think Jesus Christ was LIEING?

Do you really believe God would ALLOW His HOLY word to be "owned" by that group? ". . .for what fellowship hath RIGHTEOUSNESS with UNRIGHTEOUSNESS? and what communion hath light with darkness?" 2 Cor. 6:14

Do you actually believe God would ALLOW His Holy Word to published by the same ungodly people who publish the Satanic Bible?

Being born again, not of CORRUPTIBLE seed, but of INCORRUPTIBLE, by the WORD OF GOD, which liveth and abideth for ever. (1 Peter 1:23)

Isn't it EQUALLY amazing that the King James Bible is the ONLY Bible that is not OWNED by men?

That's right! The King James Bible has no COPYRIGHT ownership! It's copyright is the CROWN COPYRIGHT which ALLOWS it to be published by ANYONE, ANYTIME! Without asking ANYBODY for permission!

". . .but the word of God is NOT BOUND." 2 Timothy 2:9

The NIV robs Jesus Christ of worship!

In Matt. 8:2, 9:18, 15:25, 18:26, 20:20, Mark 5:6, 15:19 "worshipped him" is removed in the NIV! *Why doesn't the NIV want Jesus Christ to be worshipped?* Hint: see Luke 4:7, Matt. 4:9.

The NIV perverts Jesus Christ into Lucifer!

Isaiah 14:14 reveals Satan's grandest desire, "**I will be like the most High.**" And with a little subtil perversion - the NIV in Isaiah 14:12 grants Satan's wish!

ISAIAH 14:12: The KJB reads, "*Howart thou fallen from heaven, O LUCIFER, son of the morning!*" . . . "The NIV PERversion reads, "*Howyou have fallen from heaven, O MORNING STAR, son of the dawn. . .*" The NIV change "Lucifer" to "**MORNING STAR**".

BUT WAIT. . . I thought the Lord Jesus Christ was the **MORNING STAR**?

Doesn't Revelation 22:16 say, "*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and MORNING STAR*".

The NIV **CLEARY AND BLATANTLY** makes LUCIFER – The Lord Jesus Christ! **WHAT BLASPHEMY! WHAT PERVERSION!** And Christians claim the NIV is a "better translation"!

ISAIAH 14:15: The King James Bible condemns Lucifer to hell: "*Yet thou shalt be brought down to HELL . . .*" The NIV does NOT condemn Lucifer to HELL! The NIV reads, "*But you are brought down to the GRAVE. . .*" *We all go to the GRAVE! Why doesn't the NIV want Satan in hell?*

The NIV removes and perverts the place of hell!

The word "hell" occurs 31 times in the Old Testament in the King James Bible. *In the Old Testament of the NIV it occurs - ZERO!* The word "hell" is NOT in the Old Testament of the NIV!

And what do they do with "hell"? Take **PSALM 9:17** for example: The King James reads, "*The wicked shall be turned into HELL. . .*" The NIV, reads, "*The wicked return to the GRAVE. . .*" *We ALL "return to the GRAVE!"* By removing "hell" the NIV perverts Psalm 9:17 into nonsense!

In the New Testament the NIV zaps out "hell" 9 times. And what "clearer" "easier to understand" word does the NIV "update" hell with? **Five times they use - HADES!** (Matt 16:18, Rev 1:18, 6:8, 20:13,14) What "common person" understands **HADES**? *Everybody knows what HELL is! Do you know what HADES is?* Hades is not always a place of torment or terror. The Assyrian Hades is an abode of blessedness with silver skies called "Happy Fields". *In the satanic NewAge Movement, Hades is an intermediate state of purification! Webster's NewCollegiate Dictionary defines HADES: "the underground abode of the dead in Greek MYTHOLOGY". The NIV perverts your Bible into MYTHOLOGY!*

The NIV perverts The Lord's Prayer into The Devil's Prayer!

LUKE 11:2-4: The KJB reads, "...Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth.** Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; **but deliver us from evil.**" *The NIV removes everything that refers to a Holy God in heaven - "WHICH ART IN HEAVEN. ... Thy will be done, AS IN HEAVEN, so in earth. ... but DELIVER US FROM EVIL."* Everything that distinguishes God from the Devil is REMOVED! **"OUR FATHER"** of the NIV is **"NOT IN HEAVEN"** and **"DOES NOT DELIVER FROM EVIL!"** I wonder who it could be? (hint: see John 8:44)

The Bible warns against taking away and adding to the words of God!

Deuteronomy 4:2 reads: **"YE SHALL NOT ADD** unto the word which I command you, **NEITHER SHALL YE DIMINISH** ought from it . . ."

Proverbs 30:6, reads, **"ADD THOU NOT** unto his words . . ."

And just in case you missed it, **GOD'S LAST WARNING** is Revelation 22:18,19, "... If any man **SHALL ADD** unto these things. . . **And if any man shall TAKE AWAY FROM THE WORDS** of the book of this prophecy, God shall take away his part out of the book of life. . ."

And Jesus Christ, in Luke 8:12, gives a clear aim of Satan, "... **then cometh the devil, and TAKETH AWAY the word . . .**"

The NIV completely "TAKETH AWAY" 17 verses!

Wonderful and precious verses like:

MATTHEW 18:11: *"For the Son of man is come to save that which was lost."*

ACTS 8:37: *"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."*

The NIV PERversion completely "TAKETH AWAY" Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 9:46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:28, Romans 16:24 and 1 John 5:7!

After Mark 16:8 the NIV says, *"The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20."* **ZAP-There goes another 12 verses!** And by the way, that is absolutely untrue! The book, *The Last Twelve Verses of the Gospel of Mark*, by Dean Burgon contains over 400 pages of documented evidence for Mark 16:9-20, that has never been refuted, nor ever will!

After John 7:52, the NIV, reads, *"The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11"* **ZAP-There goes another 12 verses!**

Matt. 12:47, 21:44, Luke 22:43 and 22:44 are all removed in the footnotes!

That's 45 complete verses the NIV removes from the text or in the footnotes!

The NIV "TAKETH AWAY" 64,576 words!

Don't look for the "mercyseat" in the NIV - **GONE!**

Don't look for "Jehovah" in the NIV - **GONE!**

Don't look for the "Godhead" in the NIV - **GONE!**

The NIV removes wonderful Bible "terms" like remission, regeneration, impute, propitiation, newtestament and many others!

Despite God's clear warnings about "taking away" from His words - the NIV removes 64,576 words! Over 8 percent of God's word is "TAKETH AWAY"!

That equals REMOVING the books of Ruth, Esther, Ecclesiastes, Song of Solomon, Lamentations, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, James, I Peter, II Peter, I John, II John, III John, Jude and more - COMBINED!!! The equivalence of ripping out OVER 30 BOOKS of the Bible!

In case you think it's insignificant words like "thee" and "thou"? The NIV removes major portions of at least 147 verses!

Here's a small (very small) sampling of words removed in the NIV!

Matt. 6:13, "For thine is the kingdom, and the power, and the glory, for ever. Amen."

Matt. 15:8, "This people draweth nigh unto me with their mouth"

Matt. 19:9, "and whoso marrieth her which is put away doth commit adultery."

Matt. 20:7, "and whatsoever is right, that shall ye receive."

Matt. 20:16, "for many be called, but few chosen."

Matt. 20:22, "and be baptized with the baptism that I am baptized with"

Matt. 25:13, "wherein the Son of Man cometh."

Matt. 27:35, "that it might be fulfilled which was spoken by the prophet They parted my garments among them and upon my vesture did they cast lots"

Mark 6:11, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city."

Mark 10:21, "take up the cross."

Luke 1:28, "blessed art thou among women"

Luke 4:4, "but by every word of God"

Luke 4:8, "get thee behind me Satan"

Luke 4:18, "he hath sent me to heal the broken hearted"

Luke 11:2-4, "Our ... which art in ... Thy will be done, as in heaven so in earth... but deliver us from evil"

John 1:27, "is preferred before me"

John 3:13, "which is in heaven"

John 3:15, "should not perish"

John 11:41, "from the place where the dead was laid"

John 16:16, "because I go to the Father"

Acts 10:6, "he shall tell thee what thou oughtest to do"

Acts 15:18, "Known unto God are all his works"
 Acts 20:24, "But none of these things move me"
 Acts 23:9, "let us not fight against God"
 Rom. 8:1, "who walk not after the flesh, but after the Spirit"
 Rom. 13:9, "Thou shalt not bear false witness"
 I Cor. 6:20, "and in your spirit which are God's"
 I Cor. 11:24; "Take eat... broken"
 II Cor. 10:4, "but mighty through God"
 Gal. 3:1, "that you should not obey the truth"
 Eph. 5:30, "of his flesh, and of his bones"
 Phil. 3:16, "let us mind the same thing"
 I Tim. 6:5, "from such withdraw thyself"
 Heb. 7:21, "after the order of Melchisedec"
 I Pet. 1:22, "through the Spirit"
 I Pet. 4:14, "on their part he is evil spoken of, but on your part he is glorified"
 I John 4:3, "Christ is come in the flesh"
 I John 5:13, "and that ye may believe on the name of the Son of God"
 Rev. 1:11, "I am Alpha and Omega, the first and the last"
 Rev. 5:14, "him that liveth for ever and ever"
 Rev. 14:5, "before the throne of God"
 Rev. 21:24, "of them which are saved"

Jesus Christ says, in Luke 4:4, ". . . *It is written, That man shall not live by bread alone, but by EVERY WORD of God.*" But not according to the NIV! In fact, the NIV even "TAKETH AWAY" the last half of Luke 4:4 - "**BUT BY EVERY WORD OF GOD!**" And Jesus Christ was quoting **Deuteronomy 8:3 to Satan! Does the NIV PERversion seriously think the Lord Jesus Christ does NOT know Duet. 8:3???**

The LIES used to promote the NIV. . .

LIE 1) *The NIV "just" updates the "archaic" words and makes it "easier to understand". Nothing is "really changed".*

FACT: The NIV denies the deity of Jesus Christ; the virgin birth; glorifies Satan; openly lie; removes 17 complete verses and 64,576 words!

LIE 2) *The NIV is easier to read and understand.*

FACT: According to a *Flesch-Kincaid* Grade Level research study, The King James Bible is by far the easiest! Out of 26 different categories - the King James graded easier in a whopping 23! In selected analysis, the KJB average grade level was 5.8 - the NIV was 8.4! (*NewAge Bible Versions*, Riplinger, pp.195-209)

LIE 3) *Older and more reliable manuscripts have been discovered since the King James Bible.*

FACT: Dr. Sam Gipp writes, "*The fact is, that the King James translators had **ALL OF THE READINGS** available to them that modern critics have available to them today.*" (*The Answer Book*, Gipp, p.110) **And furthermore, it is a well documented fact that 90 - 95 per cent of all readings agree with the King James Bible!**

LIE 4) *The NIV is more accurate.*

FACT: The KJB is a literal word for word translation. When the translators had to add words for sentence structure they are in italics. The NIV uses "dynamic equivalence". Rather than a word for word translation, they add, change and subtract to make the verse say what they "thought" it should! The Preface to the NIV even says, ". . . *they have striven for more than a word-for-word translation.* . . ."

" . . . ye have *PERVERTED* the words of the living God. . . "

Jeremiah 23:36

The New International PER-Version!

*"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt **KEEP** them, O LORD, thou shalt **PRESERVE** them from this generation **FOR EVER.**"*

Psalms 12:6, 7

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THE TRANSLATORS REVIVED

HAVING thus traced the history of our Common Version, through the successive steps by which it has come down to us in its present shape, it remains for us to inquire as to the persons who put the finishing hand to the work, and to satisfy ourselves as to their *qualifications* for the task. It is obvious that this personal investigation is of the utmost importance in settling the degree of confidence to which their labors are entitled. Unless it can be proved that they were, as a body, eminently fitted to do this work as it ought to be done, it can have no claim to be regarded as a "finality" in the matter of furnishing a translation of the Word of God for the English speaking populations of the globe.

It is exceedingly strange that a question of such obvious importance has been so long left almost unnoticed. Numerous histories of the Translation itself have been drawn up with great labor; but no man seems to have thought it worth his while to give any account of the Translators, except the most meagre notices of a few of them, and general attestations to their reputations, in their own time, for such scholarship and skill as their undertaking required. Even the late excellent Christopher Anderson, in his huge volumes, replete as they are with research and information upon the minutest points relating to his subject, allots but a page or two of his smallest type to this essential branch of it.

It is nearly twenty years since the writer of these pages began to consider the desirableness of knowing more of those eminent divines, and he has ever since pursued a zealous search wherever he was likely to effect any "restitution of decayed intelligence" respecting them. At first, he almost despaired of ascertaining much more than the bare *names* of most of them. But by degrees he has collected innumerable scraps of information, gathered from a great variety of sources; amply sufficient, with due arrangement, to illustrate the subject. His object is simply to shew, that the translators commissioned by James Stuart were ripe and critical scholars, profoundly versed in all the learning required; and that, in these particulars, there has never yet been a time when a better qualified company could have been collected for the purpose.

Of the forty-seven, who acted under King James's commission, some are almost unknown at this day, though of high repute in their own time. A few have left us but little more than their names, worthy of immortal remembrance, were it only for their connection with this noble monument of learning and piety. But their being associated with so many other scholars and divines of the greatest eminence, is proof that they were deemed to be fit companions for the brightest lights of the land. This is confirmed by the fact that, though the king designed to employ in this work the highest and ripest talents in his realm, there still many men in England distinguished for learning, like Broughton and Bedell, who were enrolled on the list of translators. It is but just to conclude, therefore, that even such as are now less known to us, were then accounted to deserve a place with the best. What we may know of the greater part of them, must lead to the highest estimate of the whole body of these good men. The catalogue begins with one whose name is worthy of the place it fills.

Back to,
["Who were the
King James Version translators?"](#)

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Translators of the King James Bible

Scripture Passage:

Exodus 4:10-16

Content Author:

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INTRODUCTION

God gave His word to man in perfect form. If this was important to Him, He must also be concerned about passing that word to later generations in identically perfect form. This concern with preserving His words is seen in the call of Moses in Exodus 4:10-16. Even though Moses thought himself incapable of speaking properly, God gave two reasons for trusting in His power to inspire. First, He had made Moses’ mouth (Exodus 4:11). Certainly, He could enable it to say His words. Second, God promised, “and I will be with thy mouth, and teach thee what thou shalt say” (Exodus 4:12). That is, He will control the mouth of Moses so that the words he speaks are inspired of God.

But even with this promise, Moses questioned his ability to speak. In some anger, God told him that He would send Aaron to help Moses. God would speak to Moses, and Moses could tell Aaron, and he would speak to the people (Exodus 4:14-15). But now, getting God’s perfect words to the children of Israel and to Pharaoh became more complex. It is not enough to be with Moses’ mouth. What if Aaron heard wrong or repeated the message with errors?

God also has the answer for this. He will give His words to Moses. Then, “thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth” (Exodus 4:15). God will be with the mouth of Moses. That is inspiration. But Aaron did not hear the voice of God. He heard the voice of Moses. So, God promised to be with his mouth as well. That is preservation.

God’s primary concern in transmitting His word is that it arrives perfectly to the ears and hearts of His people. Some people seem to think that He is only concerned about getting a perfect on paper somewhere sometime in the past. But then, He is not really concerned that later generations should have His perfect words. He has done His part in giving a perfect word. If earlier generations lost it, then that is just too bad for us.

However, this story in Exodus shows us differently. God’s greatest concern was that His words arrived intact to the target audience. And, He was willing to do whatever was necessary to make sure that this happened. This leads us to the question of the King James translators.

The King James Translators:

Are the translators important? Can we find value in a study of their lives, beliefs, and practices? This article presupposes a positive answer to the question. But why? What biblical reasons do we have for studying the translators? Here are four reasons:

- God uses men. God has used animals to preach His message (to Balaam and to Peter). He tells us that He could as easily use stones to sing forth His praise (Luke 19:37-40). However, by His own choice, He seeks for men (Ezekiel 22:30). He will “seal” His law among His “disciples” (Isaiah 8:16). He does not seal and secure His law in animals, machines, or computers. He uses people. Therefore, the translators themselves are important.
- God uses enabled men. Paul states, “Faithful is he that calleth you, who also will do it” (1Thessalonians 5:24). God backs up His calling with His enabling power. He then supplies the needed sufficiency according to His grace (2Corinthians 9:8). If God called the King James translators to do the work of translation, He would have enabled them. Therefore, we can properly look

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at their abilities.

- *God uses diligent men.* God blesses those who have "a mind to work" (Nehemiah 4:6). He works, but expects his servants to do their work "heartily" (Colossians 3:23). Therefore, the practices and actions of the translators are a proper object of study.
- *God uses holy men.* God reveals "his secret unto his servants the prophets" (Amos 3:7). He may on occasion use an unholy man to prove His power. But His practice is to use holy men to convey His holy words. God's words were given when "holy men of God spake as they were moved by the Holy Ghost" (2Peter 1:21). Therefore, we may properly look at the spiritual condition of the translators, which we will speak of as their attitudes.

1. THEIR ABILITIES AS ENABLED MEN – Three abilities are absolutely necessary

1. Proficiency in Bible Knowledge – The translators must have a deep knowledge of the Bible they are translating. The Bible must be an open book to them.

1. The England of the King James translators encouraged this knowledge. John Green in A History of England states, "England became the people of a book, and that book was the Bible." God's word was familiar to every Englishman. It was read both in the church and in the home. The greatest motivation for popular education was to enable the people to read the Bible for themselves. To an extent hardly ever known in any country at any time, England was saturated with the Bible. This is the England in which the translators lived and learned.
2. The Bible knowledge of the translators was of those who had from childhood known the holy scriptures (2Timothy 3:15). However, they carried this dedication with them through their lives.

1. They were committed to their studies of the Bible. The Preface to the King James Bible was written by Miles Smith and is called The Translators to the Readers. It states: "The Scriptures then being acknowledged to be so full and so perfect, how can we excuse ourselves of negligence, if we do not study them?"
2. They were also skilled in their application of the scriptures. Consider the ample and wise use of scriptural pictures in The Translators to the Readers, "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue the unlearned are but like children at Jacob's well (which was deep) without a bucket or some thing to draw with: or as that person mentioned by Isaiah, to whom when a sealed book was delivered with this motion, 'Read this, I pray thee,' he was fain to make this answer, 'I cannot, for it is sealed.'" Only those who are mature in their understanding of the scriptures could write passages like this.
3. The translators were specifically chosen because of their wisdom: "To that purpose there were many chosen that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise" (Translators to the Readers).

2. Proficiency in the Languages

1. Collectively

1. Latin was universally taught. The name grammar school comes from the teaching of Latin grammar in the schools of the young. Good students commonly entered university at the age of fifteen or sixteen where proficiency in Latin was required for entrance. This only

- makes sense because all the classes except those teaching other languages were taught in Latin.
2. Greek was usually taught in the grammar schools alongside Latin
 3. Hebrew was taught in a number of the grammar schools, but was certainly prominent in the universities.
 4. *Translators to the Readers* says of the translators, "Therefore such were thought upon, as could say modestly with Saint Hierome [Jerome], 'Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.'"
2. Individually – a look at individual King James translators
 1. Lancelot Andrews was recognized as the master of 15 languages. Each year, during a month-long summer vacation, he made it a practice to learn a new language.
 2. John Bois had read the Bible in Hebrew by the age of five. It was said that he could at any time turn to any word in the Greek New Testament.
 3. Miles Smith found Hebrew, Chaldee, Syriac, and Arabic almost as familiar as his native tongue. He was called "a very walking library" because of his extensive knowledge of history and literature. He authored the King James Preface, *The Translators to the Readers*.
 4. This kind of knowledge in the languages could be repeated in other translators. We can believe that it was the same for other translators of which we know little of their personal lives
 3. Proficiency in the English Language.
 1. At the time of the King James Bible, the English language was at a point of great maturity. English literature was at its peak with writers like William Shakespeare, Francis Bacon, John Donne, Ben Jonson, and others in their prime.
 2. The King James translators were accomplished students of the English language and were authors of a number of books. Their work on the Bible was certainly enabled by God.
 3. According to the Britannica Encyclopedia in reference to the King James translation, "The impact of the Hebrew upon the revisers was so pronounced that they seem to have made a conscious effort to imitate its rhythm and style in the Old Testament. The English of the New Testament actually turned out to be superior to its Greek original."
 2. THEIR ACTIONS AS DILIGENT MEN – God does all things "decently and in order" (1 Corinthians 14:40).
 1. The Foundation for the King James Bible
 1. There was a set of fourteen rules giving instructions to the King James translators as to how they were to approach their work.
 1. Rule #1 stated: "The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit."
 2. Rule #14 stated: "These translations to be used when they agree better with the test than the Bishop's Bible, viz.; Tindal's, Matthews', Coverdale's, Whitchurch, Geneva." NOTE: Tindal is another spelling for Tyndale; Whitchurch is another name for Crammer's Bible, which is also called the Great Bible.
 3. According to these rules, the King James Bible was based on six previous English translations. This would make it the seventh in this line of modern English translations of the Bible. Some have compared this to the statement in Psalm 12:6 where God speaks of His pure word as being "silver tried in a furnace of earth, purified seven times." The line of modern English Bibles referred to in the instructions for translation are as follows:
 1. Tyndale's Bible (1526)

2. Coverdale's Bible (1535)
3. Matthew's Bible (1537)
4. Great Bible (1539)
5. Geneva Bible (1560)
6. Bishop's Bible (1568)
7. King James Bible (1611)
2. The preparatory work of William Tyndale
 1. He said to a scholar of his day, "If God spare my life ere many years, I will cause a boy that driveth the plough, shall know more of the scriptures than thou dost."
 2. He translated the New Testament into English in 1526 and later finished good-sized portions of the Old Testament.
 3. In 1526, he was strangled and then burned at the stake as a heretic. His last words were, "Lord, open the king of England's eyes." Although this may have been fulfilled partially when Henry VIII allowed a translation to be made, it was certainly completely fulfilled with the King James Bible. The King James Bible was commissioned in 1604, only one year after James had taken the throne and after the rules of two queens: Mary and Elisabeth.
 4. 80% to 90% of the wording of the King James New Testament is identical to that of Tyndale's New Testament. For example, in Matthew 7:7-20, there are 30 changes from Tyndale's translation to the King James Bible, with four verses being word-for-word identical. In comparison, the New King James (which claims to be only another revision) makes 68 changes and leaves none of the verses untouched.
2. The Program for the Translation
 1. The number of translators
 1. 54 men were appointed to the work, but only 47 actually worked on the translation
 2. Of them, The Translators to the Readers states, "In this confidence and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them."
 2. Their division – They were divided into six companies with two companies each located at three locations: Westminster, Cambridge, and Oxford.
 3. Their practice
 1. Each company was given a portion of the Bible to translate. Initially, each member of the company would make an individual translation. There were evidently at least seven members in each company, so each passage would be translated a minimum of seven times at this stage.
 2. Each company would then go over the work together and come up with a joint translation.
 3. The translations were then passed along to the five other companies for their review and correction.
 4. For the final review of the entire translation, a general committee was made up of two men from each of the original companies.
 5. In addition, other scholars not on the formal committees were encouraged to give comments and suggestions throughout the translation process.
 6. By using this method, each passage was closely gone over at least 14 times.
3. God's Handiwork in the Actions of Translation
 1. God often stamps His work with the number seven. The number seven is seen throughout the translation of the King James Bible.
 2. From the commission of the translation in 1604 until the completion of the translation in 1611, seven years expired. By comparison, another work greatly blessed by God and accomplished by a chosen king was Solomon's temple. According to 1Kings 6:37-38, the temple was started in the fourth year of Solomon's reign (compare 1604) and completed in

the eleventh year of his reign (compare 1611). These details may not prove anything, but the God who knows all knew it would work out this way. Perhaps He allowed it to encourage us in our faith in His providential care of His written word in the English language.

3. The King James Bible was the seventh modern English translation in a line mentioned in the rules of instruction for the King James translators.
 4. The number of instructions for translation was fourteen, which is two times seven.
 5. As described above, each passage was carefully gone over at least fourteen times (2 x 7).
 6. The translation was completed by seven different companies
 1. Six original companies
 2. The general committee of revision
 7. A minimum of seven men worked on each committee
 8. It is no wonder that most copies of the Bible today have seven small bands across the spine in memory of the seven seals of the seven-sealed book of Revelation 5:1.
3. THEIR ATTITUDES AS HOLY MEN
1. Their Attitude Toward God
 1. Their reverence toward God can be seen in the following quote from The Translators to the Readers: "It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessedness in the end, when God speaketh unto us, to hearken; when He setteth His Word before us, to read it; when He stretcheth out His hand and calleth, to answer, Here am I; here we are to do thy will, O God. The Lord work a care and conscience in us to know Him and serve Him, that we may be acknowledged of Him at the appearing of our Lord JESUS CHRIST, to who with the Holy Ghost, be all praise and thanksgiving. Amen."
 2. A comparison of The Translators to the Readers with the prefaces to the later Revised Version can help us understand the difference in attitudes between the two sets of translators. The comparison is a fair one. The Preface to the Revised Version New Testament (1881) added to the Preface of the Revised Version Old Testament (1885) is almost the exact same length (about 11,000 words) as the Preface to the King James Bible. Several comparisons will be made below.
 1. The prefaces to the Revised Version refer to deity by name (as in God, Lord, Jesus Christ, etc.) for a total of ten (10) times. Five of these times are in a discussion on the translation of Jehovah.
 2. However, the Preface to the King James Bible refers to deity by a name a total of 72 times. The preface includes such descriptive names as the Sun of righteousness, Saviour, the Spirit of grace, the Father of our Lord, and the living God. We can easily see where these translators had their hearts and minds.
 2. Their Attitude Toward God's Word
 1. Their elevation of scripture can be seen in another quote from The Translators to the Readers: "[The Scripture is] a fountain of most pure water springing up unto everlasting life. And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Ghost, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness; the form, God's word, God's testimony, God's oracles, the word of truth, the word of salvation; etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship

with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night."

2. Comparison of the prefaces

1. Titles for scripture as a whole are mentioned in the prefaces to the Revised Version only ten (10) times.
2. Titles for scripture as a whole are mentioned in the preface to the King James Bible a total of 75 times. This includes scriptures (23 times), scripture (13 times), Bible (11 times), the word of God (9 times), and the word (6 times). Also included are other titles such as the word of truth, the word of salvation, the Book of God, the written word, the oracles of God, and His holy writ.

3. Their Attitude Toward Earlier Translations

1. They had only praise for their predecessors
 1. "...we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."
 2. "Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls."
2. Compare this with what the prefaces to the Revised Version say about the work of the King James Bible and its translators.
 1. "...one of the blemishes in their work."
 2. "...many inconsistencies."
 3. "...we may wonder that the incongruities which remain are not more numerous." (NOTE: Talk about a backhanded compliment.)
 4. "The frequent inconsistencies in the Authorised Version have caused us much embarrassment..."
 5. "...a degree of inconsistency that cannot be reconciled with the principle of faithfulness."
 6. "...a subject often overlooked by our predecessors..."
 7. "...the Authorised Version being either inadequate or inconsistent and sometimes misleading..."

4. Their Attitude Toward Their Own Translation

1. They saw themselves as building on an earlier foundation: "Yet for all that, as nothing is begun and perfected at the same time, and the later thoughts are thought to be the wiser: so, it we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good, no man, we are sure, hath cause to dislike us;"
2. They saw themselves as sons of the truth: "If we will be sons of the Truth we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way a hindrance to it."
3. They trusted in the Lord: "And in what sort did these assemble: In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and not man shutting; they prayed to the Lord, the Father of our Lord, to the effect that S. Augustine did: 'O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.'"
4. They endeavored to make one principle translation: "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one, but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark."

CONCLUSION

The King James translators never considered themselves or their translation to be perfect, but they leaned heavily upon the Lord, exalted highly His word, built soundly upon an earlier foundation, and translated the English Bible to the best of their ability. We can see the full import of the miracle of translation God wrought with the King James Bible only by looking at it from a distance. From our present vantage point, we can better see the powerful work God did with the English Bible as found in the King James Bible of 1611. Consider these facts before you go out and buy any other English translation:

1. 270 years transpired before anyone dared produce another major English translation.
2. The King James Bible dominated the time in history characterized by the greatest Bible preaching and teaching, missionary work, evangelism, church building, and doctrinal development the world has ever known.
3. The King James Bible became the primary influence on the literature, education, government, law, and philosophy of numerous generations of English-speaking people around the globe.
4. The King James Bible has been read, studied, quoted, memorized, believed, and loved by more people than any other version of the Bible in any language in history, including that of the original languages.

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QUESTION: I have been told that King James was a homosexual. Is this true?

ANSWER: No.

EXPLANATION: King James I of England, who authorized the translation of the now famous King James Bible, was considered by many to be one of the greatest, if not the greatest, monarchs that England has ever seen.

Through his wisdom and determination he united the warring tribes of Scotland into a unified nation, and then joined England and Scotland to form the foundation for what is now known as the British Empire.

At a time when only the churches of England possessed the Bible in English, King James' desire was that the common people should have the Bible in their native tongue. Thus, in 1603, King James called 54 of history's most learned men together to accomplish this great task. At a time when the leaders of the world wished to keep their subjects in spiritual ignorance, King James offered his subjects the greatest gift that he could give them. Their own copy of the Word of God in English.

James, who was fluent in Latin, Greek, and French, and schooled in Italian and Spanish even wrote a tract entitled "Counterblast to Tobacco", which was written to help thwart the use of tobacco in England.

Such a man was sure to have enemies. One such man, Anthony Weldon, had to be excluded from the court. Weldon swore vengeance. It was not until 1650, **twenty-five years after the death of James** that Weldon saw his chance. He wrote a paper calling James a homosexual. Obviously, James, being dead, was in no condition to defend himself.

The report was largely ignored since there were still enough people alive who knew it wasn't true. In fact, it lay dormant for years, until recently when it was picked up by Christians who hoped that vilifying King James, would tarnish the Bible that bears his name so that Christians would turn away from God's book to a more "modern" translation.

It seems though, that Weldon's false account is being once again largely ignored by the majority of Christianity with the exception of those with an ulterior motive, such as its author had.

It might also be mentioned here that the Roman Catholic Church was so desperate to keep the true Bible out of the hands of the English people that it attempted to kill King James and all of Parliament in 1605.

In 1605 a Roman Catholic by the name of Guy Fawkes, under the direction of a Jesuit priest by the name of Henry Garnet, was found in the basement of Parliament with thirty-six barrels of gunpowder which he was to use to blow up King James and the entire Parliament. After killing the king, they planned on imprisoning his children, re-establishing England as a state loyal to the Pope and kill all who resisted. Needless to say, the perfect English Bible would have been one of the plot's victims. Fawkes and Garnet and eight other conspirators were caught and hanged.

It seems that those who work so hard to discredit the character of King James join an unholy lot.

- [Table of Contents](#)
- [Next: Chapter 4 - What About the Archaic Words?](#)

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WHY WE CARRY A KING JAMES BIBLE

2 Tim. 3:16-17

*2Peter 1:20-21, Bible reveals God's person—power—promises—plan!!!

*The Bible was written by over 40 different authors (Among them were kings, military leaders, peasants, philosophers, fishermen, tax collectors, poets, statesmen, musicians, scholars and shepherds.)

Rev.22:18-19

1. The King James Version of the Holy Bible is the word of God in the English language.
2. Based on the FACTS we should not accept any other version as The Bible, or as The Word of God.
3. Verse 16 of our text: It says that all scripture is "inspired of God." This literally means that the Bible is a God-breathed Book.
4. The Bible is inerrant. That means it has no mistakes. The Bible is infallible. This means "not liable to fall, or make a mistake, never wrong."
5. NIV, RSV, NASV, NRSV, TLB, GNM, CEV, NKJV, etc. are not the inerrant, infallible, inspired Word of the living God.
6. Other than the Greek and the Hebrew texts- KJV is the oldest version.

I.) BECAUSE IT IS A PURE BOOK

(Prov 30:5, "Every word of God is pure: he is a shield unto them that put their trust in him.")

A. After all these hundreds and thousands of years? Do we still have a reliable, accurate, pure word from God?

B. There are only parts and pieces of the original manuscripts.

How, then, can we be sure that the Book we use is pure?

C. The answer lies in how the King James Bible came to be.

King James Bible is more accurate than anything else in print.

1. The King James Bible is a translation of a Greek text known as the "Textus Receptus", or the "Received Text."

This text, which the King James Bible comes from, is in agreement with 95% of all known Scripture related manuscripts which number over 5,000.

2. Every new version, without exception, comes from a text (the other 5%) known as the "Nestle's 26 Greek Text."

The King James Bible has the agreement of over 5,000 manuscripts, the modern versions are all based on a text that has the agreement of only 2 manuscripts.

3. These 2 manuscripts are the "Vaticanus", which was found in the Vatican library (Catholic papal headquarters) in 1481. and the "Sinaiticus" which was found in the wastebasket in a monastery at the foot of Mount Sinai in 1844

4. What does all this mean? Simply this, the King James Bible is derived from a more accurate Greek text, not from 2 suspect texts of suspect origin. Therefore, the King James Bible is a pure Book!

D. The King James Bible was translated by 54 scholars.

1. It is said that these men were so fluent in the languages of the Bible, that they often conversed among themselves in Hebrew and Greek rather than English.

2. These men worked in 6 independent teams, which were responsible for certain portions of the Scriptures.

3. When each team finished its work, it submitted that work to the other teams, which reviewed the work.

4. By the time they were finished, every verse in the King James Bible had been reviewed at least 14 times. Every verse was considered by the individual and by the whole group.

5. All modern versions are translated from the "Nestle's 26" Greek text.

This text was compiled by 2 men; Brooke Foss Westcott and Fenton John Anthony Hort.

Both of these men were heavily into occult practices, such as channeling spirits and contacting the dead.

II.) BECAUSE IT IS A PRESERVED BOOK

Ps 12:6-7, "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."

Matt 24:35, "Heaven and earth shall pass away, but my words shall not pass away."

Isa 40:8, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

1 Pet 1:25, "But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you."

Ps 119:89, "For ever, O LORD, thy word is settled in heaven."

- A. God has promised to preserve His Word. God has determined to take His Word to all generations. He has and He will preserve His Word!

- B. Preservation is not present in any modern version!

Try to find Acts 8:37 or 1 John 5:7 in most modern versions.

They are either missing, or they have a note telling the reader that

they really shouldn't have been printed.

- C. These are 2 pretty important verses and they belong exactly where the Lord put them!
These are just 2 of many that have been changed drastically, or have been left out.

D. Preservation of original scripts "Textus Receptus" "received text"-

1. Written on tanned animal skins.
2. Copies made for preserving; very strict guidelines! Handling God breathed material!!
3. Even letter shape had to be exact.
Mt 5:18 - jot = smallest letter in Hebrew alphabet. Tittle = piece of a letter.
4. When the name "Jehovah" was written, pen had to be cleaned first!! (Ink recipe)
5. 1 mistake on a page, destroyed. 3 in a book, whole book destroyed!

III.) BECAUSE IT IS A POWERFUL BOOK

Hebrews 4:12, *"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."*

- A. It has built nations, governments, brought revivals, changed lives, delivered people out of the bondage of spiritual darkness. It is a powerful Book!
- B. You show me a Baptist Church that has a congregation that carries KJ Bibles, the preacher preaches from one and the teachers teach from one and I'll show you a church that has a very powerful ministry. And when they meet for worship, the Holy Ghost shows up and they worship the Lord in spirit and truth!
- C. As a rule, there is less confusion andmore power and unity in the congregation.
- D. I know the King James Bible has power because I have felt it and seen it at work in my life and in the lives of others. It is a powerful Book!!

IV.) BECAUSE IT IS A PLAIN BOOK

1 Cor 2:13-14, *"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."*

- A. "hard to understand" Hog wash! Look at this scripture.
These verses tell us the secret of understanding the King James Bible.
One must be saved and have a teachable spirit.
- B. It is a documented fact that the NIV is written on an 8th grade level.
The NASV on about a 10th grade level. The King James Bible, on the other hand, is written on a 5th grade level.
- C. The King James Bible is the most clear of all the Bible versions.
 1. The "thee's", "thou's"; "thines" and "ye's" that receive so much criticism actually make the Bible plainer. "Thee" and "Thou" are second person singular and corresponds to our modern "you."
 2. "Ye" is second person plural and speak to more than one.
 3. "Thine" and "thy" are second person possessive.
 4. Note also the "eth" ending. This is used to show continuous action and is not related in the modern versions.
 5. The modern translations all use "you" and "your" and the distinction between singular and plural is lost.

V.) BECAUSE IT IS A PERFECT BOOK

Psalms 119:105, *"Thy word is a lamp unto my feet, and a light unto my path."*

- A. In the final analysis we should be able to see that there are some serious problems surrounding every new, modern version of the Bible.
- B. So many problems that, for me, there is no way I could use them, promote them or endorse them.
I believe that God has given us His perfect Word in the Pages of the King James Bible.

1. The Virgin Birth - Isa. 7:14 (NRSV Isaiah 7:14, *"Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel."*)

KJV-Isa. 7:14 *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

There is a great difference in a "young woman" and "a virgin"!

2. The Deity of Christ - John 6:69 (NIV John 6:69, *"We believe and know that you are the Holy One of God."*)

KJV-John 6:69 *And we believe and are sure that thou art that Christ, the Son of the living God.*

3. Salvation - Acts 16:31 (The Message Acts 16:31, "*They said, "Put your entire trust in the Master Jesus. Then you'll live as you were meant to live—and everyone in your house included!"*")

KJV-Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

4. The Blood - Col. 1:14 (NIV Col. 1:14. "*in whom we have redemption, the forgiveness of sins.*") KJV-Col 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*

King James Version

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Revelation 22:18-19





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navigation

- [Main page](#)
- [Contents](#)
- [Featured content](#)
- [Current events](#)
- [Random article](#)

search

Go Search

interaction

- [About Wikipedia](#)
- [Community portal](#)
- [Recent changes](#)
- [Contact Wikipedia](#)
- [Donate to Wikipedia](#)
- [Help](#)

toolbox

- [What links here](#)
- [Related changes](#)
- [Upload file](#)
- [Special pages](#)
- [Printable version](#)
- [Permanent link](#)
- [Cite this page](#)

languages

- Português
- Simple English

Wyclif's Bible

From Wikipedia, the free encyclopedia

Wyclif's Bible is the name now given to a group of **Bible translations** into **Middle English** that were made under the direction of, or at the instigation of, **John Wycliffe**. They appeared over a period from approximately 1382 to 1395.^[1] These Bible translations were the chief inspiration and chief cause of the **Lollard** movement, a pre-**Reformation** movement that rejected many of the distinctive teachings of the **Roman Catholic Church**. In the early Middle Ages, most Christian people encountered the Bible only in the form of oral versions of scriptures, verses and homilies in Latin (other sources were **mystery plays**, usually conducted in the vernacular, and popular **iconography**). Though relatively few people could read at this time, Wycliffe's idea was to translate the Bible into the vernacular.

"[...] it helpeth Christian men to study the Gospel in that tongue in which they know best Christ's sentence."^[2]

Long thought to be the work of Wycliffe himself, it is now generally believed that the Wycliffite translations were the work of several hands. **Nicholas of Hereford** is known to have translated a part of the text; **John Purvey** and perhaps **John Trevisa** are names that have been mentioned as possible authors. The translators worked from the **Vulgate**, the **Latin Bible** that was the standard Biblical text of Western **Christianity**, and the text conforms fully with Catholic teaching. They included in the testaments those works which would later be called **deuterocanonical** along with 3 Esdras which is now called **2 Esdras** and **Paul's epistle to the Laodiceans**.

Although unauthorized, the work was popular. Wycliffite Bible texts are the most common manuscript literature in Middle English. Over 250 manuscripts of the Wycliffite Bible survive.

Surviving copies of the Wycliffite Bible fall into two broad textual families, an "early" version and a later version. Both versions are flawed by a slavish regard to the word order and syntax of the Latin originals; the later versions give some indication of being revised in the direction of **idiomatic** English. A wide variety of Middle English **dialects** are represented. The second, revised group of texts is much larger than the first. Some manuscripts contain parts of the Bible in the earlier version, and other parts in the later version; this suggests that the early version may have been meant as a rough draft that was to be recast into the somewhat better English of the second version. The second version, though somewhat improved, still retained a number of infelicities of style, as in its version of **Genesis** 1:3

Latin Vulgate: **Dixitque Deus fiat lux et facta est lux**

Early Wyclif: **And God seide, Be maad lȳt; and maad is lȳt**

Later Wyclif: **And God seide, Ligt be maad; and ligt was maad**

King James: And God said, Let there be light: and there was light

The familiar verse of [John 3:16](#) is rendered in the later Wyclif version as:

For God louede so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastynge lijf.

The association between Wyclif's Bible and Lollardy caused the kingdom of [England](#) and the [established](#) Roman Catholic Church to undertake a drastic campaign to suppress it. In the early years of the 15th century, [Henry IV](#) (*De haereticis comburendo*), Archbishop [Thomas Arundel](#), and [Henry Knighton](#) (to name a few) published criticism and enacted some of the severest religious censorship laws in Europe at that time. Even twenty years after Wycliffe's death, at the [Oxford Convocation of 1408](#), it was solemnly voted that no new translation of the Bible should be made without prior approval. However, as the text translated in the various versions of the Wyclif Bible was the Latin [Vulgate](#), and as it contained no heterodox readings, there was in practice no way by which the ecclesiastical authorities could distinguish the banned version; and consequently many Catholic commentators of the 15th and 16th centuries (such as [Thomas More](#)) took these manuscript English bibles to represent an anonymous earlier orthodox translation. Consequently manuscripts of the Wyclif Bible, which when inscribed with a date always purport to precede 1409, the date of the ban, circulated freely and were widely used by clergy and laity.

References

1. [^] Catholic Encyclopedia [Versions of the Bible](#)
2. [^] Robinson, Henry Wheeler. *The Bible in its Ancient and English Versions*. Greenwood Press Publishers: Westport, Connecticut. 1970. 137-145.

Further reading

- [David Daniell](#), *The Bible in English* (Yale, 2003); ISBN 0-300-09930-4
- Josiah Forshall and Frederic Madden, eds., *The Holy Bible: Wycliffite Versions*, 4 vols. (Oxford 1850)

External links

- [Studylight version of The Wycliffe Bible \(1395\)](#) Searchable by phrase or chapter/verse reference.
- [John Wyclif](#) ; contains a text of the Wycliffite Bible
- [John Wycliffe Translation](#) from Wesley NNU; gives each book on a single page
- [Vernacular Scriptures before Wycliff](#)
- [Catholic Encyclopedia article on John Wyclif](#)

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v · d · e	English language translations of the Bible	[hide]
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Middle English	Wycliffe	
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Categories: [1380s books](#) | [Christianity in the United Kingdom](#) | [14th-century Christian texts](#) | [14th century in England](#) | [English Bible translations](#)

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part because the full Bible was only printed in [lectern](#) editions of prodigious size and at a cost of several pounds.^[24] Accordingly, Elizabethan lay people overwhelmingly read the Bible in the Geneva Version - small editions were available at a relatively low cost. At the same time, there was a substantial clandestine importation of the rival *[Douay-Rheims](#)* New Testament of 1582, undertaken by exiled Roman Catholics. This translation, though still derived from Tyndale, claimed to represent the text of the Latin Vulgate.^[25]

In May 1601, [King James VI of Scotland](#) attended the [General Assembly of the Church of Scotland](#) at St Columba's Church in [Burntisland](#), [Fife](#), at which proposals were put forward for a new translation of the Bible into [English](#).^[26] Two years later, he acceded to the throne of England as King James I of England.

New version

[\[edit\]](#)

The newly crowned King James convened the [Hampton Court Conference](#) in 1604. That gathering proposed a new English version in response to the perceived problems of earlier translations as detected by the [Puritan](#) faction of the Church of England. Three examples of problems the Puritans perceived with the *Bishops'* and *Great Bibles* were:

First, [Galatians](#) iv. 25 (from the Bishops' Bible). The Greek word *susoichei* is not well translated as now it is, bordereth neither expressing the force of the word, nor the apostle's sense, nor the situation of the place. Secondly, [psalm](#) cv. 28 (from the [Great Bible](#)), 'They were not obedient,' the original being, 'They were not disobedient.' Thirdly, [psalm](#) cvi. 30 (also from the Great Bible), 'Then stood up Phinees and prayed,' the [Hebrew](#) hath, 'executed judgment'.^[27]

Instructions were given to the translators that were intended to limit the Puritan influence on this new translation. The [Bishop of London](#) added a qualification that the translators would add no marginal notes (which had been an issue in the *Geneva Bible*).^[9] King James cited two passages in the Geneva translation where he found the marginal notes offensive:^[28] Exodus 1:17, where the *Geneva Bible* had commended the example of civil disobedience showed by the Hebrew midwives, and also II Chronicles 15:16, where the *Geneva Bible* had criticized King Asa for not having executed his idolatrous grandmother, Queen Maachah.^[26] Further, the King gave the translators instructions designed to guarantee that the new version would conform to the [ecclesiology](#) of the Church of England.^[9] Certain Greek and Hebrew words were to be translated in a manner that reflected the traditional usage of the church.^[9] For example, old ecclesiastical words such as the word "church" were to be retained and not to be translated as "congregation".^[9] The new translation would reflect the [episcopal](#) structure of the Church of England and traditional beliefs about [ordained](#) clergy.^[9]

James' instructions included several requirements that kept the new translation familiar to its listeners and readers. The text of the *Bishops' Bible* would serve as the primary guide for the translators, and the familiar proper names of the biblical characters would all be retained. If the *Bishops' Bible* was deemed problematic in any situation, the translators were permitted to consult other translations from a pre-approved list: the *Tyndale Bible*, the *Coverdale Bible*, *Matthew's Bible*, the *Great Bible*, and the *Geneva Bible*. In addition, later scholars have detected an influence on the *Authorized Version* from the translations of *Taverner's Bible* and the New Testament of the *Douay-Rheims Bible*.^[29] It is for this reason that the flyleaf of most printings of the *Authorized Version* observes that the text had been "translated out of the original tongues, and with the former translations diligently compared and revised, by His Majesty's special command."

The task of translation was undertaken by 47 scholars, although 54 were originally approved.^[10] All were members of the Church of England and all except [Sir Henry Savile](#) were clergy.^[30] The scholars worked in six committees, two based in each of the [University of Oxford](#), the [University of Cambridge](#), and [Westminster](#). The committees included scholars with Puritan sympathies, as well as [High Churchmen](#). Forty unbound copies of the 1602 edition of the *Bishops' Bible* were specially printed so that the agreed changes of each committee could be recorded in the margins.^[31] The committees worked on certain parts separately and the drafts produced by each committee were then compared and revised for harmony with each other.^[32] The scholars were not paid directly for their translation work, instead a circular letter was sent to bishops encouraging them to consider the translators for appointment to well paid [livings](#) as these fell vacant.^[30] Several were supported by the various colleges at Oxford and Cambridge, while others were promoted to [bishoprics](#), [deaneries](#) and [prebends](#) through [royal patronage](#).

The committees started work towards the end of 1604. King [James I of England](#), on 22 July 1604, sent a letter to [Archbishop Bancroft](#) asking him to contact all English churchmen requesting that they make donations to his project.

Right trusty and well beloved, we greet you well. Whereas we have appointed certain learned men, to the number of 4 and 50, for the translating of the Bible, and in this number, divers of them have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for men of their deserts and yet we in ourself in any convenient time cannot well remedy it, therefor we do hereby require you, that presently you write in our name as well to the Archbisshop of York, as to the rest of the bisshops of the province of Cant.[erbury] signifying unto them, that we do well, and straitly charge everyone of them ... that (all excuses set apart) when we prebend or parsonage ... shall next upon any occasion happen to be void ... we may commend for the same some such of the learned men, as we shall think fit to be preferred unto it ... Given unto our signet at our palace of West.[minster] on the 2 and 20 July, in the 2nd year of our reign of England, France, and of Ireland, and of Scotland xxxii."^[33]

They all had completed their sections by 1608, the Apocrypha committee finishing first.^[34] From January 1609, a General Committee of Review met at [Stationers' Hall](#), [London](#) to review the completed marked texts from each of the six committees. The General Committee included [John Bois](#), [Andrew Downes](#) and [John Hammar](#), and others known only by their initials, including "AL" (who may be [Arthur Lake](#)), and were paid for their attendance by the Stationers' Company. John Bois prepared a note of their deliberations (in Latin) - which has partly survived in two later transcripts.^[35] Also surviving is a bound-together set of marked-up corrections to one of the forty *Bishops' Bibles* - covering the Old Testament and Gospels,^[36] and also a manuscript translation of the text of the *Epistles*, excepting those verses where no change was being recommended to the readings in the *Bishops' Bible*.^[37] Archbishop [Bancroft](#) insisted on having a final say, making fourteen changes, of which one was the term "bishopricke" at Acts 1:20.^[38]

Committees

[\[edit\]](#)

- First Westminster Company**, translating from [Genesis](#) to [2 Kings](#):

[Lancelot Andrewes](#), [John Overall](#), [Hadrian à Saravia](#), [Richard Clarke](#), [John Layfield](#), [Robert Tighe](#), [Francis Burleigh](#), [Geoffrey King](#), [Richard Thomson](#), [William Bedwell](#);
- First Cambridge Company**, translated from [1 Chronicles](#) to the [Song of Solomon](#):

[Edward Lively](#), [John Richardson](#), [Lawrence Chaderton](#), [Francis Dillingham](#), [Roger Andrewes](#), [Thomas Harrison](#), [Robert Spaulding](#), [Andrew Bing](#);
- First Oxford Company**, translated from [Isaiah](#) to [Malachi](#):

[John Harding](#), [John Rainolds](#) (or Reynolds), [Thomas Holland](#), [Richard Kilby](#), [Miles Smith](#), [Richard Brett](#), [Daniel Fairclough](#), [William Thorne](#);^[39]
- Second Oxford Company**, translated the [Gospels](#), [Acts of the Apostles](#), and the [Book of Revelation](#):

[Thomas Ravis](#), [George Abbot](#), [Richard Eedes](#), [Giles Tomson](#), [Sir Henry Savile](#), [John Peryn](#), [Ralph Ravens](#), [John Hammar](#), [John Aglionby](#), [Leonard Hutten](#);
- Second Westminster Company**, translated the [Epistles](#):

[William Barlow](#), [John Spenser](#), [Roger Fenton](#), [Ralph Hutchinson](#), [William Dakins](#), [Michael Rabbet](#), [Thomas Sanderson](#);
- Second Cambridge Company**, translated the [Apocrypha](#):

[John Duport](#), [William Branthwaite](#), [Jeremiah Radcliffe](#), [Samuel Ward](#), [Andrew Downes](#), [John Bois](#), [Robert Ward](#), [Thomas Bilson](#), [Richard Bancroft](#).^[40]

Apocrypha

[edit]

For more details on the *Apocrypha*, see *Biblical canon*.

English-language Protestant Bibles in the 16th Century included the books of the *Apocrypha*—generally in a separate section between the Old and New Testaments—and there is evidence that these were widely read as popular literature, especially in *Puritan* circles.^{[41][42]} By the mid—17th Century, however, Puritan theologians were increasingly uneasy at the intermingling of Biblical scripture with popular culture in general, and with the Apocrypha in particular. Further, these theologians were also inclined to reject books which owed their inclusion in the *Biblical canon* to ecclesiastical authority. Starting in 1630, volumes of the *Geneva Bible* were occasionally bound with the pages of the Apocrypha section excluded. After the *Restoration* in 1660, *Dissenters* tended to discourage the reading of the Apocrypha in both public services and in private devotion.

The Church of England in the *Thirty-Nine Articles* had included the *Apocrypha* within the canon of "Holy Scripture". Article VI *Of the Sufficiency of the holy Scriptures for salvation* asserts:

And other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine

The *Authorized Version* included the *Apocrypha*; all the books and sections of books present in the Latin *Vulgate's Old Testament* — the translation of Jerome (Hierome) — but missing in the Hebrew. Indeed, the *Book of Common Prayer* specifies *lectionary* readings from the Apocrypha to be read in Morning and Evening Prayer in October.

The standardisation of the text of the *Authorized Version* after 1769 together with the technological development of *Stereotype* printing made it possible to produce Bibles in large print-runs at very low unit prices. For commercial and charitable publishers, editions of the *Authorized Version* without the Apocrypha reduced the cost, while having increased market appeal to non-Anglican Protestant readers.^[43] With the rise of the *Bible societies*, most editions have omitted the whole section of Apocryphal books.^[44]

The Apocrypha were excluded from most Bibles following a withdrawal of subsidies by the *British and Foreign Bible Society* in 1826, which resolved ^[45]

That the funds of the Society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books and parts of books which are usually termed Apocryphal

The society revised its position in 1966.

Authorized Version

[edit]

While the *Authorized Version* was meant to replace the *Bishops' Bible* as the official version for readings in the *Church of England*, it was apparently (unlike the *Great Bible*) never specifically "authorized", although it is commonly known as the *Authorized Version* in the *United Kingdom*. However, the King's Printer issued no further editions of the *Bishops' Bible*, so necessarily the *Authorized Version* supplanted it as the standard lectern Bible in parish church use in England. In the 1662 *Book Of Common Prayer*, the text of the *Authorized Version* finally supplanted that of the *Great Bible* in the Epistle and Gospel readings - though the Prayer Book *Psalter* nevertheless continues to use the older version.

The case was different in Scotland, where the Geneva Bible had long been the standard Church Bible. It was not till 1633 that a Scots edition of the *Authorized Version* was printed - in conjunction with the Scots coronation in that year of *Charles I*.^[46] The inclusion of illustrations in the edition raised accusations of Popery from opponents of the religious policies of Charles, and of *William Laud*, Archbishop of Canterbury. However, official policy favoured the *Authorized Version*, and this favour returned during the Commonwealth - as London printers succeeded in re-asserting their monopoly of Bible printing with support from *Oliver Cromwell* – and the "New Translation" was the only edition on the market.^[47] F.F. Bruce reports that the last recorded instance of a Scots parish continuing to use the "Old Translation" (i.e. Geneva) as being in 1674.^[48]

The *Authorized Version's* acceptance by the general public took longer. The *Geneva Bible* continued to be popular, and large numbers were imported from Amsterdam, where printing continued up to 1644 in editions carrying a false London imprint.^[49] However, few if any genuine Geneva editions appear to have been printed in London after 1616, and in 1637 *Archbishop Laud* prohibited their printing or importation. In the period of the *English Civil War*, soldiers of the *New Model Army* were issued a book of Geneva selections called "*The Soldiers' Bible*" (1643, Herbert #577). In the first half of the 17th Century the *Authorized Version* is most commonly referred to as "The Bible without notes", thereby distinguishing it from the Geneva "Bible with notes". There were several printings of the *Authorized Version* in Amsterdam - one as late as 1715 (Herbert #936) - which combined the *Authorized Version* translation text with the Geneva marginal notes;^[50] one such edition was printed in London in 1649. During the *Commonwealth* a commission was established by Parliament to recommend a revision of the *Authorized Version* with acceptably Protestant explanatory notes,^[49] but the project was abandoned when it became clear that these would be nearly double the bulk of the Bible text. After the *English Restoration*, the *Geneva Bible* was held to be politically suspect and a reminder of the repudiated *Puritan* era. Furthermore, disputes over the lucrative rights to print the *Authorized Version* dragged on through the 17th Century, so none of the printers involved saw any commercial advantage in marketing a rival translation. The *Authorized Version* became the only current version circulating among English speaking people.

Slowest of all was acceptance of the text by Biblical Scholars. *Hugh Broughton*, the most highly regarded English Hebraist of his time (but who had been excluded from the panel of translators because of his utterly uncongenial temperament), issued in 1611 a total condemnation of the new version,^[51] criticising especially the translators' rejection of word-for-word equivalence.^[52] *Walton's London Polyglot* of 1657 disregards the *Authorized Version* (and indeed the English Language) entirely.^[53] Walton's reference text throughout is the Vulgate. The Vulgate Latin is also found as the standard text of scripture in *Thomas Hobbes's Leviathan* of 1651,^[54] indeed Hobbes gives Vulgate chapter and verse numbers (i.e. Job 41:24; not Job 41:33) for his head text. In Chapter 35: *The Signification in Scripture of Kingdom of God* , Hobbes discusses Exodus 19:5, first in his own translation of the '*Vulgar Latin*', and then subsequently as found in the versions he terms "...*the English translation made in the beginning of the reign of King James*", and "*The Geneva French*" (i.e. *Olivétan*). Hobbes advances detailed critical arguments why the Vulgate rendering is to be preferred. For most of the 17th Century the assumption remained that, while it had been of vital importance to provide the scriptures in the vernacular for ordinary people, nevertheless for those with sufficient education to do so, Biblical study was best undertaken within the international common medium of Latin. It was only in 1700 that modern bilingual Bibles appeared in which the Authorized Version was compared with counterpart Dutch and French Protestant vernacular Bibles.^[55]

In consequence of the continual disputes over printing privileges, successive printings of the *Authorized Version* were notably less careful than the 1611 edition had been – compositors freely varying spelling, capitalisation and punctuation^[56] – and also, over the years, introducing about 1,500 misprints (some of which, like the omission of "not" from the commandment "Thou shalt not commit adultery" in the "*Wicked Bible*" (1631, Herbert #444), became notorious). The two Cambridge editions of 1629 and 1638 attempted to restore the proper text – while introducing over 200 revisions of the original translators' work, chiefly by incorporating into the main text a more literal reading originally presented as a marginal note.^[57] A more thoroughly corrected edition was proposed following the *Restoration*, in conjunction with the revised 1662 Book of Common Prayer, but Parliament then decided against it.

By the first half of the 18th Century, the *Authorized Version* was effectively unchallenged as the sole English translation in current use in Protestant churches,^[11] and was so dominant that the Roman Catholic church in England issued in 1750 a revision of the 1610 *Douay-Rheims Bible* by *Richard Challoner* that was very much closer to the *Authorized Version* than to the original.^[58] However, general standards of spelling, punctuation, typesetting, capitalisation and grammar had changed radically in the 100 years since the first edition of the *Authorized Version*, and all printers in the market were introducing continual piecemeal changes to their Bible texts to bring them into line with current practice - and with public expectations of standardised spelling and grammatical construction.^[59]

Over the course of the 18th Century, the *Authorized Version* supplanted the Latin Vulgate as the standard version of scripture for English speaking scholars and divines, and indeed came to be regarded by some as an inspired text in itself – so much so that any challenge to its readings or textual base came to be regarded by many as an assault on Holy Scripture.^[60] A key milestone in this process was the publication in 1737 of *Alexander Cruden's Complete Concordance to the Holy Scriptures*,^[61] in which the English words of the *Authorized Version* were analysed with no regard to the original tongues.

Copyright status

[edit]

In most of the world the *Authorized Version* has passed out of copyright and is freely reproduced. This is not the case in the *United Kingdom* where the rights to the

Archbishop Richard Bancroft was the "chief overseer" of the production of the Authorized Version.

Authorized Version are held by the [British Crown](#) under perpetual [Crown copyright](#). Publishers are licensed to reproduce the *Authorized Version* under [letters patent](#). In [England](#), [Wales](#) and [Northern Ireland](#) the letters patent are held by the [Queen's Printer](#), and in [Scotland](#) by the [Scottish Bible Board](#). The office of Queen's Printer has been associated with the right to reproduce the Bible for centuries, the earliest known reference coming in 1577. In the 18th century all surviving interests in the monopoly were bought out by John Baskett. The Baskett rights descended through a number of printers and, in England, Wales and Northern Ireland, the Queen's Printer is now [Cambridge University Press](#), who inherited the right when they took over the firm of [Eyre & Spottiswoode](#) in 1990.^[62]

Other royal charters of similar antiquity grant [Cambridge University Press](#) and [Oxford University Press](#) the right to produce the *Authorized Version* independently of the Queen's Printer. In Scotland the *Authorized Version* is published by [Collins](#) under licence from the Scottish Bible Board. The terms of the letters patent prohibit any other than the holders, or those authorized by the holders, from printing, publishing or importing the *Authorized Version* into the United Kingdom. The protection that the *Authorized Version*, and also the *Book of Common Prayer*, enjoy is the last remnant of the time when the Crown held a monopoly over all printing and publishing in the United Kingdom.^[62]

Printing

[edit]

The original printing of the *Authorized Version* was published by Robert Barker, the King's Printer, in 1611 as a complete folio Bible.^[63] It was sold [looseleaf](#) for ten [shillings](#), or bound for twelve.^[64] Robert Barker's father, Christopher, had, in 1589, been granted by Elizabeth I the title of royal Printer,^[65] with the perpetual Royal Privilege to print Bibles in England.^[66] Robert Barker invested very large sums in printing the new edition, and consequently ran into serious debt,^[67] such that he was compelled to sub-lease the privilege to two rival London printers, Bonham Norton and John Bill.^[68] It appears that it was initially intended that each printer would print a proportion of the text, share printed sheets with the others, and split the proceeds. Bitter financial disputes broke out, as Barker accused Norton and Bill of concealing their profits, while Norton and Bill accused Barker of selling sheets properly due to them as partial Bibles for ready money.^[69] There followed decades of continual litigation, and consequent imprisonment for debt for members of the Barker and Norton printing dynasties,^[69] while each issued rival editions of the whole Bible. In 1629 the Universities of Oxford and Cambridge managed successfully to assert separate and prior royal licences for Bible printing, for their own university presses – and Cambridge University took the opportunity to print revised editions of the *Authorized Version* in 1629,^[70] and 1638.^[71] The editors of these editions included John Bois and John Ward from the original translators. This did not, however, impede the commercial rivalries of the London printers, especially as the Barker family refused to allow any other printers access to the authoritative manuscript of the *Authorized Version*.^[50]



The opening of the [Epistle to the Hebrews](#) of the 1611 edition of the *Authorized Version* shows the original [typeface](#). Marginal notes reference variant translations and cross references to other Bible passages. Each chapter is headed by a *p* for *precis* of contents. There are decorative initial letters for each Chapter, and a decorated headpiece to each Biblical Book, but no illustrations in the text.

Two editions of the whole Bible are recognized as having been produced in 1611, which may be distinguished by their rendering of Ruth 3:15; the first edition reading "he went into the city", where the second reads "she went into the city."^[72] However, Bibles in all the early editions were made up using sheets originating from several printers, and consequently there is very considerable variation within any one edition. It is only in 1613 that an edition is found,^[73] all of whose surviving representatives have substantially the same text.^[74]

The original printing was made before [English spelling](#) was standardised, and when printers, as a matter of course, expanded and contracted the spelling of the same words in different places, so as to achieve an even column of text.^[75] They set "v" for initial "u" and "v", and "u" for "u" and "v" everywhere else. They used long "f" for non-final "s".^[76] The letter "j" occurs only after "i," as in the final letter in a [Roman numeral](#). [Punctuation](#) was relatively heavy, and differed from current practice. When space needed to be saved, the printers sometimes used *ye* for *the*, (replacing the [Middle English](#) *thorn* with the continental *y*), set *ā* for *an* or *am* (in the style of scribe's [shorthand](#)), and set "&" for "and". On the contrary, on a few occasions, they appear to have inserted these words when they thought a line needed to be padded. Current printings remove most, but not all, of the variant spellings; the punctuation has also been changed, but still varies from current usage norms.

The first printing used a [black letter](#) typeface instead of a roman typeface, which itself made a political and a religious statement. Like the [Great Bible](#) and the [Bishops' Bible](#), the *Authorized Version* was "appointed to be read in churches". It was a large [folio](#) volume meant for public use, not private devotion; the weight of the type mirrored the weight of establishment authority behind it^[citation needed]. However, smaller editions and roman-type editions followed rapidly, e.g. quarto roman-type editions of the Bible in 1612 (Herbert #313/314). This contrasted with the [Geneva Bible](#), which was the first English Bible printed in a roman typeface (although black-letter editions, particularly in folio format, were issued later).

In contrast to the *Geneva Bible* and the *Bishops' Bible*, which had both been extensively illustrated, there were no illustrations at all in the 1611 edition of the *Authorized Version*, the main form of decoration being the historiated initial letters provided for books and chapters - together with the decorative title pages to the Bible itself, and to the New Testament.

The original printing of *Authorized Version* used [roman type](#) instead of black letter to indicate text that had been supplied by the translators, or thought needful for English [grammar](#), but which was not present in the Greek or Hebrew. In the first printing, the device of having different type faces to show supplied words was used sparsely and

inconsistently. This is perhaps the most significant difference between the original text and the current text. When, from the later 17th century onwards, the *Authorized Version* began to be printed in Roman Type, the typeface for supplied words was changed to *italics*.

The original printing contained two prefatory texts; the first was a rather fulsome *Epistle Dedicatory* to "the most high and mighty Prince" King James. Many British printings reproduce this, while a few cheaper or smaller American printings fail to include it.

The second, and more interesting^[citation needed] preface was called *The Translators to the Reader*, a long and learned essay that defends the undertaking of the new version. It observes that the translators' goal was not to make a bad translation good, but a good translation better, and says that "we do not deny, nay we affirm and avow, that the very meanest translation of the Bible in English, set forth by men of our profession... containeth the word of God, nay, is the word of God".^[77] Few current editions include this text, but it is to be found in higher quality Cambridge editions and the Oxford World's Classics edition.

The first printing contained a number of other [apparatus](#), including a table for the reading of the Psalms at [matins](#) and [evensong](#), and a [calendar](#), an [almanac](#), and a table of holy days and observances. Much of this material has become obsolete with the adoption of the [Gregorian Calendar](#) by the UK and its colonies in 1752 and thus modern editions invariably omit it.

So as to make it easier to locate a particular passage, each chapter was headed by a brief precis of its contents with verse numbers. Later editors freely substituted their own chapter summaries, or omit such material entirely.

One curious feature is the presence of [pilcrow](#) marks in the printed text, indicating the commencement of groups of verses. These largely coincide with the scheme of daily lectionary readings used in the Orthodox Churches^[citation needed], so it must be surmised that when the Authorised Version was translated, Greek texts were used and the pilcrow marks in those texts (which would have been essential for lectors and deacons in the Orthodox rites) were unthinkingly transferred to the Authorised Version^[original research?] even though by and large they do not correspond to the Anglican scheme of liturgical reading.

Literary attributes

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Translation

[edit]

Like [Tyndale's translation](#) and the [Geneva Bible](#), the *Authorized Version* was translated primarily from Greek, Hebrew and Aramaic texts, although with secondary reference both to the Latin [Vulgate](#), and to more recent scholarly Latin versions; two books of the Apocrypha were translated from a Latin source. Following the example of the *Geneva Bible*, words implied but not actually in the original source were distinguished by being printed in distinct type (albeit inconsistently), but otherwise the translators explicitly rejected word-for-word [equivalence](#).^[78] [F.F. Bruce](#) gives an example from Romans Chapter 5:^[79]

2 By whom also wee haue accesse by faith, into this grace wherein wee stand, and **reioyce** in hope of the glory of God. 3 And not onely so, but we **glory** in tribulations also, knowing that tribulation worketh patience:

The English terms "rejoice" and "glory" stand for the same word in the Greek original. In Tyndale, *Geneva* and the *Bishops' Bibles*, both instances are translated "rejoice". In the *Douay-Rheims* New Testament, both are translated "glory". Only in the *Authorized Version* does the translation vary between the two verses.

In obedience to their instructions, the translators provided no marginal interpretation of the text, but in some 8,500 places a marginal note offers an alternative English wording.^[80] The majority of these notes offer a more literal rendering of the original (introduced as "Heb", "Chal", "Gr" or "Lat"), but others indicate a variant reading of the source text (introduced by "or"). Some of the annotated variants derive from alternative editions in the original languages, or from variant forms quoted in the **fathers**. More commonly, though, they indicate a difference between the original language reading and that in the translators' preferred recent Latin versions: **Tremellius** for the Old Testament, **Junius** for the Apocrypha, and **Beza** for the New Testament.^[81] A few more extensive notes clarify Biblical names, units of measurement or currency, and in a very few places (e.g. Luke 17:36) record that a verse is absent from most Greek manuscripts. Modern reprintings rarely reproduce these annotated variants - although they are to be found in the **New Cambridge Paragraph Bible**. In addition, there were originally some 9,000 scriptural cross-references, in which one text was related to another. Such cross-references had long been common in Latin Bibles, and most of those in the *Authorized Version* were copied unaltered from this Latin tradition. Consequently the early editions of the KJV retain many Vulgate verse references - e.g. in the numbering of the **Psalms**.^[82] At the head of each chapter, the translators provided a short précis of its contents, with verse numbers; these are rarely included in complete form in modern editions.

The translators render the **Tetragrammaton** YHWH or the name **Yahweh** by the use of **small capitals** as LORD or occasionally **JEHOVAH** (for example Psalm 83:18), or Lord GOD (for *Adonai YHWH*, "Lord YHWH"), denoting the divine name. **Jesus** is referred to as Lord with a capital "L" and lower case "ord" as the example of the scripture in Psalm 110:1 "The LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool".

For their Old Testament, the translators worked from editions of the Hebrew Rabbinic Bible by **Daniel Bomberg** (1524/5),^[83] but adjusted the text to conform to the Greek **LXX** or Latin **Vulgate** in passages to which Christian tradition had attached a **Christological** interpretation.^[84] For example, the reading "**They pierced my hands and my feet**" was used in Psalm 22:16 (vs. the **Masoretes'** reading of the Hebrew "like lions [they mau] my hands and feet"^[85]). Otherwise, however, the *Authorized Version* is closer to the Hebrew tradition than any previous English translation – especially in making use of the rabbinic commentaries, such as **Kimhi**, in elucidating obscure passages in the **Masoretic Text**;^[86] earlier versions had been more likely to adopt LXX or Vulgate readings in such places.

For their New Testament, the translators chiefly used the 1598 and 1588/89 Greek editions of Theodore **Beza**,^[87] which also present Beza's Latin version of the Greek and **Stephanus**'s edition of the Latin Vulgate. Both of these versions were extensively referred to, as the translators conducted all discussions amongst themselves in Latin. F.H.A. Scrivener identifies 190 readings where the *Authorized Version* translators depart from Beza's Greek text, generally in maintaining the wording of the *Bishop's Bible* and other earlier English translations.^[88] In about half of these instances, the *Authorized Version* translators appear to follow the earlier 1550 Greek **Textus Receptus** of **Stephanus**. For the other half, Scrivener was usually able to find corresponding Greek readings in the editions of **Erasmus**, or in the **Complutensian Polyglot**. However, in several dozen readings he notes that no printed Greek text corresponds to the English of the *Authorized Version*, which in these places derives directly from the Vulgate.^[89] For example, at John 10:16, the Authorized Version reads "one fold" (as did the *Bishops' Bible*, and the 16th century vernacular versions produced in Geneva), following the Latin Vulgate "unum ovile", whereas Tyndale had agreed more closely with the Greek, "one flocke" (μία ποίμνη). The *Authorized Version* New Testament owes much more to the Vulgate than does the Old Testament; still, at least 80% of the text is unaltered from Tyndale's translation.^[90]

Unlike the rest of the Bible, the translators of the Apocrypha identified their source texts in their marginal notes.^[91] From these it can be determined that the books of the Apocrypha were translated from the Septuagint – primarily, from the Greek Old Testament column in the *Antwerp Polyglot* – but with extensive reference to the counterpart Latin Vulgate text, and to Junius's Latin translation. The translators record references to the Sixtine Septuagint of 1587, which is substantially a printing of the Old Testament text from the **Codex Vaticanus Graecus 1209**, and also to the 1518 Greek Septuagint edition of **Aldus Manutius**. They had, however, no Greek texts for **2 Esdras**, or for the **Prayer of Manasses**, and Scrivener found that they here used an unidentified Latin manuscript.

The translators appear to have otherwise made no first-hand study of ancient manuscript sources, even those which – like the **Codex Bezae** – would have been readily available to them.^[92] In addition to all previous English versions, including the *Douay-Rheims Bible*, they also consulted contemporary vernacular translations in Spanish, French, Italian and German. They also made wide and eclectic use of all printed editions in the original languages then available, including the ancient **Syriac New Testament** printed with an interlinear Latin gloss in the Antwerp Polyglot of 1573.^[93]

The translators took the Bishop's Bible as their source text, and where they departed from that in favour of another translation, this was most commonly the Geneva Bible. However, the degree to which readings from the Bishop's Bible survived into final text of the King James Bible varies greatly from company to company, as did the propensity of the King James translators to coin phrases of their own. John Bois's notes of the General Committee of Review show that they discussed readings derived from a wide variety of sources and versions, including explicitly both **Henry Savile**'s 1610 edition of the works of **John Chrysostom**, and also the Rheims New Testament, which was the primary source for many of the literal alternative readings provided for the marginal notes.

Style and criticism

[edit]

A primary concern of the translators was to produce a Bible that would be appropriate, dignified and resonant in public reading. Hence, in a period of rapid linguistic change, they avoided contemporary idioms, tending instead towards forms that were already slightly archaic, like *verily* and *it came to pass*.^[94] They also tended to enliven their text with stylistic variation, finding multiple English words or verbal forms, in places where the original language employed repetition.

The *Authorized Version* is notably more **Latinate** than previous English versions,^[95] especially the **Geneva Bible**. This results in part from the academic stylistic preferences of a number of the translators – several of whom admitted to being more comfortable writing in Latin than in English – but was also, in part, a consequence of the royal proscription against explanatory notes.^[96] Hence, where the Geneva Bible might use a common English word - and gloss its particular application in a marginal note - the *Authorized Version* tends rather to prefer a technical term, frequently in Anglicised Latin. Consequently, although the King had instructed the translators to use the Bishops' Bible as a base text, the New Testament in particular owes much stylistically to the Catholic **Rheims** New Testament, whose translators had also been concerned to find English equivalents for Latin terminology.^[97] In addition, the translators of the New Testament books habitually quote Old Testament names in the renderings familiar from the Vulgate Latin, rather than in their Hebrew forms (e.g. "Elias", "Jeremias" for "Elijah", "Jeremiah").

While the *Authorized Version* remains among the most widely sold, modern critical New Testament translations differ substantially from it in a number of passages, primarily because they rely on source manuscripts not then accessible to (or not then highly regarded by) early 17th Century Biblical Scholarship.^[98] In the Old Testament, there are also many differences from modern translations that are based not on manuscript differences, but on a different understanding of Ancient Hebrew **vocabulary** or **grammar** by the translators. For example, in modern translations it is clear that Job 28: 1-11 is referring throughout to mining operations, which is not at all apparent from the text of the *Authorized Version*.^[99]

Standard text of 1769

[edit]

By the mid-18th Century the wide variation in the various modernized printed texts of the *Authorized Version*, combined with the notorious accumulation of misprints, had reached the proportion of a scandal, and the Universities of **Oxford** and **Cambridge** both sought to produce an updated standard text. First of the two was the Cambridge edition of 1762 (Herbert #1142), edited by F.S. Parris.^[100] This was effectively superseded by the 1769 Oxford edition, edited by Benjamin Blayney (Herbert #1196), which became the Oxford standard text, and is reproduced almost unchanged in most current printings.^[101] Parris and Blayney sought consistently to remove those elements of the 1611 and subsequent editions that they believed were due to the vagaries of printers, while incorporating most of the revised readings of the Cambridge editions of 1629 and 1638, and each also introducing a few improved readings of their own. They undertook the mammoth task of standardizing the wide variation in punctuation and spelling of the original, making many thousands of minor changes to the text; although some of these updates do alter the ostensible sense - as when the original text of Genesis 2:21 "in stead" ("in that place") was updated to read "instead" ("as an alternative"). In addition, Blayney and Parris thoroughly revised and greatly extended the italicization of "supplied" words not found in the original languages by cross-checking against the presumed source texts. Unfortunately, Blayney assumed that the translators of the 1611 New Testament had worked from the 1550 Stephanus edition of the **Textus Receptus**, rather than from the later editions of Beza; accordingly the current standard text mistakenly "corrects" around a dozen readings where Beza and Stephanus differ.^[102] Like the 1611 edition, the 1769 Oxford edition included the Apocrypha, although Blayney consistently removed marginal cross-references to the Books of the Apocrypha wherever these had been provided by the original translators. Altogether, Blayney's 1769 text differed from the 1611 text in around 24,000 places.^[103] Since that date, only six further changes have been introduced to the standard text - although 30 of Blayney's proposed changes have subsequently been reverted.^[104] The **Oxford University Press** paperback edition of the "*Authorized King James Version*" provides the current standard text, and also includes the prefatory section "The Translators to the Reader".^[105]

The 1611 and 1769 texts of the first three verses from *I Corinthians 13* are given below.

1. Though I speake with the tongues of men & of Angels, and haue not charity, I am become as sounding brasse or a tinkling cymbal. 2 And though I haue the gift of prophesie, and understand all mysteries and all knowledge: and though I haue all faith, so that I could remooue mountaines, and haue no charitie, I am nothing. 3 And though I bestowe all my goods to feede the poore, and though I giue my body to bee burned, and haue not charitie, it profiteth me nothing.

1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

In these three verses, there are eleven changes of spelling, nine changes of typesetting, three changes of punctuation, and one variant text - where "not charity" is substituted for "no charity" in verse two, in the erroneous belief that the original reading was a misprint.

For a period, Cambridge continued to issue Bibles using the Parris text, but the market demand for absolute standardisation was now such that they eventually fell into line. Since the beginning of the 19th Century, almost all printings of the *Authorized Version* have derived from the 1769 Oxford text - generally without Blayney's variant notes and cross references, and commonly excluding the Apocrypha.^[106] One exception to this was a scrupulous original-spelling, page-for-page, and line-for-line reprint of the 1611 edition (including all chapter headings, marginalia, and original italicization, but with Roman type substituted for the black letter of the original), published by Oxford in 1833.^[107] Another important exception was the 1873 Cambridge Paragraph Bible, thoroughly revised, modernised and re-edited by F. H. A. Scrivener, who for the first time consistently identified the source texts underlying the 1611 translation and its marginal notes.^[108] Scrivener, however - as Blayney had done - did adopt revised readings where he considered the judgement of the 1611 translators had been faulty.^[109] In 2005, [Cambridge University Press](#) released its [New Cambridge Paragraph Bible](#) with Apocrypha, edited by David Norton, which modernized Scrivener's spelling again to present-day standards and introduced quotation marks, while restoring the 1611 text, so far as possible, to the wording intended by its translators, especially in the light of the rediscovery of some of their working documents.^[110] This text has been issued in paperback by [Penguin books](#).^[111]

From 1769, the text of the *Authorized Version* remained unchanged - and since, due to advances in printing technology, it could now be produced in very large editions for mass sale, it established complete dominance in public and ecclesiastical use in the English-speaking Protestant world. Academic debate over the next hundred years, however, increasingly reflected concerns about the *Authorized Version* shared by some scholars: (a) that subsequent study in oriental languages suggested a need to revise the translation of the Hebrew Bible - both in terms of specific vocabulary, and also in distinguishing descriptive terms from proper names; (b) that the *Authorized Version* was unsatisfactory in translating the same Greek words and phrases into different English, especially where parallel passages are found in the [synoptic gospels](#); and (c) in the light of subsequent ancient manuscript discoveries, the New Testament translation base of the Greek [Textus Receptus](#) could no longer be considered to be the best representation of the original text.^[112]

The *Authorized Version* maintained its effective dominance throughout the first half of the 20th Century. New translations in the second half of the 20th Century displaced its 250 years of dominance (roughly 1700 to 1950).^[113] but groups do exist - sometimes termed the [King-James-Only Movement](#) - that distrust anything not in agreement with ("change") the *Authorized Version*.^[114]

See also

[\[edit\]](#)

- 21st Century King James Version
- Bible errata
- King-James-Only Movement
- List of books of the Authorized King James Version
- New King James Version
- Pocket Canons
- Modern editions of the KJV text which provide aids for modern readers to understand the text:
 - Defined King James Bible
 - Dynamic and formal equivalence
 - The King James Study Bible
 - The Subject Bible
 - LDS edition of the Bible

The Bible in English
Old English (pre-1066)
Middle English (1066-1500)
Early Modern English (1500-1800)
Modern Christian (1800-)
Modern Jewish (1853-)
Miscellaneous
This box: view · talk · edit

Notes

[\[edit\]](#)

1. [^](Anonymous (a) 2008)

2. [^](Cloud 2006)

3. [^](fascimile Dedicatorie): "And now at last, ...it being brought unto such a conclusion, as that we have great hope that the Church of *England* (sic) shall reape good fruit thereby..."

4. [^](fascimile Frontis)

5. [^](fascimile)

6. [^] ^a ^b (Daniell 2003, p. 204)

7. [^] (Daniell 2003, p. 435)

8. [^] (Hill 1997, p. 4-5)

9. [^] ^a ^b ^c ^d ^e ^f (Daniell 2003, p. 439)

10. [^] ^a ^b (Daniell 2003, p. 436)

11. [^] ^a ^b (Daniell 2003, p. 488)

12. [^] (OED 1989)

13. [^] (Merriam-Webster 2008)

14. [^] (Daniell 2003, p. 75)

15. [^] (Daniell 2003, p. 143)

16. [^] (Daniell 2003, p. 152)

17. [^] (Daniell 2003, p. 156)

18. [^] (Daniell 2003, p. 277)

19. [^] (Daniell 2003, p. 291)

20. [^] (Daniell 2003, p. 292)

21. [^] (Daniell 2003, p. 304)

22. [^] (Daniell 2003, p. 339)

23. [^] (Daniell 2003, p. 344)

24. [^] (Bobrick 2001, p. 186)

25. [^] (Daniell 2003, p. 364)

26. [^] (Bobrick 2001, p. 221)

27. [^] (Daniell 2003, p. 433)

28. [^] ^a ^b (Daniell 2003, p. 434)

29. [^] (Bobrick 2001, p. 328)

30. [^] ^a ^b (Bobrick 2001, p. 223)

31. [^] (Daniell 2003, p. 442)

32. [^] (Daniell 2003, p. 444)

33. [^] (Walleshinsky 1975, p. 235)

34. [^] (Norton 2005, p. 11)

35. [^] (Allen 1969)

36. [^] (Norton 2005, p. 20)

37. [^] (Norton 2005, p. 16)

38. [^] (Bobrick 2001, p. 257)

39. [^] Matthew DeCoursey, "William Thorne," *British Rhetoricians and Logicians, 1500-1660, Second Series*, DLB 281, Detroit: Gale, 2003, pp. 326-333 at 331-332

40. [^] (Bobrick 2001, pp. 223-244)

41. [^] (Daniell 2003, p. 187)

42. [^] (Hill 1993, p. 338)

43. [^] (Daniell 2003, p. 600)

44. [^] (Daniell 2003, p. 622)

45. [^] Canton, W (1904). *A History of the British and Foreign Bible Society*. p. 337.

46. [^] (Daniell 2003, p. 458)

47. [^] (Daniell 2003, p. 459)

48. [^] (Bruce 2002, p. 92)

49. [^] ^a ^b (Hill 1993, p. 65)

50. [^] ^a ^b (Daniell 2003, p. 457)

51. [^] (Bobrick 2001, p. 266)

52. [^] (Bobrick 2001, p. 265)

53. [^] (Daniell 2003, p. 510)

54. [^] (Daniell 2003, p. 478)

55. [^] (Daniell 2003, p. 489)

56. [^] (Norton 2005, p. 94)

57. [^] (Scrivener 1884, pp. 147-194)

58. [^] (Daniell 2003, p. 515)

59. [^] (Norton 2005, p. 99)

60. [^] (Daniell 2003, p. 619)

61. [^] (Keay 2005, p. 29)

62. [^] ^a ^b (Metzger & Coogan 1993, p. 618)

63. [^] (Herbert, p. 309)

64. [^] (Herbert, p. 310)

65. [^] (Daniell 2003, p. 453)

66. [^] The Royal Privilege was a virtual monopoly.

67. [^] (Daniell 2003, p. 451)

68. [^] (Daniell 2003, p. 454)

69. [^] ^a ^b (Daniell 2003, p. 455)

70. [^] (Herbert, p. 424)

71. [^] (Herbert, p. 520)

72. [^] (Norton 2005, p. 62)

73. [^] (Herbert, p. 322)

74. [^] (Norton 2005, p. 76)

75. [^] (Norton 2005, p. 46)

76. [^] (Bobrick 2001, p. 261)

77. [^] (Daniell 2003, p. 775)

78. [^] (Daniell 2003, p. 792)

79. [^] (Bruce 2002, p. 105)

80. [^] (Scrivener 1884, p. 56)

81. [^] (Scrivener 1884, p. 43)

82. [^] (Scrivener 1884, p. 118)

83. [^] (Scrivener 1884, p. 41)

84. [^] (Bobrick 2001, p. 271)

85. [^] The Jewish Publication Society Tanakh, copyright 1985

86. [^] (Daiches 1968, pp. 208)

87. [^] (Scrivener 1884, p. 60)

88. [^] (Scrivener 1884, pp. 243-263)

89. [^] (Scrivener 1884, p. 262)

90. [^] (Daniell 2003, p. 448)

91. [^] (Scrivener 1884, p. 47)

92. [^] (Scrivener 1884, p. 59)

93. [^] (Bobrick 2001, p. 246)

94. [^] (Bobrick 2001, p. 264)

95. [^] (Daniell 2003, p. 440)

96. [^] (Bobrick 2001, p. 229)

97. [^] (Bobrick 2001, p. 252)

98. [^] (Daniell 2003, p. 5)

99. [^] (Bruce 2002, p. 145)

100. [^] (Norton 2005, p. 106)

101. [^] (Norton 2005, p. 113)

102. [^] (Scrivener 1884, p. 242)

103. [^] (Norton 2005, p. 120)

104. [^] (Norton 2005, p. 115)

105. [^] (Prickett & Carroll 2008)

106. [^] (Norton 2005, p. 125)

107. [^] *The Holy Bible, an Exact Reprint Page for Page of the Authorized Version Published in the Year MDCXI*. Oxford: Oxford University Press, 1833 (reprints, [ISBN 0840700415](#), [1565631625](#)). According to J.R. Dore, *Old Bibles: An Account of the Early Versions of the English Bible* (2nd edition, Eyre and Spottiswoode, 1888), p. 363, the edition "so far as it goes, represents the edition of 1611 so completely that it may be consulted with as much confidence as an original. The spelling, punctuation, italics, capitals, and distribution into lines and pages are all followed with the most scrupulous care. It is, however, printed in Roman instead of black letter type."

108. [^] (Daniell 2003, p. 691)

109. [^] (Norton 2005, p. 122)

110. [^] (Norton 2005, p. 131)

111. [^] (Norton 2006)

112. [^] (Daniell 2003, p. 685)

113. [^] (Daniell 2003, p. 764)

114. [^] (Daniell 2003, p. 765)

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16th-17th century	Tyndale · Coverdale · Matthew · Great Bible · Taverner · Geneva · Bishops' · Douay-Rheims · Authorized King James	
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Bible Scholar Loses Voice on the John Ankerberg TV Show

You can call it pure justice, a sign from God, or whatever you want, but eyebrows were sure raised recently during the tapings for Christian TV's The John Ankerberg Show. Ankerberg, a bitter opponent of the King James Bible, had wanted to do a series of TV programs in which the heads of the new version translation committees — the NIV, RSV, NASV, NKJV, etc.— would debate King James Bible advocates.

Afraid that the King James people would get the upper hand and win the debate, Ankerberg attempted to "stack the deck." He invited five new version scholars but only three King James advocates. Since Ankerberg is himself a fervent promoter of the NIV and other false versions, that made the odds six to three. But the three King James men — Dr. Joseph Chambers, Dr. Samuel Gipp, and Dr. Thomas Strouse, weren't deterred by the odds. They accepted John Ankerberg's invitation anyway so that they could get out their vital and important message — that the King James Bible is the only trustworthy, accurate, scholarly, and whole Bible available in the world!

The John Ankerberg programs are taped in advance in Chattanooga, Tennessee, and then shown later to a national TV audience. For the Bible version debate, eight shows were taped. However, on one of these shows, Ankerberg and the new Bible version people were forced to call an abrupt halt right in the midst of the taping.

It happened when Ankerberg asked Dr. Don Wilkins, of the New American Standard Version translation committee, a key question. Is it true, asked Ankerberg, as Gail Riplinger reported in her bestselling book, *New Age Bible Versions*, that a number of the scholars who worked on the new translation committees lost their voice as punishment by God?

As the TV cameras captured the moment, Dr. Wilkins opened his mouth to answer— and nothing came out! No sound! Wilkins kept trying to clear his throat, but he couldn't respond. Ankerberg and the other new version scholars were visibly startled. Finally, an embarrassed and frightened Wilkins was able to screech out in a cracking, almost inaudible manner, "I... I've... lost... my voice!"

A shocked John Ankerberg ordered the cameras to stop and back up, whereupon Dr. Joseph Chambers, a King James only advocate, politely protested. "The cameras should record exactly what happened here," Chambers insisted.

But Ankerberg was hearing none of it. After a brief delay, the TV cameras began to roll again, after the amazing segment of Dr. Wilkins losing his voice had conveniently been excised!

But our miraculous God wasn't through yet. Ankerberg had taped eight programs in all, but after broadcasting only two of them, he pulled the others off the air and refused to continue the series. When we called his office to ask why, we were pointedly told that it was because the series was a financial flop. When the first two of the eight programs aired, people did not send in enough contributions. In other words, Ankerberg claims that the series wasn't making enough money!

I watched one of the two programs that did air, however, and I believe there is another, quite different reason why Ankerberg and the false new version folks decided to pull the remainder. At one point, the new version "scholars" were clearly frustrated when Dr. Chambers asked them why, an astounding 46 times in the NIV, the title of "Master" for our Lord Jesus had been changed to "teacher!" Obviously, there is a vast difference between one who is our Master and one who is a mere "teacher."

Such poignant episodes as this make me doubt Ankerberg's rationale as to why he quickly jerked the remaining programs from the broadcast schedule. If, as he claims, Ankerberg pulled the series because he wasn't bringing in enough money, what does that tell us about his "ministry?" Is John Ankerberg in it only for the money? Is filthy lucre the sole measure for the programs he airs — or doesn't air?

-FLASHPOINT: October (Vol. 95-10) p.3

[Back](#)

	<table><tr><td>Middle English</td><td>Wycliffe</td></tr><tr><td>16th-17th century</td><td>Tyndale · Coverdale · Matthew · Great Bible · Taverner · Geneva · Bishops' · Douay-Rheims · Authorized King James</td></tr><tr><td>18th-19th century</td><td>Challoner · Webster's · Young's Literal · Revised · Darby · Joseph Smith · Quaker</td></tr><tr><td>20th century</td><td>American Standard · Rotherham's Emphasized · Ferrar Fenton · Knox · Revised Standard · New World · New English Bible · New American Standard · Good News · Jerusalem · New American · Living · New International · New Century · Bethel · New King James · New Jerusalem · Recovery · New Revised Standard · Revised English · Contemporary English · The Message · Clear Word · 21st Century King James · Third Millennium · New International Reader's · New International Inclusive Language · New Living · Complete Jewish Bible · International Standard · Holman Christian Standard · TS98</td></tr><tr><td>21st century</td><td>World English · English Standard · Today's New International · New English Translation (NET Bible) · New English Translation of the Septuagint · Orthodox Study Bible · The Voice · Common English Bible · Catholic Public Domain · WGC Illustrated</td></tr></table>	Middle English	Wycliffe	16th-17th century	Tyndale · Coverdale · Matthew · Great Bible · Taverner · Geneva · Bishops' · Douay-Rheims · Authorized King James	18th-19th century	Challoner · Webster's · Young's Literal · Revised · Darby · Joseph Smith · Quaker	20th century	American Standard · Rotherham's Emphasized · Ferrar Fenton · Knox · Revised Standard · New World · New English Bible · New American Standard · Good News · Jerusalem · New American · Living · New International · New Century · Bethel · New King James · New Jerusalem · Recovery · New Revised Standard · Revised English · Contemporary English · The Message · Clear Word · 21st Century King James · Third Millennium · New International Reader's · New International Inclusive Language · New Living · Complete Jewish Bible · International Standard · Holman Christian Standard · TS98	21st century	World English · English Standard · Today's New International · New English Translation (NET Bible) · New English Translation of the Septuagint · Orthodox Study Bible · The Voice · Common English Bible · Catholic Public Domain · WGC Illustrated
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18th-19th century	Challoner · Webster's · Young's Literal · Revised · Darby · Joseph Smith · Quaker										
20th century	American Standard · Rotherham's Emphasized · Ferrar Fenton · Knox · Revised Standard · New World · New English Bible · New American Standard · Good News · Jerusalem · New American · Living · New International · New Century · Bethel · New King James · New Jerusalem · Recovery · New Revised Standard · Revised English · Contemporary English · The Message · Clear Word · 21st Century King James · Third Millennium · New International Reader's · New International Inclusive Language · New Living · Complete Jewish Bible · International Standard · Holman Christian Standard · TS98										
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	Categories: 1568 books Early printed Bibles History of Christianity in the United Kingdom History of the Church of England 16th-century Christian texts English Bible translations										

A Brief History of the King James Bible

By Dr. Laurence M. Vance

As the reign of Elizabeth (1558-1603) was coming to a close, we find a draft for an act of Parliament for a new version of the Bible: "An act for the reducing of diversities of bibles now extant in the English tongue to one settled vulgar translated from the original." The Bishop's Bible of 1568, although it may have eclipsed the Great Bible, was still rivaled by the Geneva Bible. Nothing ever became of this draft during the reign of Elizabeth, who died in 1603, and was succeeded by James 1, as the throne passed from the Tudors to the Stuarts. James was at that time James VI of Scotland, and had been for thirty-seven years. He was born during the period between the Geneva and the Bishop's Bible.

One of the first things done by the new king was the calling of the Hampton Court Conference in January of 1604 "for the hearing, and for the determining, things pretended to be amiss in the church." Here were assembled bishops, clergymen, and professors, along with four Puritan divines, to consider the complaints of the Puritans. Although Bible revision was not on the agenda, the Puritan president of Corpus Christi College, John Reynolds, "moved his Majesty, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henry the eighth, and Edward the sixth, were corrupt and not answerable to the truth of the Original."

The king rejoined that he:

"Could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by the best learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by the Royal authority, to be read in the whole Church, and none other."

Accordingly, a resolution came forth:

"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."

The next step was the actual selection of the men who were to perform the work. In July of 1604, James wrote to Bishop Bancroft that he had "appointed certain learned men, to the number of four and fifty, for the translating of the Bible." These men were the best biblical scholars and linguists of their day. In the preface to their completed work it is further stated that "there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came or were thought to come to the work, learned, not to learn." Other men were sought out, according to James, "so that our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Although fifty-four men were nominated, only forty-seven were known to have taken part in the work of translation. The translators were organized into six groups, and met respectively at Westminster, Cambridge, and Oxford. Ten at Westminster were assigned Genesis through 2 Kings; seven had Romans through Jude. At Cambridge, eight worked on 1 Chronicles through Ecclesiastes, while seven others handled the Apocrypha. Oxford employed seven to translate Isaiah through Malachi; eight occupied themselves with the Gospels, Acts, and Revelation.

Fifteen general rules were advanced for the guidance of the translators:

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.
2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.
3. The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.
4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.
5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.
6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.
7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.
8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.
9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.
10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.
11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.
12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.
13. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.
14. These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.
15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

The work began to take shape in 1604 and progressed steadily. The translators expressed their early thoughts in their preface as:

"Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,...but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor."

They had at their disposal all the previous English translations to which they did not disdain:

"We are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's...or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

And, as the translators themselves also acknowledged, they had a multitude of sources from which to draw from: "Neither did we think much to consult the Translators or Commentators, CHaldee, Hebrew, Syrian, Greek, or Latin, nor the Spanish, French, Italian, or Dutch." The Greek editions of Erasmus, Stephanus, and Beza were all accessible, as were the COmplutensian and Antwerp Polyglots, and the Latin translations of Pagninus, Termellius, and Beza.

Four years were spent on the preliminary translation by the six groups. The translators were exacting and particular in their work, as related in their preface:

Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

The conferences of each of the six being ended, nine months were spent at Stationers' Hall in London for review and revision of the work by two men each from the Westminster, Cambridge, and Oxford companies. The final revision was then completed by Myles Smith and Thomas Bilson, with a preface supplied by Smith.

The completed work was issued in 1611, the complete title page reading:

"THE HOLY BIBLE, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611."

The New Testament had a separate title page, the whole of it reading:

"THE NEWE Testament of our Lord and Saviour JESUS CHRIST. Newly Translated out of the Originall Greeke: and with the former Translations diligently compared and revised, by his Majesties speciall Commandment. IMPRINTED at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611. Cum Privilegio."

The King James Bible was, in its first editions, even larger than the Great Bible. It was printed in black letter with small italicized Roman type to represent those words not in the original languages.

A dedicatory epistle to King James, which also enhanced the completed work, recalled the King's desire that "there should be one more exact Translation of the Holy Scriptures into the English tongue." The translators expressed that they were "poor instruments to make GOD'S holy Truth to be yet more and more known" while at the same time recognizing that "Popish persons" sought to keep the people "in ignorance and darkness."

The Authorized Version, as it came to be called, went through several editions and revisions. Two notable editions were that of 1629, the first ever printed at Cambridge, and that of 1638, also at Cambridge, which was assisted by John Bois and Samuel Ward, two of the original translators. In 1657, the Parliament considered another revision, but it came to naught. The most important editions were those of the 1762 Cambridge revision by Thomas Paris, and the 1769 Oxford revision by Benjamin Blayney. One of the earliest concordances was A Concordance to the Bible of the Last Translation, by John Downham, affixed to a printing of 1632.

The Authorized Version eclipsed all previous versions of the Bible. The Geneva Bible was last printed in 1644, but the notes continued to be published with the King James text. Subsequent versions of the Bible were likewise eclipsed, for the Authorized Version was the Bible until the advent of the Revised Version and ensuing modern translations. It is still accepted as such by its defenders, and recognized as so by its detractors. Alexander Geddes (d. 1802), a Roman Catholic priest, who in 1792 issued the first volume of his own translation of the Bible, accordingly paid tribute to the Bible of his time:

"The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude; and expressed, either in the text, or margin, with the greatest precision."

As to whether the Authorized Version was ever officially "authorized," Brooke Westcott, one of the members of the committee that produced the Revised Version, and the editor, with Fenton Hort, of an edition of the Greek New Testament, stated that:

From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never have been secured by any edict of sovereign rulers.

This article was taken from the book *A Brief History of English Bible Translations* by Dr. Laurence M. Vance.

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CHAPTER FOUR

A CHRISTIAN VIEW OF THE BIBLICAL TEXT

In the Bible God reveals Himself in three ways: *First*, He reveals Himself as the God of creation, the almighty Creator God. In revealing Himself in this way, God not only repeats the revelation which He has already made of Himself in nature but also amplifies this revelation and makes it clearer. Hence the Scriptures are the God-given eyeglasses which correct our faulty spiritual vision and enable our sin-darkened minds to see aright the revelation which God makes of Himself in the world which He has created. *Second*, God reveals Himself as the God of history, the faithful Covenant God. In the Bible God gives a full account of His dealings with men by way of covenant. *Third*, God reveals Himself as the God of salvation. In the Gospel of Christ He offers Himself to sinners as the triune Saviour God.

But even this is not all that God does for sinners. In addition to revelation there is regeneration. Because of Adam's first transgression all men are sinners (Rom. 5:19). They hate God (Rom. 8:7) and reject His revelation of Himself as foolishness (1 Cor. 2:14). Therefore when God saves sinners, He regenerates them through the power of the Holy Spirit. He raises them up out of their death in sin and gives them the gift of faith (Eph. 2:1,8). Through the Spirit they are born again (John 3:5). They are saved through the renewing of the Holy Ghost (Titus 3:5). They believe in God as He reveals Himself in the holy Bible and trust their souls to Jesus Christ His Son.

When the Holy Spirit gives us the gift of faith, we immediately receive from God three benefits of Christ's redeeming grace. The first of these is *justification*. We are justified by faith (Rom. 3:28). When we believe in Christ His death is reckoned ours (Gal. 2:20), and we receive the gift of His righteousness (2 Cor. 5:21). The second is *adoption*. By faith we become the children of God (John 1:12) and joint heirs with Jesus Christ (Rom. 8:17). The third is *sanctification*. God begins to work within us by His Holy Spirit to will and to do of His good pleasure (Phil. 2:13) and to make us more and more like Christ our Lord (Eph. 4:13).

We are saved by faith! This is a mystery which we cannot fully understand, but it means that there are three things which we can and must do to obtain these benefits which Christ purchased by His atoning sacrifice and to know that we have been born again. In the first place, we must *repent*. Saving faith is a repentant faith. Jesus Christ Himself commands us to repent of our sins and believe the Gospel (Mark 1:15). In the second place, we must *receive* Christ as our only Lord and Saviour (John 1:12). How do we do this? By believing that He died for us upon the cross. *He loved me and gave Himself for me* (Gal.2:20). And in the third place, having so received Christ, we must *rest* in Him as He bids us do (Matt.11:28). When we thus rest in Christ, then we have assurance of faith. Then we know that we have truly received Him as Lord and Saviour.

Does this mean that our assurance comes from ourselves? Do we create our own assurance by our own will power, by our own repenting, receiving, and resting? Not at all! For if our assurance depended on ourselves, we would always be in doubt. We would never know certainly whether we were saved or not. We would never be sure that we had really repented or that we had actually received Christ and were truly resting in Him. Our assurance therefore comes from God. As we continue to trust in Christ, the Holy Spirit bears witness in our hearts that we are truly God's children. *The Spirit itself beareth witness with our spirit, that we are the children of God* (Rom. 8:16).

But how does the Holy Spirit testify to us that we are God's children? Does He do this in some private way apart from Scripture? Not at all! For this would dishonor the Scriptures. Then everyone would be seeking these private revelations of the Spirit and ignoring the revelation which He has given once for all in the holy Bible. The Holy Spirit therefore bears witness not apart from the Word but by and with the Word. He guides believers in their study of the Scriptures, and as He guides them, He persuades them that this blessed Book is truly God's Word and leads them more and more to trust the Saviour who reveals Himself in it. *But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him* (1 John 2:27).

1. The Principles Of Believing Bible Study

Three principles of believing Bible study are included in this conviction which we receive from the Holy Spirit that the Bible is truly God's Word. These are as follows: *first*, the infallible inspiration of the Scriptures; *second*, the eternal origin of the Scriptures; *third*, the providential preservation of the Scriptures.

a. The Infallible Inspiration of the Scriptures

The Holy Spirit persuades us to adopt the same view of the Scriptures that Jesus believed and taught during the days of His earthly ministry. Jesus denied explicitly the theories of the higher critics. He recognized Moses (Mark 12:26), David (Luke 20:42), and Daniel (Matt. 24:15) by name as the authors of the writings assigned to them by the Old Testament believers. Moreover, according to Jesus, all these individual Old Testament writings combined together to form one divine and infallible Book which He called "the Scriptures." Jesus believed that these Scriptures were inspired by the Holy Spirit (Mark 12:36), that not one word of them could be denied (John 10:35), that not one particle of them could perish (Matt. 5: 18), and that everything written in them was divinely authoritative (Matt. 4:4, 7, 10).

This same high view of the Old Testament Scriptures was held and taught by Christ's Apostles. *All Scripture*, Paul tells us, is *given by inspiration of God* (2 Tim. 3:16). And Peter adds, *No prophecy of the Scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost* (2 Peter 1:20-21). The Scriptures were the living oracles through which God spoke (Acts. 7:38), which had been committed to the Jews for safekeeping (Rom. 3:2) which contained the principles of divine knowledge (Heb. 5:12), and according to which Christians were to pattern their own speech (1 Peter 4:11). To the Apostles, "It is written," was equivalent to, "God says."

Jesus also promised that the New Testament would be infallibly inspired just as the Old had been. *I have yet many things to say unto you*, He told His Apostles, *but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come* (John 16:12-13). The Holy Spirit, Jesus pledged, would enable the Apostles to remember their Lord's teaching and understand its meaning (John 14:26). And these promises began to be fulfilled on the day of Pentecost when Peter was inspired to declare for the first time the meaning of Christ's death and resurrection (Acts 2:14-36). Paul also was conscious of this same divine inspiration. *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord* (1 Cor. 14:37). And in the last chapter of Revelation John the Apostle asserts the actuality of his inspiration in the strongest possible terms (Rev. 22: 18-19).

Jesus, therefore and His Apostles regarded both the Old and the New Testaments as the infallibly inspired Word of God, and the Holy Spirit, bearing witness in our hearts, assures us that this view was not mistaken.

b. The Eternal Origin of the Scriptures

When He was on earth Jesus constantly affirmed that His message was eternal, that the very words which He spoke had been given to Him by God the Father before the creation of the world. *For I have not spoken of Myself*, He told the unbelieving multitude, *but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak* (John 12:49-50). And in His "high-priestly" prayer Jesus also states emphatically that the words which He had spoken to His Apostles had been

given to Him in eternity by God the Father. *For I have given unto them the words which Thou gavest Me* (John 17:8). The Scriptures, therefore, are eternal. When God established His Covenant of Grace in eternity, He gave to Jesus Christ His Son *the words of eternal life* (John 6:68). These are the words that Christ brought down from heaven for the salvation of His people and now remain inscribed in holy Writ.

The Scriptures are eternal. Does this mean that there is an eternal Bible in heaven, or that the Hebrew and Greek languages in which the Bible is written are eternal? No, but it does mean that Jesus Christ, the divine Word, worked providentially to develop the Hebrew and Greek tongues into fit vehicles for the conveyance of His saving message. Hence in the writing of the Scriptures the Holy Spirit did not have to struggle, as modernists insist, with the limitations of human language. The languages in which the writing was done were perfectly adapted to the expression of His divine thoughts.

For ever, O LORD, Thy Word is settled in heaven (Ps. 119:89). Although the Scriptures were written during a definite historical period, they are not the product of that period but of the eternal plan of God. When God designed the holy Scriptures in eternity, He had the whole sweep of human history in view. Hence the Scriptures are forever relevant. Their message can never be outgrown. *The grass withereth, the flower fadeth: but the Word of our God shall stand for ever* (Isa. 40:8). In the Scriptures God speaks to every age, including our own. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope* (Rom. 15:4).

(c) The Providential Presentation of the Scriptures

Because the Scriptures are forever relevant, they have been preserved down through the ages by God's special providence. The reality of this providential preservation of the Scriptures was proclaimed by the Lord Himself during His life on earth. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled* (Matt. 5:18). *And it is easier for heaven and earth to pass, than one tittle of the law to fail* (Luke 16:17). Here our Lord assures us that the Old Testament text in common use among the Jews during His earthly ministry was an absolutely trustworthy reproduction of the original text written by Moses and the other inspired authors. Nothing had been lost from that text, and nothing ever would be lost. It would be easier for heaven and earth to pass than for such a loss to take place.

Jesus also taught that the same divine providence which had preserved the Old Testament would preserve the New Testament too. In the concluding verses of the Gospel of Matthew we find His "Great Commission" not only to the twelve Apostles but also to His Church throughout all ages, *go ye therefore and teach all nations*. Implied in this solemn charge is the promise that through the working of God's providence the Church will always be kept in possession of an infallible record of Jesus' words and works. And, similarly, in His discourse on the last things He assures His disciples that His promises not only shall certainly be fulfilled but also shall remain available for the comfort of His people during that troubled period which shall precede His second coming. In other words, that they shall be preserved until that time. *Heaven and earth shall pass away, but My words shall not pass away* (Matt. 24:35; Mark 13:31; Luke 21:33).

2. How The Old Testament Text Was Preserved

In discussing the providential preservation of the holy Scriptures we must notice first a very important principle which accounts for the difference between Old Testament textual criticism and New Testament textual criticism. The Old Testament Church was under the care of the divinely appointed Aaronic priesthood, and for this reason the Holy Spirit preserved the Old Testament through this priesthood and the scholars that grouped themselves around it. The Holy Spirit guided these priests and scholars to gather the separate parts of the Old Testament into one Old Testament canon and to maintain the purity of the Old Testament text. In the New Testament Church, on the other hand, this special priesthood has been abolished through the sacrifice of Christ. Every believer is a priest before God, and for this reason the Holy Spirit has preserved the New Testament text not through any special priesthood but through the *universal priesthood of believers*, that is, through the usage of God's people, the rank and file of all those that truly trust in Christ.

With this distinction in mind let us consider briefly the history of the Old Testament text and then pass on to a discussion of the problems of New Testament textual criticism.

a. How the Priests Preserved the Old Testament Text

The Hebrew Scriptures were written by Moses and the prophets and other inspired men to whom God had given prophetic gifts. But the duty of preserving this written revelation was assigned not to the prophets but to the *priests*. The priests were the divinely appointed guardians and teachers of the law. *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee* (Deut. 31:24-26). Thus the law "was placed in the charge of the priests to be kept by them along side of the most sacred vessel of the sanctuary, and in its innermost and holiest apartment." (1) Also the priests were commanded, as part of their teaching function, to read the law to the people every seven years (Deut. 31:12). Evidently also the priests were given the task of making correct copies of the law for the use of kings and rulers, or at least of supervising the scribes to whom the king would delegate this work (Deut. 17:18).

Not only the Law of Moses but also the Psalms were preserved in the Temple by the priests, and it was probably the priests who divided the Hebrew psalter into five books corresponding to the five books of Moses. It was David, the sweet singer of Israel who taught the priests to sing psalms as part of their public worship service (1 Chron. 15:16,17). Like David, Heman, Asaph and Ethan were not only singers but also inspired authors, and some of the psalms were written by them. We are told that the priests sang these psalms on various joyful occasions, such as the dedication of the Temple by Solomon (2 Chron. 7:6), the coronation of Joash (2 Chron. 23:18), and the cleansing of the Temple by Hezekiah (2 Chron. 29:30).

How the other Old Testament books were preserved during the reigns of the kings of Israel and Judah we are not told explicitly, but it is likely that the books of Solomon were collected together and carefully kept at Jerusalem. Some of Solomon's proverbs, we are told, were copied out by *the men of Hezekiah king of Judah* (Prov. 25:1).

Except for periodic revivals under godly rulers, such as Asa, Jehoshaphat, Hezekiah, and Josiah, the days of the kings were times of apostasy and spiritual darkness in which the priests neglected almost entirely their God-given task of guarding and teaching God's holy law. This had been the case during the reigns of the ungodly rulers who had preceded the good king Asa. *Now for a long season Israel hath been without the true God, and without a teaching priest and without law* (2 Chron. 15:3). And during the reign of Manasseh the original copy of the Law had been mislaid and was not found again until Josiah's time (2 Kings 22:8). Because the priests were thus unfaithful in their office as teachers, Jerusalem was finally destroyed, and the Jews were carried away captive to Babylon (Mic. 3:11-12). But in spite of everything, God was still watching over His holy Word and preserving it by His special providence. Thus when Daniel and Ezekiel and other true believers were led away to Babylon, they took with them copies of all the Old Testament Scriptures which had been written up to that time.

(b) The Traditional (Masoretic) Hebrew Text of the Old Testament

After the Jews returned from the Babylonian exile, there was a great revival among the priesthood through the power of the Holy Spirit *Not by might nor by power, but by my Spirit, saith the LORD of hosts* (Zech. 4:6). The Law was taught again in Jerusalem by Ezra the priest who *had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments* (Ezra 7:10). By Ezra and his successors, under the guidance of the Holy Spirit, all the Old Testament books were gathered together into one Old Testament canon, and their texts were purged of errors and preserved until the days of our Lord's earthly ministry. By that time the Old Testament text was so firmly established that even the Jews' rejection of Christ could not disturb it. Unbelieving Jewish scribes transmitted this traditional Hebrew Old Testament text blindly but faithfully, until the dawn of the Protestant Reformation. As Augustine said long ago, these Jewish scribes were the librarians of the Christian Church. (2) In the providence of God they took care of the Hebrew Old Testament Scriptures until at length the time was ripe for Christians to make general use of them.

According to G. F. Moore (1927), the earliest of these scribes were called *Tannaim* (Teachers). These scribes not only copied the text of the Old Testament with great accuracy but also committed to writing their oral tradition, called *Mishna*. These were followed by another group of scribes called *Amoraim* (Expositors). These were the scholars who in addition to their work as copyists of the Old Testament also produced the Talmud, which is a commentary on the Mishna. (3)

The Amoraim were followed in the sixth century by the *Masoretes* (Traditionalists) to whom the Masoretic (Traditional) Old Testament text is due. These Masoretes took extraordinary pains to transmit without error the Old Testament text which they had received from their predecessors. Many complicated safeguards against scribal slips were devised, such as counting the number of times each letter of the alphabet occurs in each book. Also critical material previously perpetuated only by oral instruction was put into writing. It is generally believed that vowel points and other written signs to aid in pronunciation were introduced into the text by the Masoretes. (4)

It was this Traditional (Masoretic) text which was printed at the end of the medieval period. The first portion of the Hebrew Old Testament ever to issue from the press was the Psalms in 1477. In 1488 the entire Hebrew Bible was printed for the first time. A second edition was printed in 1491 and a third in 1494. This third edition was used by Luther in translating the Old Testament into German. Other faithful Protestant translations followed, including in due time the King James Version. Thus it was that the Hebrew Old Testament text, divinely inspired and providentially preserved, was restored to the Church, to the circle of true believers. (5)

(c) The Greek Old Testament (Septuagint)

Although the unbelief of the Jews and their consequent hostility deprived the Church for a time of the Hebrew Old Testament and of the benefits of Hebrew scholarship, still the providence of God did not permit that the Old Testament Scriptures should ever be taken away wholly from His believing people. Even before the coming of Christ God had brought into being the Septuagint, the Greek Old Testament translation which was to serve the Church as a temporary substitute until such a time as the ancient Hebrew Bible could be restored to her. According to tradition, this translation was made at Alexandria for the library of Ptolemy Philadelphus, king of Egypt, by a delegation of seventy Jewish elders, hence the name *Septuagint* (Seventy). According to Irwin (1949), however, and other modern scholars, the Septuagint was not produced in any such official way but arose out of the needs of the Alexandrian Jews. (6) The Pentateuch, it is said, was translated first in the 3rd century B. C., the other Old Testament books following later. From Alexandria the use of the Septuagint rapidly spread until in the days of the Apostles it was read everywhere in the synagogues of the Greek-speaking Jews outside of Palestine. Then, at length, converts from these Greek-speaking synagogues brought their Septuagint with them into the Christian Church.

When one studies the Old Testament quotations in the New Testament, one is struck by the inspired wisdom which the Apostles exhibited in their attitude toward the Septuagint. On the one hand, they did not invariably set this version aside and make new translations from the Hebrew. Such an emphasis on the Hebrew would have been harmful to the gentile churches which had just been formed. It would have brought these gentile Christians into a position of dependence upon the unbelieving Jewish rabbis, on whose learning they would have been obliged to rely for an understanding of the Hebrew Old Testament. But on the other hand, the Apostles did not quote from the Septuagint invariably and thus encourage the notion that this Greek translation was equal to the Hebrew Old Testament in authority. Instead, they walked the middle way between these two extremes. Sometimes they cited the Septuagint verbatim, even when it departed from the Hebrew in non-essential ways, and sometimes they made their own translation directly from the Hebrew or used their knowledge of Hebrew to improve the rendering of the Septuagint.

In the Epistle to the Hebrews there are three Old Testament quotations which have been the subject of much discussion. The first of these is Heb. 1:6, *And let all the angels of God worship Him*. This clause is found in *Manuscript B* of the Septuagint as an addition to Deut. 32:43. On this basis the author of the Epistle to the Hebrews has often been accused of citing as Scripture a verse not found in the Hebrew Bible. The text of the Septuagint, however, is not certain at this point. *Manuscript A* reads, *And let all the angels of God give them (Him) strength*, and this is the reading adopted by Rahlfs (1935), one of the most recent editors of the Septuagint. If the reading of *A* is correct, then the text of *B* must have been changed at this point to agree with Heb. 1:6, and the author of the Epistle to the Hebrews could not be quoting it. He may have had Deut. 32:43 in mind, but the passage which he was actually citing was Psalm 97:7, which is found both in the Hebrew Old Testament and in the Septuagint and which reads (in the Septuagint), *worship Him all ye His angels*.

The second Old Testament quotation causing difficulty is Heb. 10:5, *Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me*. This is a quotation from Psalm 40:6 and is found in this form in the majority of the manuscripts of the Septuagint. The Hebrew text, however, reads *Mine ears hast Thou opened instead of but a body hast Thou prepared Me*. Because of this the author of the Epistle to the Hebrews has been accused also of using a mistranslation of the Hebrew text as a support for the Christian doctrine of Christ's atoning death. But this is not a necessary conclusion. For in Psalm 40 and in Heb. 10 the emphasis is not so much on the sacrifice of Christ's body as on Christ's willing obedience which made the sacrifice of His body effective. Because of this emphasis the inspired author of Hebrews was justified in regarding the Septuagint as sufficiently accurate to express this central meaning of the passage. The opening of Christ's ears to make Him an obedient servant he considered to be the first step in the preparation of Christ's body for His obedient sacrifice.

The third Old Testament quotation to present a problem is Heb. 11:21. *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff*. This is usually thought to be a reference to Gen. 47:31, where the Hebrew text and the Septuagint differ, the former stating that Jacob bowed himself upon the bed's head, the latter that he bowed himself on the top of his staff. This difference is attributable to the fact that in Hebrew the words *bed* and *staff* are the same except for their vowel points, so that *bed* could easily be mistaken for *staff* and vice versa. It is usually said that Heb. 11:21 follows the Septuagint reading of Gen. 47:31, but this too is not a necessary conclusion, since actually Heb. 11:21 refers not to Gen. 47:31 but to Gen. 48:1-22. Here Jacob sat apparently, on the edge of his bed and may very well have had a staff in his hand.

(d) The Latin Old Testament (Vulgate)—The Apocrypha

The earliest Latin version of the Old Testament was a translation of the Septuagint. Scholars think that this translating was probably done at Carthage during the 2nd century. Many other such translations were made during the years that followed. In the fourth century Augustine reported that there was "an infinite variety of Latin translations," (7) and Jerome that there were as many texts of this version as there were manuscripts. (8) Jerome at first attempted to revise the Latin Old Testament, but in 390 he undertook the labor of producing a new translation directly from the Hebrew. This version, which Jerome completed in 405, later became known as the Latin Vulgate and is the official Bible of the Roman Catholic Church, having been so proclaimed at the Council of Trent (1546).

In his prologue to his translation of the Old Testament Jerome gave an account of the canonical Scriptures of the Hebrew Bible and enumerated them exactly. Then he added: "This prologue to the Scriptures may suit as a helmed preface to all the books which we have rendered from Hebrew into Latin, that we may know that whatever book is beyond these must be reckoned among the Apocrypha." (9) Thus Jerome was one of the first to use the term Apocrypha (noncanonical) to designate certain books which were included in the Septuagint and the Latin Old Testament versions but had never been part of the Hebrew Scriptures. The names of these apocryphal books are as follows: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, certain additions to the books of Esther and Daniel, First and Second Esdras, and the Prayer of Manasses. These books were written by Jewish authors between 200 B.C. and 100 A.D. Some of them were written in Hebrew or Aramaic and then translated into Greek. Others were written in Greek originally.

The Roman Catholic Church rejects First and Second Esdras and the Prayer of Manasses. Hence in the printed Latin Vulgate they are placed after the New Testament as an appendix and in small type. The other apocryphal books are mentioned by name in the decrees of the Council of Trent, where they are declared sacred and canonical and a solemn curse is pronounced against all those who will not receive them as such. Accordingly, in the printed Latin Vulgate they are interspersed without distinction among the other books of the Latin Old Testament.

Protestants have always opposed this attempt of the Roman Catholic Church to canonize the Apocrypha for several reasons. In the first place, it is contrary to the example of Christ and His Apostles. Never in the New Testament is any passage from the Apocrypha quoted as Scripture or referred to as such. This

is admitted by all students of this subject, including present-day scholars such as B. M. Metzger (1957). (10) This fact is decisive for all those who acknowledge the divine authority and infallible inspiration of the New Testament writers. And all the more is this so if it be true, as Metzger and many other scholars have contended, that Paul was familiar with Wisdom, James with Ecclesiasticus, John with Tobit, and the author of Hebrews (who may have been Paul) with 2 Maccabees. (11) For if these Apostles knew these apocryphal books this well and still refrained from quoting or mentioning them as Scripture, then it is doubly certain that they did not accord these books a place in the Old Testament canon. According to C. C. Torrey (1945), however, only in the Epistle to the Hebrews is there clear evidence of a literary allusion to the Apocrypha. (12)

A second reason why the books of the Apocrypha cannot be regarded as canonical is that the Jews, the divinely appointed guardians of the Old Testament Scriptures, never esteemed them such. This fact is freely admitted by contemporary scholars. According to Torrey, the Jews not only rejected the Apocrypha, but after the overthrow of Jerusalem in 70 A.D., they went so far as to "destroy, systematically and thoroughly, the Semitic originals of all extra-canonical literature," including the Apocryphal, "The feeling of the leaders at that time," Torrey tells us, "is echoed in a later Palestinian writing (*Midrash Qoheleth*, 12,12): 'Whosoever brings together in his house more than twenty-four books (the canonical scriptures) brings confusion.'" (13) And additional evidence that the Jews did not recognize the Apocrypha as canonical is supplied by the Talmudic tract *Baba Bathra* (2nd century) and by the famous Jewish historian Josephus (c. 93 A.D.) in his treatise *Against Apion*. Neither of these sources make any mention of the Apocrypha in the lists which they give of the Old Testament books. For, as Torrey observes, the Jews had but one standard, acknowledged everywhere. Only such books as were believed to have been composed in either Hebrew or Aramaic before the end of the Persian period were received into the Old Testament canon. (14)

There is reason to believe, however, that the Greek-speaking Jews of Alexandria were not so strict as the Palestinian rabbis about the duty of shunning apocryphal books. Although these Alexandrian Jews did not recognize the Apocrypha as Scripture in the highest sense, nevertheless they read these books in Greek translation and included them in their Septuagint. And it was in this expanded form that the Septuagint was transmitted to the early gentile Christians. It is not surprising therefore that those early Church Fathers especially who were ignorant of Hebrew would be misled into placing these apocryphal books on the same plane with the other books of the Septuagint, regarding them all as Scripture. Schuerer (1908) mentions Irenaeus, Tertullian, Clement of Alexandria, Cyprian, and others as having made this mistake. (15) And later investigators, such as Torrey, (16) Metzger, (17) and Brockington (1961), (18) have pointed out another factor which may have led numerous Christians into this error of regarding the Apocrypha as part of the Old Testament. This was the practice which Christians had, and are believed to have initiated, of writing their literature in codex (book) form rather than on rolls. A codex of the Septuagint would contain the Apocrypha bound together indiscriminately with the canonical Old Testament books, and this would induce many gentile Christians to put them all on the same level. Such at least appears to have been the popular tendency in the early and medieval Church.

But whenever early Christians set themselves seriously to consider what books belonged to the Old Testament and what did not the answer was always in favor of the Hebrew Old Testament. (19) This was the case with Melito (?-172), Julius Africanus (160-240), Origen (182-251), Eusebius (275-340), Athanasius (293-373) and many later Fathers of the Greek Church. In the Latin Church greater favor was shown toward the Apocrypha, but even here, as we have seen, the Apocrypha were rejected by Jerome (340-420). And in his preface to the books of Solomon Jerome further defined his position. "As the Church reads the books of Judith and Tobit and Maccabees but does not receive them among the canonical Scriptures, so also it reads Wisdom and Ecclesiasticus for the edification of the people, not for the authoritative confirmation of doctrine." (20) Augustine (354-430) at first defended the canonicity of the Apocrypha but later came to a position not much different from Jerome's. There should be a distinction, he came to feel, between the books of the Hebrew canon and the "deuterocanonical" books accepted and read by the churches. Pope Gregory the Great (540-604) also adopted Jerome's position in regard to the Apocrypha, and so did Cardinal Ximenes and Cardinal Cajetan at the beginning of the Protestant Reformation. (21) Hence, the decree of the Council of Trent canonizing the Apocrypha is contrary to the informed conviction of the early and medieval Church. And this is the third reason why Protestants reject it.

But although all Protestants rejected the Apocrypha as canonical Old Testament Scripture, there was still considerable disagreement among them as to what to do with these controversial books. Luther rejected 1 and 2 Esdras, and placed the other apocryphal books in an appendix at the close of the Old Testament, prefacing it with the statement: "Apocrypha — that is, books which are not regarded as equal to the holy Scriptures, and yet are profitable and good to read." (22) The early English Bibles, including finally the King James Version, placed the Apocrypha in the same location, and in addition the Church of England retained the custom of reading from the Apocrypha in its public worship services during certain seasons of the year. In opposition to this practice Puritans and Presbyterians agitated for the complete removal of the Apocrypha from the Bible. In 1825 the British and Foreign Bible Society agreed to this, and since this time the Apocrypha has been eliminated almost entirely from English Bibles (except pulpit Bibles).

(e) The Pseudepigrapha—Enoch, Michael the Archangel, Jannes and Jambres

In addition to the Apocrypha there are also the Pseudepigrapha. These are other non-canonical books which were held in high esteem by many early Christians but which, unlike the Apocrypha, were never included in the manuscripts of the Greek Septuagint or of the Latin Vulgate. Because of this circumstance the texts of many of these Pseudepigrapha were lost during the middle-ages and have been found again only in comparatively recent times. They are called Pseudepigrapha because most of them falsely claim to have been written by various Old Testament patriarchs. Actually, however, they were composed between 200 B.C. and 100 A.D., mostly by Jewish authors but in some cases perhaps by Christians. (23)

One of the best known of the Pseudepigrapha is the *Book of Enoch*, an Ethiopic version of which was discovered in Abyssinia by James Bruce (c. 1770). This Book is of special interest because Jude is commonly thought to have quoted it in his Epistle. *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.* (Jude 14-15; Enoch 1:9). Among early Christians there were three reactions to this seeming quotation of the Book of Enoch on the part of Jude. (24) First there were those like Tertullian, who accepted both the Epistle of Jude and the Book of Enoch as canonical. Second, there were those (mentioned by Jerome) who rejected both the Epistle of Jude and the Book of Enoch. Third, there were those like Origen and Augustine, who accepted the Epistle of Jude as canonical but rejected the Book of Enoch. This third position was adopted by the Church at large and is undoubtedly the true one. For it is not certain that Jude actually did quote from the Book of Enoch. He may have been quoting a common source, a traditional saying handed down from remote antiquity. And even if he were quoting from the Book of Enoch, this would not necessarily mean that he was endorsing this book as a whole or vouching for its canonicity.

Jude 9 is another verse which is often attributed to the Pseudepigrapha. *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.* According to Origen and Didymus of Alexandria, Jude is here quoting from a non-canonical book called *The Assumption of Moses*. This book was lost for many centuries until in 1861 Ceriani published about a third of it from a manuscript in the Ambrosian Library at Milan. This manuscript comes to an end, however, before reaching the account of the death of Moses, and so there is no way of verifying the statements of Origen and Didymus concerning Jude's use of this book. (25) But even if the manuscript were complete and did contain the desired incident, it would still be preferable to suppose that Jude was quoting not *The Assumption of Moses* but a common source, probably an ancient oral tradition. For a similar instance is related by the prophet Zechariah (Zech. 3:1-3), and this indicates that encounters such as these between the good and evil angels were not fabulous but actual events.

There are also several verses of the Apostle Paul in which he has been accused of citing passages from lost non-canonical books as Scripture. In 1 Cor. 2:9, for example, Paul says, but as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.* According to Origen, Paul quoted this verse from the *Apocalypse of Elijah*. Jerome denied this allegation but admitted that the verse occurred not only in the *Apocalypse of Elijah* but also in another non-canonical book entitled the *Ascension of Isaiah*. It is probable however, that Paul is here quoting freely from Isaiah 64:4. Such, at any rate, was the opinion of Clement of Rome (c. 90) and of Jerome. And the same may be said concerning Eph. 5:14, where Paul writes, *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Here again Paul seems to be quoting freely, this time from Isaiah 60:1, in spite of the statement of Epiphanius (c. 390) that these words were also found in the *Apocalypse of Elijah*. For, as Robertson and Plummer (1911) observe, it is more reasonable to suppose that the author or editor of this lost book quoted from Paul than that Paul quoted from him. For if Paul and the other New Testament writers refrained from quoting even the Apocrypha as Scripture, why would they quote other non-canonical books of much lower status in this way. (26)

In 2 Timothy 3:8 Paul refers by name to the magicians who contended with Moses at Pharaoh's court. *Now as Jannes and Jambres withstood Moses, so do these also resist the truth.* Origen asserts that here Paul is quoting from the *Book of Jannes and Jambres*. But there is no need to suppose this. For in the days of Paul the names of these two magicians were well known everywhere both in Jewish and in gentile circles—to Pliny (d. 79), for example, and to Apuleius (c. 130). Hence when Paul identifies these two adversaries of Moses by employing these familiar appellations, we need not conclude that he is quoting from a book. (27)

(f) Manuscripts of the Hebrew Old Testament — The Dead Sea Scrolls

The Jewish rabbis venerated their copies of the Old Testament so much that they did not allow them to be read to pieces. As soon as their Old Testament manuscripts became too old and worn for ordinary use, they stored them in their synagogues and later buried them. Hence, until rather recently no ancient Hebrew Old Testament manuscripts were available to scholars, the oldest known manuscript dating from no earlier than the 9th century A.D. All the available manuscripts, however, were found to contain the Masoretic (Traditional) text and to agree with one another very closely. The first critic to demonstrate this was Bishop Kennicott, who published at Oxford in 1776–80 the readings of 634 Hebrew manuscripts. He was followed in 1784–88 by De Rossi, who published collations of 825 more manuscripts. No substantial variation among the manuscripts was detected by either of these two scholars. (28)

The discovery of the Dead Sea Scrolls has altered this situation. These scrolls had been placed in earthen jars and deposited in caves near Wadi Qumran by the Dead Sea. They were first brought to light in 1947 by an Arab who was looking for a goat which had wandered away. After a few months some of the scrolls from this first cave were sold by the Arabs to the Syrian Orthodox Monastery of St. Mark and others to the Hebrew University. In 1955 the Monastery of St. Mark sold its share of the Dead Sea Scrolls to the State of Israel. Thus these two lots of ancient writings were finally reunited under the same owners. (29)

This collection includes the following documents: (1) Isaiah A, an almost complete copy of Isaiah in Hebrew; (2) Isaiah B, another copy of Isaiah in Hebrew, reasonably complete from chapter 41 onwards but containing only fragments of earlier chapters; (3) a copy in Hebrew of the first two chapters of Habakkuk with a verse-by-verse commentary also in Hebrew; (4) the *Rule of the Community*, a code of rules of a community written in Hebrew; (5) a collection of hymns in Hebrew; (6) the *Rule of War*, a description in Hebrew of ancient warfare; (7) an Aramaic paraphrase of chapter 5 to 15 of Genesis. (30) Of these seven manuscripts Isaiah A is regarded as the oldest. One expert sets its date at 175–150 B.C.; another expert makes it 50 years younger. The other manuscripts are thought to have been written from 50 to 150 years later than Isaiah A. (31)

After these manuscripts had been discovered in the first cave, ten other caves in the same vicinity were found to contain similar treasures. Of these Cave 4 has proved the most productive. Thousands of fragments, once constituting about 330 separate books, have been taken from this location. These fragments include portions of every Old Testament book except Esther. (32) Rather recently (1972) O'Callaghan has claimed that certain fragments found in Cave 7 are from New Testament manuscripts. This discovery, however, has been rejected by most other scholars. (33)

The discovery of the first Dead Sea Scroll, Isaiah A, was generally regarded by scholars as a victory for the Masoretic (Traditional) Hebrew text of the Old Testament. According to Burrows (1948), this manuscript agreed with the Masoretic text to a remarkable degree in wording. (34) And according to Albright (1955), the second Isaiah scroll (Isaiah B) agreed even more closely with the Masoretic text. (35) But the discovery in 1952 of Cave 4 with its vast store of manuscripts altered the picture considerably. It became apparent that the Proto-Masoretic text of the Isaiah scrolls was not the only type of Old Testament text that had been preserved at Qumran. In the manuscripts from Cave 4 many other text-types have been distinguished. Accordingly, in 1964 F. M. Cross presented some of the conclusions which he had drawn from his Qumran studies. He believed that three distinct ancient texts of Samuel can be identified, namely, (1) an Egyptian text represented by the Septuagint, (2) a Palestinian text represented by manuscript 4Q from Cave 4, and (3) a Proto-Masoretic text represented by a Greek text of Samuel also from Cave 4. And in the Pentateuch also Cross divides the text into the Egyptian, Palestinian, and Proto-Masoretic varieties. (36) G. R. Driver (1965), however, disagreed with Burrows, Albright, and Cross. According to him, the Dead Sea Scrolls were written in the first and early second centuries A.D. (37)

Thus we see that, despite the new discoveries, our confidence in the trustworthiness of the Old Testament text must rest on some more solid foundation than the opinions of naturalistic scholars. For as the Qumran studies demonstrate, these scholars disagree with one another. What one scholar grants another takes away. Instead of depending on such inconstant allies, Bible-believing Christians should develop their own type of Old Testament textual criticism, a textual criticism which takes its stand on the teachings of the Old Testament itself and views the evidence in the light of these teachings. Such a believing textual criticism leads us to full confidence in the Masoretic (Traditional) Hebrew text which was preserved by the divinely appointed Old Testament priesthood and the scribes and scholars grouped around it.

3. How The New Testament Text Was Preserved

At the Council of Trent the Roman Catholic Church not only added the Apocrypha to the Old Testament but also claimed to be in possession of certain unwritten traditions "which," the Council asserted, "received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand." A solemn curse was pronounced against anyone who should "knowingly and deliberately" despise these traditions and also against anyone who, "in matters of faith and morals," should "presume to interpret the said sacred Scripture contrary to that sense which holy mother Church hath held and doth hold." (38) According to Roman Catholicism, therefore, a knowledge of the unwritten traditions of the Church is necessary in order to interpret the Scriptures properly. But who has the power to determine what these unwritten traditions are? In 1870 the Vatican Council of bishops answered this question. The Pope, they declared, is infallible when he "defines a doctrine regarding faith or morals to be held by the universal Church." This, however was a most illogical procedure, for if only the Pope was infallible, then where did the other bishops get the infallibility with which to declare the Pope infallible?

According to Roman Catholic doctrine, then, the authority of the Bible depends upon the authority of the Roman Catholic Church and ultimately of the Pope. But this line of reasoning leads to an endless regression. Why do we believe that the Bible is infallible? Because, Roman Catholics answer, the infallible Pope says that the Bible is infallible and interprets it for us infallibly in accordance with ecclesiastical traditions which only he can define with certainty. But how do Roman Catholics know that the Pope is infallible? To be sure of this they would need an angel to certify that the Pope was truly infallible and then a second angel to establish that the first angel was truly an angel and not the devil in disguise and then a third angel to authenticate the two previous angels, and so on *ad infinitum*.

True Protestants have always rejected these false claims of Roman Catholicism and maintained the very opposite. The true Church derives its authority from the Bible and not the Bible from the Church. In the Bible God reveals Himself, *first*, as the almighty Creator God, *second*, as the faithful Covenant God, and *third*, as the triune Saviour God. And since God thus reveals Himself in the holy Scriptures, we need no human priest to stand between us and Jesus Christ, the great High Priest. Nor do we need an allegedly infallible Pope to assure us that these Scriptures are truly God's Word, for the Holy Ghost Himself gives us this assurance, bearing witness by and with the Word in our hearts.

In order, therefore, to discover the true principles of New Testament textual criticism we must turn neither to the dogmas of the Roman Catholic Church nor to the equally arbitrary dicta of the naturalistic critics but to the teaching of the New Testament itself. The following is a brief outline of this teaching which will be developed more fully in the chapters that follow.

(a) The Universal Priesthood of Believers

As we have seen, the study of the Old Testament indicates that the Old Testament Scriptures were preserved through the divinely appointed Old Testament priesthood. The Holy Spirit guided the priests to gather the separate parts of the Old Testament into one Old Testament canon and to maintain the purity of

the Old Testament text. Have the New Testament Scriptures been preserved in this official manner? In the New Testament Church has there ever been a special, divinely appointed organization of priests with authority to make decisions concerning the New Testament text or the books that should belong to the New Testament canon? No! Not at all! When Christ died upon the cross, the veil of the Temple was rent in sunder, and the Old Testament priesthood was done away forever. There has never been a special order of priests in the New Testament Church. Every believer is a priest under Christ, the great High Priest. (1 Peter 2: 9, Rev. 1: 5-6).

Just as the divine glories of the New Testament are brighter far than the glories of the Old Testament, so the manner in which God has preserved the New Testament text is far more wonderful than the manner in which He preserved the Old Testament text. God preserved the Old Testament text by means of something physical and external, namely, the Aaronic priesthood. God has preserved the New Testament text by means of something inward and spiritual, namely, the universal priesthood of believers, through the leading, that is to say, of the Holy Spirit in the hearts of individual Christians of every walk of life.

(b) The Writing of the New Testament Books

The writing of the New Testament as well as the preservation of it was a fulfillment of the promises of Christ that His Word should be forever preserved. *Heaven and earth shall pass away, but My words shall not pass away* (Matt. 24:35; Mark 13:31; Luke 21:33). As the Saviour was about to return to His heavenly Father, He left His Apostles this blessed assurance: *These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you* (John 14:25-26). Here we see that both the agreements of the Four Gospels with one another and their differences are due to the inspiration which the Apostles received from the Holy Spirit and the control which He exercised over their minds and memories.

In the Gospels, therefore, Jesus reveals Himself through the story of His earthly ministry. The rest of the New Testament books are His divine commentary on the meaning of that ministry, and in these books also Jesus reveals Himself. These remaining books were written in accordance with His promise to His Apostles: *I have yet many things to say unto you, but ye cannot bear them now. However, when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself: but whatsoever He shall hear that shall He speak: and He will shew you things to come* (John 16:12-13). It was in fulfillment of this promise that the Holy Spirit descended upon the Apostles at Pentecost, filled their minds and hearts with the message of the risen, exalted Lord, and sent them out to preach this message, first to the Jews at Jerusalem and then to all the world. Then followed the conversion of the Apostle Paul and the Epistles which he wrote under the inspiration of the Holy Spirit. Then James, Peter, John, and Jude were inspired to write their Epistles, and Luke to tell the story of the Acts of the Apostles. Finally, the Revelation proceeded from the inspired pen of John on Patmos, announcing those things that were yet to come. Volumes, of course, could be filled with a discussion of these sacred developments, but here a bare statement of the essential facts must suffice.

(c) The Formation of the New Testament Canon

After the New Testament books had been written, the next step in the divine program for the New Testament Scriptures was the gathering of these individual books into one New Testament canon in order that thus they might take their place beside the books of the Old Testament canon as the concluding portion of God's holy Word. Let us now consider how this was accomplished under the guidance of the Holy Spirit. (39)

The first New Testament books to be assembled together were the Epistles of Paul. The Apostle Peter, shortly before he died, referred to Paul's Epistles as Scripture and in such a way as to indicate that at least the beginning of such a collection had already been made (2 Peter 3:15-16). Even radical scholars, such as E. J. Goodspeed (1926), (40) agree that a collection of Paul's Epistles was in circulation in the beginning of the 2nd century and that Ignatius (117) referred to it. When the Four Gospels were collected together is unknown, but it is generally agreed that this must have taken place before 170 A.D. because at that time Tatian made his *Harmony of the Gospels* (Diatessaron), which included all four of the canonical Gospels and only these four. Before 200 A.D. Paul, the Gospels, Acts, 1 Peter and 1 John were recognized as Scripture by Christians everywhere (as the writings of Irenaeus, Clement of Alexandria, and Tertullian prove) and accorded an authority equal to that of the Old Testament Scriptures. It was Tertullian, moreover, who first applied the name *New Testament* to this collection of apostolic writings. (41)

The seven remaining books, 2 and 3 John, 2 Peter, Hebrews, James, Jude, and Revelation, were not yet unanimously accepted as Scripture. By the time the 4th century had arrived, however, few Christians seem to have questioned the right of these disputed books to a place in the New Testament canon. Eminent Church Fathers of that era, such as Athanasius, Augustine, and Jerome, include them in their lists of New Testament books. Thus through the Holy Spirit's guidance of individual believers, silently and gradually—but nevertheless surely, the Church as a whole was led to a recognition of the fact that the twenty-seven books of the New Testament, and only these books, form the canon which God gave to be placed beside the Old Testament Scriptures as the authoritative and final revelation of His will.

This guidance of the Holy Spirit was negative as well as positive. It involved not only the selection of canonical New Testament books but also the rejection of many non-canonical books which were mistakenly regarded as canonical by some of the early Christians. Thus the *Shepherd of Hermas* was used as holy Scripture by Irenaeus and Clement of Alexandria, and the same status was wrongly given to the *Teaching of the Twelve Apostles* by Clement and Origen. Clement likewise commented on the *Apocalypse of Peter* and the *Epistle of Barnabas*, to which Origen also accorded the title "catholic." And in addition, there were many false *Gospels* in circulation, as well as numerous false *Acts* ascribed to various Apostles. But although some of these non-canonical writings gained temporary acceptance in certain quarters, this state of affairs lasted for but a short time. Soon all Christians everywhere were led by the Holy Spirit to repudiate these spurious works and to receive only the canonical books as their New Testament Scriptures.

b. The Preservation of the New Testament Text

Thus the Holy Spirit guided the early Christians to gather the individual New Testament books into one New Testament canon and to reject all non-canonical books. In the same manner also the Holy Spirit guided the early Christians to preserve the New Testament text by receiving the true readings and rejecting the false. Certainly it would be strange if it were otherwise. It would have been passing strange if God had guided His people in regard to the New Testament canon but had withheld from them His divine assistance in the matter of the New Testament text. This would mean that Bible believing Christians today could have no certainty concerning the New Testament text but would be obliged to rely on the hypotheses of modern, naturalistic critics.

But God in His mercy did not leave His people to grope after the True New Testament Text. Through the leading of the Holy Spirit He guided them to preserve it during the manuscript period. God brought this to pass through the working of His preserving and governing providence. *First*, many trustworthy copies of the original New Testament manuscripts were produced by faithful scribes. *Second*, these trustworthy copies were read and recopied by true believers down through the centuries. *Third*, untrustworthy copies were not so generally read or so frequently recopied. Although they enjoyed some popularity for a time, yet in the long run they were laid aside and consigned to oblivion. Thus as a result of this special providential guidance the True Text won out in the end, and today we may be sure that the text found in the vast majority of the Greek New Testament manuscripts is a trustworthy reproduction of the divinely inspired Original Text. This is the text which was preserved by the God-guided usage of the Greek Church. Critics have called it the Byzantine text, thereby acknowledging that it was the text in use in the Greek Church during the greater part of the Byzantine period (452-1453). It is much better, however, to call this text the Traditional Text. When we call the text found in the majority of the Greek New Testament manuscripts the Traditional Text, we signify that this is the text which has been handed down by the God-guided tradition of the Church from the time of the Apostles unto the present day.

A further step in the providential preservation of the New Testament was the printing of it in 1516 and the dissemination of it through the whole of Western Europe during the Protestant Reformation. In the first printing of the Greek New Testament we see God's preserving providence working hiddenly and, to the outward eye, accidentally. The editor, Erasmus, performed his task in great haste in order to meet the deadline set by the printer, Froben of Basle. Hence this first edition contained a number of errors of a minor sort, some of which persisted in later editions. But in all essentials the New Testament text first printed by Erasmus and later by Stephanus (1550) and Elzevir (1633) is in full agreement with the Traditional Text providentially preserved in the vast majority of the Greek New Testament manuscripts. This printed text is commonly called the Textus Receptus (Received Text). It is the text which was used by the Protestant Reformers during the Reformation and by all Protestants everywhere for three hundred years thereafter. Hence the printing of it was, after all, no accident but the work of God's special providence.

The special providence of God is particularly evident in the fact that the text of the Greek New Testament was first printed and published not in the East but in Western Europe where the influence of the Latin usage and of the Latin Vulgate was very strong. Through the influence of the Latin-speaking Church Erasmus and his successors were providentially guided to follow the Latin Vulgate here and there in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading. Hence the Textus Receptus was a further step in the providential preservation of the New Testament. In it the few errors of any consequence occurring in the Traditional Greek Text were corrected by the providence of God operating through the usage of the Latin speaking Church of Western Europe.

Thus God by His special providence has preserved the New Testament text in a three-fold way through the universal priesthood of believers. In the *first* place, during the fourteen centuries in which the New Testament circulated in manuscript form God worked providentially through the usage of the Greek-speaking Church to preserve the New Testament text in the majority of the Greek New Testament manuscripts. In this way the True New Testament Text became the prevailing Traditional Text. In the *second* place, during the 16th century when the New Testament text was being printed for the first time, God worked providentially through the usage of the Latin-speaking Church to influence Erasmus and the other editors and printers of that period to follow the Latin Vulgate in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading. Then in the *third* place, during the 450 years which have elapsed since the first printing of the New Testament, God has been working providentially through the usage of Bible-believing Protestants to place and keep the stamp of His approval upon this God-guided printed text. It is upon this Textus Receptus that the King James Version and the other classic Protestant translations are based.

(e) Alternative Views of the Providential Preservation of the New Testament

We see now how Christ has fulfilled His promise always to preserve in His Church the True New Testament Text, namely, through the universal priesthood of believers. In the special providence of God believers down through the ages have been guided to reject false readings and preserve the true, so that today the True New Testament Text is found in the majority of the Greek New Testament manuscripts, in the Textus Receptus, and in the King James Version and the other classic Protestant translations. But because of the opposition of unbelievers conservative Christian scholars have become increasingly reluctant to adopt this view and have offered various alternatives in place of it. Let us therefore consider briefly these alternative views of God's providential preservation of the New Testament text.

1. *The alleged agreement of all the New Testament manuscripts in matters of doctrine.* In dealing with the problems of the New Testament text most conservatives place great stress on the amount of agreement alleged to exist among the extant New Testament manuscripts. These manuscripts, it is said, agree so closely with one another in matters of doctrine that it does not make much difference which manuscript you follow. The same essential teaching is preserved in them all. This reputed agreement of all the extant New Testament manuscripts in doctrinal matters is ascribed to divine providence and regarded as the fulfillment of the promise of Christ always to preserve in His Church a trustworthy New Testament text.

This is the thought that was emphasized by Richard Bentley (1713) in his celebrated reply to the free-thinker, Anthony Collins, who asserted that New Testament textual criticism had made the sacred text uncertain. This charge, Bentley rejoined, was baseless. "The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single manuscript or edition, but is dispersed in them all. 'Tis competently exact indeed even in the worst manuscript now extant; choose as awkwardly as you can, choose the worst by design, out of the whole lump of readings.... Make your 30,000 (variant readings) as many more, if numbers of copies can ever reach that sum: all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinister and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same." (42)

Since the days of Bentley countless conservative scholars have adopted this same apologetic approach to the study of the New Testament text. New Testament textual criticism, they have affirmed, can do no harm to the Christian faith, because the special providence of God has brought it to pass that the differences which exist among the extant New Testament manuscripts do not affect any essential point of doctrine. This theory, however, presupposes an extremely mechanical and unhistorical conception of the providential preservation of Scripture. According to this theory, God in some mechanical way must have prevented heretical scribes from inserting into the New Testament manuscripts which they were copying readings that favored their false views. Or, if God did now and then allow an heretical reading to creep into a manuscript, He must have quickly brought about the destruction of that manuscript before the false reading could be transferred to another manuscript and thus propagated. But the testimony of history indicates that God's providential preservation of Scripture did not function in any such mechanical fashion but organically through the Church. Heretical readings were invented and did circulate for a time, but they were rejected by the universal priesthood of believers under the guidance of God.

- (2) *The true reading preserved in at least one of the extant manuscripts.* Many conservative scholars seem to feel that God's providential care over the New Testament text is adequately defined by the saying that the true reading has been preserved in at least one of the extant New Testament manuscripts. Theodor Zahn (1909) gave expression to this point of view in the following words: "Though the New Testament text can be shown to have met with varying treatment, it has never as yet been established from ancient citations, nor made really probable on internal grounds, that a single sentence of the original text has disappeared altogether from the text transmitted in the Church, that is, of all the manuscripts of the original and of the ancient translations." (43) In other words, the true reading is always to be found in some one or other of the extant manuscripts. The only question is, which one.

Zahn's doctrine seems to be comforting at first glance, but on closer analysis this comfort soon disappears. Has the special providence of God over the New Testament text done no more than to preserve the true readings somewhere, that is to say, in some one or other of the great variety of New Testament manuscripts now existing in the world? If Christ has done no more than this, how can it be said that He has fulfilled His promise always to preserve in His Church the True New Testament Text? How can His people ever be certain that they have the True New Testament Text? For not all the extant New Testament manuscripts have yet been discovered. No doubt many of them still remain in the obscurity into which they were plunged centuries ago, concealed in holes, ruins, and other unknown places. How can we be sure that many true readings are not hiding in these undiscovered manuscripts? And even if this is not the case, how can we be certain which of the known manuscripts contain the true reading in places in which these manuscripts differ? For Christians troubled with doubts like these Zahn's theory is no help at all.

- (3) *Are naturalistic New Testament textual critics providentially guided?* Many conservatives have adopted the theory that it is through textual criticism, and especially through the textual criticism of Westcott and Hort, that Christ has fulfilled His promise always to preserve in His Church the True New Testament Text. In regard to this matter J. H. Skilton (1946) writes as follows: "Textual Criticism, in God's providence, is the means provided for ascertaining the true text of the Bible." (44) And half a century earlier Dr. B. B. Warfield (1893) expressed himself in a very similar manner. "In the sense of the Westminster Confession, therefore, the multiplication of copies of the Scriptures, the several early efforts towards the revision of the text, the raising up of scholars in our own day to collect and collate manuscripts, and to reform them on scientific principles— of our Tischendorfs and Tregelleses, and Westcotts and Horts—are all parts of God's singular care and providence in preserving His inspired Word pure." (45)

Dr. B. B. Warfield was an outstanding defender of the orthodox Christian faith, so much so that one hesitates to criticize him in any way. Certainly no Bible-believing Christian would wish to say anything disrespectful concerning so venerable a Christian scholar. But nevertheless it is a fact that Dr. Warfield's thinking was not entirely unified. Through his mind ran two separate trains of thought which not even he could join together. The one train of thought was dogmatic, going back to the Protestant Reformation. When following this train of thought Dr. Warfield regarded Christianity as true. The other train of thought was apologetic, going back to the rationalistic viewpoint of the 18th century. When following this train of thought Dr. Warfield regarded Christianity as merely probable. And this same divided outlook was shared by Dr. Warfield's colleagues at Princeton Seminary and by conservative theologians and scholars generally throughout the 19th and early 20th century. Even today this split-level thinking is still a factor to be reckoned with in conservative circles, although in far too many instances it has passed over into modernism.

Dr. Warfield's treatment of the New Testament text illustrates this cleavage in his thinking. In the realm of dogmatics he agreed with the Westminster Confession that the New Testament text had been "kept pure in all ages" by God's "singular care and providence," but in the realm of New Testament textual criticism he agreed with Westcott and Hort in ignoring God's providence and even went so far as to assert that the same methods were to be applied to the text of the New

Testament that would be applied to the text of a morning newspaper. It was to bridge the gap between his dogmatics and his New Testament textual criticism that he suggested that God had worked providentially through Tischendorf, Tregelles, and Westcott and Hort to preserve the New Testament text. But this suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period orthodox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope's library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God's special providence and treats the text of the New Testament like the text of any other ancient book. But if the True New Testament Text was lost for 1500 years, how can we be sure that it has ever been found again?

(f) The Principles of Consistently Christian New Testament Textual Criticism

Bentley, Zahn, Warfield, and countless others have tried to devise a theory of the special providential preservation of the Scriptures which leaves room for naturalistic New Testament textual criticism. But this is impossible, for the two concepts are mutually exclusive. Naturalistic New Testament textual criticism requires us to treat the text of the New Testament like the text of any other ancient book, in other words, to ignore or deny the special providential preservation of the Scriptures. Hence if we really believe in the special providential preservation of the Scriptures, then we cannot follow the naturalistic method of New Testament textual criticism.

For a believer, then, the only alternative is to follow a consistently Christian method of New Testament textual criticism in which all the principles are derived from the Bible itself and none is borrowed from the textual criticism of other ancient books. In the preceding pages we have striven to present such a consistently Christian New Testament textual criticism, and now we will recapitulate and summarize its principles briefly:

Principle One: The Old Testament text was preserved by the Old Testament priesthood and the scribes and scholars that grouped themselves around that priesthood.

Principle Two: When Christ died upon the cross, the Old Testament priesthood was abolished. In the New Testament dispensation every believer is a priest under Christ the great High Priest. Hence the New Testament text has been preserved by the universal priesthood of believers, by faithful Christians in every walk of life.

Principle Three: The Traditional Text, found in the vast majority of the Greek New Testament manuscripts, is the True Text because it represents the God-guided usage of this universal priesthood of believers.

Principle Four: The first printed text of the Greek New Testament represents a forward step in the providential preservation of the New Testament. In it the few errors of any consequence occurring in the Traditional Greek Text were corrected by the providence of God operating through the usage of the Latin-speaking Church of Western Europe. In other words, the editors and printers who produced this first printed Greek New Testament text were providentially guided by the usage of the Latin-speaking Church to follow the Latin Vulgate in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading.

Principle Five: Through the usage of Bible-believing Protestants God placed the stamp of His approval on this first printed text, and it became the Textus Receptus (Received Text). It is the printed form of the Traditional Text found in the vast majority of the Greek New Testament manuscripts.

Principle Six: The King James (Authorized) Version is an accurate translation of the Textus Receptus. On it God has placed the stamp of His approval through the long continued usage of English-speaking believers. Hence it should be used and defended today by Bible-believing Christians.

(g) New Testament Textual Criticism and Evangelism

Why should we Christians study the New Testament text from a neutral point of view rather than from a believing point of view? The answer usually given is that we should do this for the sake of unbelievers. We must start with the neutral point of view in order that later we may convert unbelievers to the orthodox, believing point of view. Sir Frederic Kenyon expressed himself to this effect as follows: "It is important to recognize from the first that the problem is essentially the same, whether we are dealing with sacred or secular literature, although the difficulty of solving it, and likewise the issues depending on it are very different. It is important, if for no other reason, because it is only in this way that we can meet the hostile critics of the New Testament with arguments, the force of which they admit. If we assume from the first the supernatural character of these books and maintain that this affects the manner in which their text has come down to us, we can never convince those who start with a denial of that supernatural character. We treat them at first like any other books, in order to show at last that they are above and beyond all other books." (46)

Although Kenyon probably advised this oblique approach with the best of intentions, still the course which he advocated is very wrong. Orthodox Christians must not stoop to conquer. We must not first adopt a neutral position toward the Bible in order that later we may persuade unbelievers to receive the Bible as God's Word. There are several reasons why we must not do this. In the first place if we should take this step, we would be inconsistent. We would be denying the conclusion that we were seeking to establish. In the second place, we would be ineffective. In taking up this neutral position we would not be doing anything to convert unbelievers to the orthodox Christian faith. On the contrary, we would be confirming them in their confidence in the essential rightness of their unbelieving presuppositions. And in the third place, we would be sinning. To approach unbelievers from this neutral point of view would be not only allowing them to ignore the divine inspiration and providential preservation of the Scriptures but even doing so ourselves. In other words, we would be seeking to convert unbelievers by the strange method of participating in their unbelief.

If we truly believe in Christ, then God is real to us, more real even than our faith in Him. Otherwise we are not believing but doubting. Therefore we must begin all our thinking with that which is most real, namely, God and His three-fold revelation of Himself in nature, in the holy Scriptures, and in the Gospel of Christ. This is the system of truth which we must proclaim to others, both to unbelievers and to our fellow Christians. And in this system of truth, as we have seen, the principles of consistently Christian New Testament textual criticism occupy a very necessary and important place.

(h) Believing Bible Study on the Graduate Level — Christ and Grammar

We must make God and Jesus Christ His Son the starting point of all our thinking. But how can we do this on the graduate level at a theological seminary or a university? How can we know for example whether the King James Version is a correct translation or not? Don't we have to rely on dictionaries, such as Brown-Driver-Briggs, Thayer, Kittel, and Liddel-Scott? And for grammar don't we have to go to the great authorities in this field, such as Gesenius, Bauer, and Blass-Debrunner? And how, really, do we know that the Textus Receptus is a trustworthy reproduction of the majority New Testament text? For our knowledge of the New Testament manuscripts are we not obliged to depend almost entirely on the writings of experts, such as Gregory, Kenyon, Colwell, Metzger, and Aland? When we study the Bible on the graduate level, therefore, how can we begin with God? Must we not rather begin with men? With the information provided by scholars, most of whom are unbelievers?

Questions like these cause many conservative seminary students to panic and become virtual unbelievers in their biblical studies. In order therefore, to prevent such catastrophes, we must always emphasize the Christian starting point that all our thinking ought to have. If we are Christians, then we must begin our thinking not with the assertions of unbelieving scholars and their naturalistic human logic, but with Christ and the logic of faith.

For example, how do we know that the Textus Receptus is the true New Testament text? We know this through the logic of faith. Because the Gospel is true, the Bible which contains this Gospel was infallibly inspired by the Holy Spirit. And because the Bible was infallibly inspired it has been preserved by God's special providence. Moreover, this providential preservation was not done privately in secret holes and caves but publicly in the usage of God's Church. Hence the true New Testament text is found in the majority of the New Testament manuscripts. And this providential preservation did not cease with the invention of printing. Hence the formation of the Textus Receptus was God-guided.

And how do we know that the King James Version is a faithful translation of the true New Testament text? We know this also through the logic of faith. Since the

formation of the Textus Receptus was God-guided the translation of it was God-guided also. For as the Textus Receptus was being formed, it was also being translated. The two processes were simultaneous. Hence the early Protestant versions, such as Luther's, Tyndale's, the Geneva, and the King James, were actually varieties of the Textus Receptus. And this was necessarily so according to the principles of God's preserving providence. For the Textus Receptus had to be translated in order that the universal priesthood of believers, the rank and file, might give it their God-guided approval.

In biblical studies, in philosophy, in science, and in every other learned field we must begin with Christ and then work out our basic principles according to the logic of faith. This procedure will show us how to utilize the learning of non-Christian scholars in such a way as to profit by their instruction. Undeniably these unbelievers know a great many facts by virtue of God's common grace. They misinterpret these facts however, because they ignore and deny God's revelation of Himself in and through the facts. Hence our task is to point out the inconsistencies and absurdities of unbelieving thought and then to take the facts which learned unbelievers have assembled and place them in their proper framework of biblical truth.

For example, if we begin with Christ, then we will understand what language is, namely, the medium by which God reveals the facts unto men and also Himself in and through the facts. And if we adopt this basic position, then the study of Greek grammar, and especially the history of it, will prove immensely profitable to us and will strengthen our faith, for then we will see how God in His providence has preserved the knowledge of Greek grammar from the days of the ancient Alexandrian grammarians down to the time of Erasmus and the Protestant Reformers and even up until now. Such a survey certainly increases our confidence in the King James translators. Judged even by modern standards, their knowledge of the biblical languages was second to none.

Begin with Christ and the Gospel and follow the logic of faith. This is the principle that must guide us in our graduate studies, especially in the biblical field. If we adhere to it, then everything we learn will fit beautifully into its place in the Christian thought-system. But if we ignore Christ and adopt a neutral approach to knowledge, we will soon lose ourselves in a wilderness of details and grow more and more chaotic in our thinking.

(For further discussion see *Believing Bible Study*, pp. 51-52, 214-225. See also *A History of Classical Scholarship*, by J. E. Sandys, vols. 1 & 2.)

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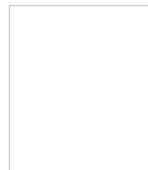
You are here: [Home](#) >> English Bible History

English Bible History

hourglass



The fascinating story of how we got the Bible in its present form actually starts thousands of years ago, as briefly outlined in our [Timeline of Bible Translation History](#). As a background study, we recommend that you first review our discussion of the [Pre-Reformation History of the Bible from 1,400 B.C. to 1,400 A.D.](#), which covers the transmission of the scripture through the original languages of Hebrew and Greek, and the 1,000 years of the Dark & Middle Ages when the Word was trapped in only Latin. Our starting point in this discussion of Bible history, however, is the advent of the scripture in the English language with the “Morning Star of the Reformation”, John Wycliffe.



John Wycliffe

The [first hand-written English language Bible manuscripts](#) were produced in the **1380's** AD by [John Wycliffe](#), an Oxford professor, scholar, and theologian. Wycliffe, (also spelled “Wycliff” & “Wyclif”), was well-known throughout Europe for his opposition to the teaching of the organized Church, which he believed to be contrary to the Bible. With the help of his followers, called the Lollards, and his assistant Purvey, and many other faithful scribes, Wycliffe produced dozens of English language manuscript copies of the scriptures. They were translated out of the Latin Vulgate, which was the only source text available to Wycliffe. (**MY NOTE : NOT TRUE**)The Pope was so infuriated by his teachings and his translation of the Bible into English, that 44 years after Wycliffe had died, he ordered the bones to be dug-up, crushed, and scattered in the river!

John Hus



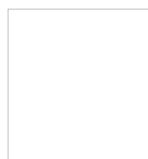
John Hus

One of Wycliffe’s followers, [John Hus](#), actively promoted Wycliffe’s ideas: that people should be permitted to read the Bible in their own language, and they should oppose the tyranny of the Roman church that threatened anyone possessing a non-Latin Bible with execution. Hus was burned at the stake in **1415**, with Wycliffe’s manuscript Bibles used as kindling for the fire. The last words of John Hus were that, “*in 100 years, God will raise up a man whose calls for reform cannot be suppressed.*” Almost exactly 100 years later, in **1517**, Martin Luther nailed his famous 95 Theses of Contention (a list of 95 issues of heretical theology and crimes of the Roman Catholic Church) into the church door at Wittenberg. The prophecy of Hus had come true! Martin Luther went on to be the first person to translate and publish the Bible in the commonly-spoken dialect of the German people; a translation more appealing than previous German Biblical translations. Foxe’s Book of Martyrs records that in that same year, **1517**, seven people were burned at the stake by the Roman Catholic Church for the crime of teaching their children to say the Lord’s Prayer in English rather than Latin.



Johann Gutenberg

[Johann Gutenberg](#) invented the printing press in the **1450's**, and the first book to ever be printed was a Latin language Bible, printed in Mainz, Germany. [Gutenberg's Bibles](#) were surprisingly beautiful, as [each leaf Gutenberg printed](#) was later colorfully hand-illuminated. Born as “Johann Gensfleisch” (John Gooseflesh), he preferred to be known as “Johann Gutenberg” (John Beautiful Mountain). Ironically, though he had created what many believe to be the most important invention in history, Gutenberg was a victim of unscrupulous business associates who took control of his business and left him in poverty. Nevertheless, the invention of the movable-type printing press meant that Bibles and books could finally be effectively produced in large quantities in a short period of time. This was essential to the success of the Reformation.



Thomas Linacre

In the 1490’s another Oxford professor, and the personal physician to King Henry the 7th and 8th, [Thomas Linacre](#), decided to learn Greek. After reading the Gospels in Greek, and comparing it to the Latin Vulgate, he wrote in his diary, “Either this (the original Greek) is not the Gospel... or we are not Christians.” The Latin had become so corrupt that it no longer even preserved the message of the Gospel... yet the Church still threatened to kill anyone who read the scripture in any language other than Latin... though Latin was not an original language of the scriptures.

John Colet



John Colet

In 1496, **John Colet**, another Oxford professor and the son of the Mayor of London, started reading the New Testament in Greek and translating it into English for his students at Oxford, and later for the public at Saint Paul's Cathedral in London. The people were so hungry to hear the Word of God in a language they could understand, that within six months there were 20,000 people packed in the church and at least that many outside trying to get in! (Sadly, while the enormous and beautiful Saint Paul's Cathedral remains the main church in London today, as of 2003, typical Sunday morning worship attendance is only around 200 people... and most of them are tourists). Fortunately for Colet, he was a powerful man with friends in high places, so he amazingly managed to avoid execution.

Erasmus



Erasmus

In considering the experiences of Linacre and Colet, the great scholar **Erasmus** was so moved to correct the corrupt Latin Vulgate, that in **1516**, with the help of printer John Froben, he published a Greek-Latin Parallel New Testament. The Latin part was not the corrupt Vulgate, but his own fresh rendering of the text from the more accurate and reliable Greek, which he had managed to collate from a half-dozen partial old Greek New Testament manuscripts he had acquired. This milestone was the first non-Latin Vulgate text of the scripture to be produced in a millennium... and the first ever to come off a printing press. The 1516 Greek-Latin New Testament of Erasmus further focused attention on just how corrupt and inaccurate the Latin Vulgate had become, and how important it was to go back and use the original Greek (New Testament) and original Hebrew (Old Testament) languages to maintain accuracy... and to translate them faithfully into the languages of the common people, whether that be English, German, or any other tongue. No sympathy for this "illegal activity" was to be found from Rome... even as the words of Pope Leo X's declaration that "the **fable** of Christ was quite profitable to him" continued through the years to infuriate the people of God.



William Tyndale

William Tyndale was the Captain of the Army of Reformers, and was their spiritual leader. Tyndale holds the distinction of being the first man to ever print the New Testament in the English language. Tyndale was a true scholar and a genius, so fluent in eight languages that it was said one would think any one of them to be his native tongue. He is frequently referred to as the "Architect of the English Language", (even more so than William Shakespeare) as so many of the phrases Tyndale coined are still in our language today.



Martin Luther

Martin Luther had a small head-start on Tyndale, as Luther declared his intolerance for the Roman Church's corruption on Halloween in **1517**, by nailing his 95 Theses of Contention to the Wittenberg Church door. Luther, who would be exiled in the months following the Diet of Worms Council in **1521** that was designed to martyr him, would translate the New Testament into German for the first time from the 1516 Greek-Latin New Testament of Erasmus, and publish it in September of **1522**. Luther also published a **German Pentateuch in 1523**, and another edition of the **German New Testament in 1529**.

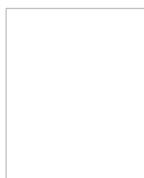
. In the 1530's he would go on to publish the entire Bible in German.

William Tyndale wanted to use the same 1516 Erasmus text as a source to translate and print the New Testament in English for the first time in history. Tyndale showed up on Luther's doorstep in Germany in 1525, and by year's end had translated the New Testament into English. Tyndale had been forced to flee England, because of the wide-spread rumor that his English New Testament project was underway, causing inquisitors and bounty hunters to be constantly on Tyndale's trail to arrest him and prevent his project. God foiled their plans, and in **1525-1526** the Tyndale New Testament became the first printed edition of the scripture in the English language. Subsequent printings of the **Tyndale New Testament in the 1530's** were often elaborately illustrated.

They were burned as soon as the Bishop could confiscate them, but copies trickled through and actually ended up in the bedroom of King Henry VIII. The more the King and Bishop resisted its distribution, the more fascinated the public at large became. The church declared it contained thousands of errors as they torched hundreds of New Testaments confiscated by the clergy, while in fact, they burned them because they could find no errors at all. One risked death by burning if caught in mere possession of Tyndale's forbidden books.

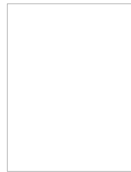
Having God's Word available to the public in the language of the common man, English, would have meant disaster to the church. No longer would they control access to the scriptures. If people were able to read the Bible in their own tongue, the church's income and power would crumble. They could not possibly continue to get away with selling indulgences (the forgiveness of sins) or selling the release of loved ones from a church-manufactured "Purgatory". People would begin to challenge the church's authority if the church were exposed as frauds and thieves. The contradictions between what God's Word said, and what the priests taught, would open the public's eyes and the truth would set them free from the grip of fear that the institutional church held. Salvation through faith, not works or donations, would be understood. The need for priests would vanish through the priesthood of all believers. The veneration of church-canonized Saints and Mary would be called into question. The availability of the scriptures in English was the biggest threat imaginable to the wicked church. Neither side would give up without a fight.

Today, there are only two known copies left of Tyndale's 1525-26 First Edition. Any copies printed prior to 1570 are extremely valuable. Tyndale's flight was an inspiration to freedom-loving Englishmen who drew courage from the 11 years that he was hunted. Books and Bibles flowed into England in bales of cotton and sacks of flour. Ironically, Tyndale's biggest customer was the King's men, who would buy up every copy available to burn them... and Tyndale used their money to print even more! In the end, Tyndale was caught; betrayed by an Englishman that he had befriended. Tyndale was incarcerated for 500 days before he was strangled and burned at the stake in **1536**. Tyndale's last words were, "*Oh Lord, open the King of England's eyes*". This prayer would be answered just three years later in **1539**, when King Henry VIII finally allowed, and even funded, the printing of an English Bible known as the "Great Bible". But before that could happen...



Myles Coverdale

Myles Coverdale and John "Thomas Matthew" Rogers had remained loyal disciples the last six years of Tyndale's life, and they carried the English Bible project forward and even accelerated it. Coverdale finished translating the Old Testament, and in **1535** he printed the first complete Bible in the English language, making use of Luther's German text and the Latin as sources. Thus, the first complete English Bible was printed on **October 4, 1535**, and is known as the **Coverdale Bible**.



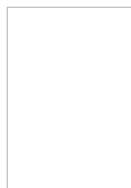
John Rogers

John Rogers went on to print the second complete English Bible in **1537**. It was, however, the first English Bible translated from the original Biblical languages of Hebrew & Greek. He printed it under the pseudonym **"Thomas Matthew"**, (an assumed name that had actually been used by Tyndale at one time) as a considerable part of this Bible was the translation of Tyndale, whose writings had been condemned by the English authorities. It is a composite made up of Tyndale's Pentateuch and New Testament (1534-1535 edition) and Coverdale's Bible and some of Roger's own translation of the text. It remains known most commonly as the **Matthew-Tyndale Bible**. It went through a nearly identical second-edition printing in **1549**.



Thomas Cranmer

In **1539**, **Thomas Cranmer**, the Archbishop of Canterbury, hired Myles Coverdale at the bequest of **King Henry VIII** to publish the "Great Bible". It became the first English Bible authorized for public use, as it was distributed to every church, chained to the pulpit, and a reader was even provided so that the illiterate could hear the Word of God in plain English. It would seem that William Tyndale's last wish had been granted...just three years after his martyrdom. Cranmer's Bible, published by Coverdale, was known as the **Great Bible** due to its great size: a large pulpit folio measuring over 14 inches tall. Seven editions of this version were printed between April of **1539** and December of **1541**.



King Henry VIII

It was not that **King Henry VIII** had a change of conscience regarding publishing the Bible in English. His motives were more sinister... but the Lord sometimes uses the evil intentions of men to bring about His glory. King Henry VIII had in fact, requested that the Pope permit him to divorce his wife and marry his mistress. The Pope refused. King Henry responded by marrying his mistress anyway, (later having two of his many wives executed), and thumbing his nose at the Pope by renouncing Roman Catholicism, taking England out from under Rome's religious control, and declaring himself as the reigning head of State to also be the new head of the Church. This new branch of the Christian Church, neither Roman Catholic nor truly Protestant, became known as the Anglican Church or the Church of England. King Henry acted essentially as its "Pope". His first act was to further defy the wishes of Rome by funding the printing of the scriptures in English... the first legal English Bible... just for spite.



Queen Mary

The ebb and flow of freedom continued through the 1540's...and into the 1550's. After King Henry VIII, King Edward VI took the throne, and after his death, the reign of **Queen "Bloody" Mary** was the next obstacle to the printing of the Bible in English. She was possessed in her quest to return England to the Roman Church. In **1555**, John "Thomas Matthew" Rogers and Thomas Cranmer were both burned at the stake. Mary went on to burn reformers at the stake by the hundreds for the "crime" of being a Protestant. This era was known as the Marian Exile, and the refugees fled from England with little hope of ever seeing their home or friends again.



John Foxe

In the 1550's, the Church at Geneva, Switzerland, was very sympathetic to the reformer refugees and was one of only a few safe havens for a desperate people. Many of them met in Geneva, led by **Myles Coverdale** and **John Foxe** (publisher of the famous **Foxe's Book of Martyrs**, which is to this day the only exhaustive reference work on the persecution and martyrdom of Early Christians and Protestants from the first century up to the mid-16th century), as well as Thomas Sampson and William Whittingham. There, with the protection of the great theologian **John Calvin** (author of the most famous theological book ever published, **Calvin's Institutes of the Christian Religion**) and **John Knox**, the great Reformer of the Scottish Church, the Church of Geneva determined to produce a Bible that would educate their families while they continued in exile.



John Calvin

The New Testament was completed in **1557**, and the complete Bible was first published in **1560**. It became known as the **Geneva Bible**. Due to a passage in Genesis describing the clothing that God fashioned for Adam and Eve upon expulsion from the Garden of Eden as "Breeches" (an antiquated form of "Britches"), some people referred to the Geneva Bible as the Breeches Bible.

John Knox

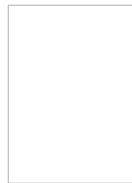
John Knox

The Geneva Bible was the first Bible to add numbered verses to the chapters, so that referencing specific passages would be easier. Every chapter was also accompanied by extensive marginal notes and references so thorough and complete that the Geneva Bible is also considered the first English "Study Bible". William Shakespeare quotes hundreds of times in his plays from the Geneva translation of the Bible. The Geneva Bible became the Bible of choice for over 100 years of English speaking Christians. Between **1560** and **1644** at least **144** editions of this Bible were published. Examination of the **1611** King James Bible shows clearly that its translators were influenced much more by the Geneva Bible, than by any other source.

The Geneva in fact, remained more popular than the King James Version until **decades** after its original release in **1611**! The Geneva holds the honor of being the first Bible taken to America, and the Bible of the Puritans and Pilgrims. It is truly the "Bible of the Protestant Reformation." Strangely, the famous Geneva Bible has been out-of-print since 1644, so the only way to obtain one is to either purchase an **original printing of the Geneva Bible**, or a less costly **facsimile reproduction of the original 1560 Geneva Bible**.

With the end of Queen Mary's bloody reign, the reformers could safely return to England. The Anglican Church, now under Queen Elizabeth I, reluctantly tolerated the printing and distribution of Geneva version Bibles in England. The marginal notes, which were vehemently against the institutional Church of the day, did not rest well with the rulers of the day. Another version, one with a less inflammatory tone was desired, and the copies of the Great Bible were getting to be decades old. In **1568**, a revision of the Great Bible known as the **Bishop's Bible** was introduced. Despite 19 editions being printed between **1568** and **1606**, this Bible, referred to as the "rough draft of the King James Version", never gained much of a foothold of popularity among the people. The Geneva may have simply been too much to compete with.

By the **1580's**, the Roman Catholic Church saw that it had lost the battle to suppress the will of God; that His Holy Word be available in the English language. In **1582**, the Church of Rome surrendered their fight for "Latin only" and decided that if the Bible was to be available in English, they would at least have an official Roman Catholic English translation. And so, using the corrupt and inaccurate Latin Vulgate as the only source text, they went on to publish an English Bible with all the distortions and corruptions that Erasmus had revealed and warned of 75 years earlier. Because it was translated at the Roman Catholic College in the city of Rheims, it was known as the **Rheims New Testament** (also spelled Rhemes). The **Douay Old Testament** was translated by the Church of Rome in **1609** at the College in the city of Douay (also spelled Doway & Douai). The combined product is commonly referred to as the **"Doway/Rheims" Version**. In **1589**, Dr. William Fulke of Cambridge published the "Fulke's Refutation", in which he printed in parallel columns the Bishops Version along side the Rheims Version, attempting to show the error and distortion of the Roman Church's corrupt compromise of an English version of the Bible.



King James I

With the death of Queen Elizabeth I, Prince James VI of Scotland became **King James I of England**. The Protestant clergy approached the new King in **1604** and announced their desire for a new translation to replace the Bishop's Bible first printed in **1568**. They knew that the Geneva Version had won the hearts of the people because of its excellent scholarship, accuracy, and exhaustive commentary. However, they did not want the controversial marginal notes (proclaiming the Pope an Anti-Christ, etc.) Essentially, the leaders of the church desired a Bible for the people, with scriptural references only for word clarification or cross-references.

This "translation to end all translations" (for a while at least) was the result of the combined effort of about fifty scholars. They took into consideration: The Tyndale New Testament, The Coverdale Bible, The Matthews Bible, The Great Bible, The Geneva Bible, and even the Rheims New Testament. The great revision of the Bishop's Bible had begun. From **1605** to **1606** the scholars engaged in private research. From **1607** to **1609** the work was assembled. In **1610** the work went to press, and in **1611** the first of the huge (16 inch tall) pulpit folios known today as **"The 1611 King James Bible"** came off the printing press. A typographical discrepancy in Ruth 3:15 rendered a pronoun "He" instead of "She" in that verse in some printings. This caused some of the **1611** First Editions to be known by collectors as **"He" Bibles**, and others as **"She" Bibles**. Starting just one year after the huge 1611 pulpit-size King James Bibles were printed and chained to every church pulpit in England; printing then began on the **earliest normal-size printings of the King James Bible**. These were produced so individuals could have their own personal copy of the Bible.



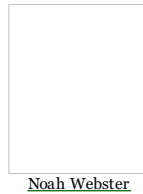
John Bunyan

The Anglican Church's King James Bible took decades to overcome the more popular Protestant Church's Geneva Bible. One of the greatest ironies of history, is that many Protestant Christian churches today embrace the King James Bible exclusively as the "only" legitimate English language translation... yet it is not even a Protestant translation! It was printed to compete with the Protestant Geneva Bible, by authorities who throughout most of history were hostile to Protestants... and killed them. While many Protestants are quick to assign the full blame of persecution to the Roman Catholic Church, it should be noted that even after England broke from Roman Catholicism in the 1500's, the Church of England (The Anglican Church) continued to persecute Protestants throughout the 1600's. One famous example of this is **John Bunyan**, who while in prison for the crime of preaching the Gospel, wrote one of Christian history's greatest books, Pilgrim's Progress. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Hebrews 1:14) Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (Hebrews 1:14) Protestants today are largely unaware of their own history, and unaware of the Geneva Bible (which is textually 95% the same as the King James Version, but 50 years older than the King James Version, and not influenced by the Roman Catholic Rheims New Testament that the King James translators admittedly took into consideration). Nevertheless, the King James Bible turned out to be an excellent and accurate translation, and it became the most printed book in the history of the world, and the only book with one billion copies in print. In fact, for over 250 years...until the appearance of the English Revised Version of **1881-1885**...the King James Version reigned without much of a rival. One little-known fact, is that for the past 200 years, all King James Bibles published in America are actually the 1769 Baskerville spelling and wording revision of the 1611. The original "1611" preface is deceptively included by the publishers, and no mention of the fact that it is really the 1769 version is to be found, because that might hurt sales. The only way to obtain a true, unaltered, 1611 version is to either purchase an **original pre-1769 printing of the King James Bible**, or a less costly **facsimile reproduction of the original 1611 King James Bible**.

John Eliot

John Eliot

Although the **first Bible printed in America** was done in the native Algonquin Indian Language by **John Eliot** in **1663**; the first English language Bible to be printed in America by **Robert Aitken** in **1782** was a King James Version. **Robert Aitken's 1782 Bible** was also the only Bible ever authorized by the United States Congress. He was commended by President George Washington for providing Americans with Bibles during the embargo of imported English goods due to the Revolutionary War. In **1808**, Robert's daughter, Jane Aitken, would become the first woman to ever print a Bible... and to do so in America, of course. In **1791**, Isaac Collins vastly improved upon the quality and size of the typesetting of American Bibles and produced the **first "Family Bible" printed in America**... also a King James Version. Also in **1791**, Isaiah Thomas published the first Illustrated Bible printed in America...in the King James Version. For more information on the earliest Bibles printed in America from the 1600's through the early 1800's, you may wish to review our more detailed discussion of **The Bibles of Colonial America**.



Noah Webster

While **Noah Webster**, just a few years after producing his famous Dictionary of the English Language, would produce his own modern translation of the English Bible in **1833**; the public remained too loyal to the King James Version for Webster's version to have much impact. It was not really until the **1880's** that England's own planned replacement for their King James Bible, the **English Revised Version (E.R.V.)** would become the first English language Bible to gain popular acceptance as a post-King James Version modern-English Bible. The widespread popularity of this modern-English translation brought with it another curious characteristic: the absence of the 14 Apocryphal books.

Up until the **1880's** every Protestant Bible (not just Catholic Bibles) had 80 books, not 66! The inter-testamental books written hundreds of years before Christ called "The Apocrypha" were part of virtually every printing of the Tyndale-Matthews Bible, the Great Bible, the Bishops Bible, the Protestant Geneva Bible, and the King James Bible until their removal in the **1880's**! The original **1611** King James contained the Apocrypha, and King James threatened anyone who dared to print the Bible without the Apocrypha with heavy fines and a year in jail. Only for the last **120** years has the Protestant Church rejected these books, and removed them from their Bibles. This has left most modern-day Christians believing the popular myth that there is something "Roman Catholic" about the Apocrypha. There is, however, no truth in that myth, and no widely-accepted reason for the removal of the Apocrypha in the 1880's has ever been officially issued by a mainline Protestant denomination.

The Americans responded to England's E.R.V. Bible by publishing the nearly-identical **American Standard Version (A.S.V.)** in **1901**. It was also widely-accepted and embraced by churches throughout America for many decades as the leading modern-English version of the Bible. In the 1971, it was again revised and called **New American Standard Version Bible** (often referred to as the **N.A.S.V.** or **N.A.S.B.** or **N.A.S.**). This New American Standard Bible is considered by nearly all evangelical Christian scholars and translators today, to be the most accurate, word-for-word translation of the original Greek and Hebrew scriptures into the modern English language that has ever been produced. It remains the most popular version among theologians, professors, scholars, and seminary students today. Some, however, have taken issue with it because it is so direct and literal a translation (focused on accuracy), that it does not flow as easily in conversational English.

For this reason, in **1973**, the **New International Version (N.I.V.)** was produced, which was offered as a "dynamic equivalent" translation into modern English. The N.I.V. was designed not for "word-for-word" accuracy, but rather, for "phrase-for-phrase" accuracy, and ease of reading even at a Junior High-School reading level. It was meant to appeal to a broader (and in some instances less-educated) cross-section of the general public. Critics of the N.I.V. often jokingly refer to it as the "Nearly Inspired Version", but that has not stopped it from becoming the best-selling modern-English translation of the Bible ever published.

In **1982**, Thomas Nelson Publishers produced what they called the "**New King James Version**". Their original intent was to keep the basic wording of the King James to appeal to King James Version loyalists, while only changing the most obscure words and the Elizabethan "thee, thy, thou" pronouns. This was an interesting marketing ploy, however, upon discovering that this was not enough of a change for them to be able to legally copyright the result, they had to make more significant revisions, which defeated their purpose in the first place. It was never taken seriously by scholars, but it has enjoyed some degree of public acceptance, simply because of its clever "New King James Version" marketing name.

In **2002**, a major attempt was made to bridge the gap between the simple readability of the N.I.V., and the extremely precise accuracy of the N.A.S.B. This translation is called the **English Standard Version (E.S.V.)** and is rapidly gaining popularity for its readability and accuracy. The 21st Century will certainly continue to bring new translations of God's Word in the modern English language.

As Christians, we must be very careful to make intelligent and informed decisions about what translations of the Bible we choose to read. On the liberal extreme, we have people who would give us heretical new translations that attempt to change God's Word to make it politically correct. One example of this, which has made headlines recently is the Today's New International Version (T.N.I.V.) which seeks to remove all gender-specific references in the Bible whenever possible! Not all new translations are good... and some are very bad.

But equally dangerous, is the other extreme... of blindly rejecting ANY English translation that was produced in the four centuries that have come after the 1611 King James. We must remember that the main purpose of the Protestant Reformation was to get the Bible out of the chains of being trapped in an ancient language that few could understand, and into the modern, spoken, conversational language of the present day. William Tyndale fought and died for the right to print the Bible in the common, spoken, modern English tongue of his day... as he boldly told one official who criticized his efforts, "*If God spare my life, I will see to it that the boy who drives the plowshare knows more of the scripture than you, Sir!*"

Will we now go backwards, and seek to imprison God's Word once again exclusively in ancient translations? Clearly it is not God's will that we over-react to SOME of the bad modern translations, by rejecting ALL new translations and "throwing the baby out with the bathwater". The Word of God is unchanging from generation to generation, but language is a dynamic and ever-changing form of communication. We therefore have a responsibility before God as Christians to make sure that each generation has a modern translation that they can easily understand, yet that does not sacrifice accuracy in any way. Let's be ever mindful that we are not called to worship the Bible. That is called idolatry. We are called to worship the God who gave us the Bible, and who preserved it through the centuries of people who sought to destroy it.

We are also called to preserve the ancient, original English translations of the Bible... and that is what we do here at WWW.GREATSITE.COM

Consider the following textual comparison of the earliest English translations of John 3:16, as shown in the English Hexapla Parallel New Testament:

- **1st Ed. King James (1611):** "For God so loued the world, that he gaue his only begotten Sonne: that whosoeuer beleueeth in him, should not perish, but haue euerlasting life."
- **Rheims (1582):** "For so God loued the vvorld, that he gaue his only-begotten sonne: that euery one that beleueeth in him, perish not, but may haue life euerlasting"
- **Geneva (1560):** "For God so loueth the world, that he hath geuen his only begotten Sonne: that none that beleue in him, should peryshe, but haue euerlasting lyfe."
- **Great Bible (1539):** "For God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueeth in him, shulde not perisshe, but haue euerlasting lyfe."
- **Tyndale (1534):** "For God so loveth the worlde, that he hath geuen his only sonne, that none that beleve in him, shuld perisshe: but shuld have euerlasting lyfe."
- **Wycliff (1380):** "for god loued so the world; that he gaf his oon bigetun sone, that eche man that bileueth in him perisch not: but haue euerlastynge liif."
- **Anglo-Saxon Proto-English Manuscripts (995 AD):** "God lufode middan-eard swa, dat he seade his an-cennedan sunu, dat nan ne forweorde de on hine gely ac habbe dat ece lif."

Timeline of Bible Translation History

1,400 BC: The first written Word of God: The Ten Commandments delivered to Moses.

500 BC: Completion of All Original Hebrew Manuscripts which make up The 39 Books of the Old Testament.

200 BC: Completion of the Septuagint Greek Manuscripts which contain The 39 Old Testament Books AND 14 Apocrypha Books.

1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the New Testament.

315 AD: Athanasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of scripture.

382 AD: Jerome's Latin Vulgate Manuscripts Produced which contain All 80 Books (39 Old Test. + 14 Apocrypha + 27 New Test).

500 AD: Scriptures have been Translated into Over 500 Languages.

600 AD: LATIN was the Only Language Allowed for Scripture.

995 AD: Anglo-Saxon (Early Roots of English Language) Translations of The New Testament Produced.

1384 AD: Wycliffe is the First Person to Produce a (Hand-Written) manuscript Copy of the Complete Bible; All 80 Books.

1455 AD: Gutenberg Invents the Printing Press; Books May Now be mass-Produced Instead of Individually Hand-Written. The First Book Ever Printed is Gutenberg's Bible in Latin.

1516 AD: Erasmus Produces a Greek/Latin Parallel New Testament.

1522 AD: Martin Luther's German New Testament.

1526 AD: William Tyndale's New Testament; The First New Testament printed in the English Language.

1535 AD: Myles Coverdale's Bible; The First Complete Bible printed in the English Language (80 Books: O.T. & N.T. & Apocrypha).

1537 AD: Tyndale-Matthews Bible; The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 Books).

1539 AD: The "Great Bible" Printed; The First English Language Bible Authorized for Public Use (80 Books).

1560 AD: The Geneva Bible Printed; The First English Language Bible to add Numbered Verses to Each Chapter (80 Books).

1568 AD: The Bishops Bible Printed; The Bible of which the King James was a Revision (80 Books).

1609 AD: The Douay Old Testament is added to the Rheims New Testament (of 1582) Making the First Complete English Catholic Bible; Translated from the Latin Vulgate (80 Books).

1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books.

1782 AD: Robert Aitken's Bible; The First English Language Bible (KJV) Printed in America.

1791 AD: Isaac Collins and Isaiah Thomas Respectively Produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books.

1808 AD: Jane Aitken's Bible (Daughter of Robert Aitken); The First Bible to be Printed by a Woman.

1833 AD: Noah Webster's Bible; After Producing his Famous Dictionary, Webster Printed his Own Revision of the King James Bible.

1841 AD: English Hexapla New Testament; an Early Textual Comparison showing the Greek and 6 Famous English Translations in Parallel Columns.

1846 AD: The Illuminated Bible; The Most Lavishly Illustrated Bible printed in America. A King James Version, with All 80 Books.

1885 AD: The "English Revised Version" Bible; The First Major English Revision of the KJV.

1901 AD: The "American Standard Version"; The First Major American Revision of the KJV.

1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible.

1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible.

1982 AD: The "New King James Version" (NKJV) is Published as a "Modern English Version Maintaining the Original Style of the King James."

2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.

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Receptus, and **Masoretic Text**. Relatively recent discoveries such as the **Dead Sea scrolls** provide additional reference information. There is some controversy over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases (or sometimes entire verses) which are found only in the Textus Receptus. Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine, but tend to be additional stories or snippets of phrases. Many modern English translations, such as the **New International Version**, contain limited text notes indicating where differences occur in original sources.^[1] A somewhat greater number of textual differences are noted in the **New King James Bible**, indicating hundreds of New Testament differences between the **Nestle-Aland**, the **Textus Receptus**, and the Hodges edition of the **Majority Text**. The differences in the Old Testament are less well documented, but do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea Scrolls, and the Septuagint. Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single volume Bibles (see Critical Translations below).

Modern translations take different approaches to the rendering of the original languages of approaches. The approaches can usually be considered to be somewhere on a scale between the two extremes:

- **Formal equivalence** translation (sometimes **literal translation** or **formal correspondence**) in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, without regard for its understandability by modern readers.
- **Dynamic equivalence**, sometimes called **Paraphrastic** translation, in which the translator attempts to render the sense and intent of the original. Examples of these versions include **The Living Bible** and **The Message**.

Individual translations[edit]

While most translations are made by committees of scholars in order to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The translation of J.B. Phillips, R.A. Knox, Gerit Verkuy's **Berkeley Version**, and **The Message** are largely the work of individual translators. **Robert Alter** has also translated individual books of the Bible specifically to capture what he sees as their specific flavour.

Alternative approaches[edit]

Most translations make the translators' best attempt at a single rendering of the original, relying on footnotes where there might be alternative translations or textual variants. An alternative is taken by the **Amplified Bible**. In cases where a word or phrase admits of more than one meaning the Amplified Bible presents all the possible interpretations, allowing the reader to choose one. For example the first two verses of the Amplified Bible read:

IN THE beginning God (prepared, formed, fashioned, and) created the heavens and the earth. The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The Spirit of God was moving (hovering, brooding) over the face of the waters.^[2]

Single source translations[edit]

While most translations attempt to synthesize the various texts in the original languages, some translations also translate one specific textual source, generally for scholarly reasons. A single volume example for the Old Testament is *The Dead Sea Scrolls Bible* (ISBN 0-06-060064-0) by Martin Abegg, Peter Flint and Eugene Ulrich.

The Comprehensive New Testament (ISBN 0-9778737-1-4) by T. E. Clontz and J. Clontz presents a scholarly view of the New Testament text by conforming to the Nestle-Aland 27th edition and extensively annotating the translation to fully explain different textual sources and possible alternative translations.^{[3][4]}

A Comparative Psalter (ISBN 0-19-529760-1) edited by John Kohlenberger presents a comparative diglot translation of the Psalms of the Masoretic Text and the Septuagint, using the Revised Standard Version and the New English Translation of the Septuagint.

Jewish translations[edit]

Main article: Jewish English Bible translations

Jewish English Bible translations are **modern English Bible translations** that include the books of the **Hebrew Bible** (**Tanakh**) according to the **masoretic text**, and according to the traditional division and order of **Torah**, **Nevi'im**, and **Ketuvim**.

Jewish translations often also reflect traditional Jewish interpretations of the Bible, as opposed to the Christian understanding that is often reflected in non-Jewish translations. For example, Jewish translations translate עַלְמָה *‘almāh* in **Isaiah 7:14** as *young woman*, while many Christian translations render the word as *virgin*.

While modern biblical scholarship is similar for both Christians and Jews, there are distinctive features of Jewish translations, even those created by academic scholars. These include the avoidance of Christological interpretations, adherence to the **Masoretic Text** (at least in the main body of the text, as in the new **Jewish Publication Society** (JPS) translation) and greater use of classical Jewish exegesis. Some translations prefer names transliterated from the Hebrew, though the majority of Jewish translations use the Anglicized forms of biblical names.

The first English Jewish translation of the Bible into English was by **Isaac Leeser** in the nineteenth century.

The JPS produced two of the most popular Jewish translations, namely the **JPS *The Holy Scriptures* of 1917** and the **NJPS *Tanakh*** (first printed in a single volume in 1985).

Since the 1980s there have been multiple efforts among Orthodox publishers to produce translations that are not only Jewish, but also adhere to Orthodox norms. Among these are **The Living Torah** and **Nach** by **Aryeh Kaplan** and others, the **Torah** and other portions in an ongoing project by **Everett Fox**, and the **Artscroll** Tanakh.

Popularity[edit]

The *Christian Booksellers Association* list the most popular versions of the Bible sold by their members (in the US). In 2007 the **New International Version** was the most popular, followed by the **New King James Version** and the **King James Version**^[5] More current data can be found in the *External links* section, which typically reflects the above rankings.

Amazon lists the top ten in current sales in the USA (as of 8/17/2009) to be the NAB, NRSV, NIV, KJV, Message, NASB, NLT, RSV, Amplified, and the Orthodox Study Bible.

Sales are affected by denomination and religious affiliation (i.e. the most popular Jewish version would not compete with rankings of a larger audience). Also, sales data can be affected by the method of marketing. The NRSV and NAB are directly marketed to churches, and may not appear as high on the Christian Bookseller's Association rank because they are not exclusively marketed through booksellers.

See also[edit]

- **List of English Bible translations**

References[edit]

- ↑ See the *New International Version*, the *Revised Standard Version*, *The New King James Version* and the *New American Standard Version* of the Bible.
- ↑ http://www.biblegateway.com/passage/?book_id=1&chapter=1&version=45

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3. [^]

https://www.forewordmagazine.net/clarion/viewreview.s.aspx?reviewID=726

4. [^]

http://www.bookreviews.org/pdf/6583_7128.pdf

5. [^]

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■

Many translations of the Bible, New and Old Testaments

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English translations of the Bible at sacred-texts

■

Aryeh Kaplan's The Living Torah Chumash online , translation and commentary of the Jewish Bible

■

The Judaica Press Complete Tanach with Rashi , online translation of the Jewish Bible

■

A timeline and chart of various editions and translations of the Bible in GIF

■

A collection of links on the The Gender-Neutral Bible Controversy , mainly from a perspective opposing Gender-Neutral translations.

■

"Why the English Standard Version ? ", an article comparing literal and dynamically equivalent translations from a retailer of and with a bias for the English Standard Version

■

English Bible History , with links to historic bibles

■

bible-researcher.com: English versions of scripture

■

What are the major Bible translations? Why Study the Bible? This article contains a simple summary of most of the major translations available today.

■

A very large list of English translations, with carefully organized information on each one , maintained by Steven DeRose (chair of the Bible Technologies Group).

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Current monthly data on Bible translation popularity from the Christian Booksellers Association

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TO THE MOST HIGH AND MIGHTY PRINCE

JAMES,

BY THE GRACE OF GOD

KING OF GREAT BRITAIN, FRANCE, AND IRELAND, DEFENDER OF THE FAITH, &C.,/P

The Translators of the Bible wish Grace, Mercy and Peace, through JESUS CHRIST, our Lord.

GREAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our Sion, that upon the setting of that bright Occidental Star, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk; and that it should hardly be known, who was to direct the unsettled State; the appearance of your Majesty, as the Sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us; which is that inestimable treasure, which excellet all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it: nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

There are infinite arguments of this right christian and religious affection in Your Majesty; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgment apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the English Tongue; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations.

The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.

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Thou hast magnified thy word above all thy name.
-Psalm 138:2, KJV

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Erasmus, King James, and His Translators (Part 1 of 3)

By David H. Sorenson

This is from chapter 10 of the book *Touch Not The Unclean Thing: The Text Issue and Separation*, ISBN 0-9711384-0-0, Copyright ©2001 [David H. Sorenson](#), used with permission. Available from Northstar Baptist Ministries, 1820 West Morgan Street, Deluth, MN 55811-1878 and from [Amazon.com](#).

[Part 1: Erasmus] [Part 2: King James] [Part 3: The KJ Translators]

WHAT ABOUT ERASMUS, KING JAMES, AND HIS TRANSLATORS?

Many Fundamentalist proponents of the critical text have already heard most of the charges of apostasy filed against various textual editors thereof. Their reaction more often than not is to ignore the evidence and rather respond by attacking key figures related to the Received Text. There are several, standard, diversionary tactics used by advocates of the critical text position when charged with irregularities in its lineage. The first option is to bring up Desiderius Erasmus. When faced with charges against various editors of the critical text, the retort often is, "Well, what about Erasmus? Was he not a Roman Catholic?" Another standard response is "Well, what about King James I? Was he not a bawdy fellow and even a homosexual?" And then, they ask, "What about the King James translators? Were not they a group of profane men? Moreover, were not King James and his translators all Anglicans?"

The rationale therefore is, if there are problems with those connected with the critical text, there (allegedly) are also problems with those connected with the Received Text and its famous translation, the King James Version. Their mutual problems therefore cancel each other out. Thus, the apostasy of the critical text is of no importance because the lineage of the Received Text is just as bad. However, that logic is faulty. First, as we will demonstrate, the charges against Erasmus, King James, and the King James translators are empty. Second, even if they had some merit, they do not begin to measure up to the utter apostasy connected with the critical text. Let us therefore examine each of the allegations against key figures of the Received Text.

Desiderius Erasmus

It should be recalled that Desiderius Erasmus was the Renaissance humanist who first published the Received Text in 1516.^[1] This was prior to the beginning of the Reformation in 1517 when Luther nailed his ninety-five theses to the door of the church in Wittenberg, Germany. Regarding the origins of the Reformation, it has been said by Catholic enemies thereof that "Erasmus laid the eggs and Luther hatched the chickens." Other Catholic enemies of both Erasmus and Luther charged that "Erasmus is the father of Luther."^[2] These charges were based upon the fact that Luther was influenced in no small measure by Erasmus's publication of his Greek New Testament in 1516. In that year, there was no Reformation nor were there yet any official Protestants.

From Erasmus's 1516 edition of his Greek New Testament came another four editions, all of the Received Text. After the death of Erasmus, Robert Stephanus continued to publish and edit the Received Text from Paris. After Stephanus's death, Theodore Beza published nine or ten editions of the Greek New Testament. And, the King James translators worked primarily from Beza's fifth edition of 1598. There is no question that Desiderius Erasmus played a key role in the transmission of the Received Text. Thus, he is the primary figure that critics seek to disparage by saying he was a Catholic.

Erasmus the Scholar

Let us therefore briefly examine the life of Erasmus. Desiderius Erasmus grew up in fifteenth-century central Europe. Apart from the Waldenses in the valleys of the Alps and other remote separatist groups, there were very few other forms of Christianity than the Roman Catholic Church in that part of the world. (Even Wycliffe and Tyndale had been nominal Catholics.) The Reformation had not yet begun. There were no Protestant churches in central Europe or England at this time. Therefore, to charge Erasmus with being a Catholic is somewhat of a hollow charge. Though he was a clergyman in the Catholic Church, there is no record that he ever presided over any parish. Rather, he traveled across Europe throughout most of his career as a scholar. He was more or less an "independent Catholic." In his day, he was considered the foremost scholar of classical Greek and Latin literature. The course of his travels took him from Holland to France, England, and Switzerland.

Over the years, Erasmus became intimately acquainted with biblical manuscripts available throughout Europe, particularly of the New Testament. Because the Word of God is quick and powerful and sharper than any two-edged sword, it is evident as Erasmus began to search the Scriptures, they had a profound effect upon his life. By the time of his death, the theology of Erasmus had shifted



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closer to that of the Ana-baptists than that of Rome. This will shortly be documented.

As noted above, in 1516, Erasmus published from Basel, Switzer-land, his Greek New Testament which he called the *Novum Instru-mentum*. In English that means the "New Instrument."^[3] Contrary to popular misconception, Erasmus had more than a handful of manu-scripts at his disposal. Preserved Smith, the noted expert on the life of Erasmus, comments, "For the first edition Erasmus had before him ten manuscripts, four of which he found in England, and five at Basle. . . . The last codex was lent him by John Reuchlin . . . (and) appeared to Erasmus so old that it might have come from the apostolic age."

^[4] He was aware of Vaticanus in the Vatican Library and had a friend by the name of Bombasius research that for him (165). He, however, rejected the characteristic variants of Vaticanus which distinguishes itself from the Received Text. (These variants are what would become the disting-uishing characteristics of the critical text more than 350 years later.)

Erasmus's Shift in Theology

The more Erasmus became involved in the study and editing of the New Testament, the more his theology and convictions began to change. He came to reject the typical Roman Catholic interpretation of Matt. 16:18 establishing papal primacy. He began to vehemently attack the abuses and scandals of the Roman Catholic clergy, particularly as they violated their vows of celibacy. He even attacked celibacy as fallacious (171).

Critics of Erasmus have been quick to point out that he dedicated his first edition of his Greek New Testament to Pope Leo X. However, there is more to that than meets the eye. The long established Catholic position was that the Latin Vulgate was the official church Bible. There was a hostility toward anything that threatened that primacy. Erasmus knew that and he knew the opposition his Greek text would receive. Therefore, without the pope even knowing it, he dedicated it to him and at the same time had his friend in Rome, Bombasius, obtain formal approval of his publication because it had been dedicated to the pope. Thus, when the Catholic establishment in central Europe began to vehemently attack his work, Erasmus produced the approval of the pope. Erasmus was not a separatist, but he was shrewd.

After having done an end run around the Catholic establishment in central Europe, he was accused by powerful elements of the church of being even more dangerous than Luther (174). Contrary to conventional Catholic dogma of the day forbidding laymen from the reading of the Scriptures, Erasmus rather invited all men to read the Bible. This drew great wrath upon him from French Catholic authorities (180). It was such deviation from Rome's dogma which prompted Catholics across Europe to soon utter the proverb, "Erasmus laid the eggs and Luther hatched the chickens" (209). In other words, Erasmus was the root of the Protestant Reformation. Though Erasmus had no personal influence upon Luther, his writings certainly did, especially his Greek Testament and his commentaries. Ironically, because Erasmus never officially left the Catholic Church, he soon came to be attacked by Luther and other of the Reformers. The attacks accordingly developed into a war of words between Erasmus and the Reformers.

Erasmus thus became an enigma. He slowly but surely shifted away from Catholic theology, but stopped short of joining with Luther. He attacked the Roman Catholic Church, but never officially left it. Part of this confusion is to be found in the personal temperament of Erasmus. Whereas Luther had the temperament to stand and thunder, "Here I stand, I can do no other," Erasmus was more timorous. He was not an open fighter. His battling was through his pen. Whereas Luther eventually was excommunicated from the Catholic Church, Erasmus tried to reform it from within.^[5] Whereas Luther became a "come-outer," Erasmus remained a "stay-inner." He would have been better served to follow Luther's example. However, he did not. He thus became a target from both sides. The establishment of the Catholic Church detested him. Most of the Reformers were suspicious of him as well.

Erasmus the Evangelical

Reading some of the quotations of Erasmus in his later years is insightful. They reveal a man who had shifted from conventional Roman Catholic theology to one much closer to a biblical position. For example, he wrote: "Therefore if you will dedicate yourself wholly to the study of the Scriptures, if you will meditate on the law of the Lord day and night, you will not be afraid of the terror of the night or of the day, but you will be fortified and trained against every onslaught of enemies."^[6]

Elsewhere, he wrote, "Christ Jesus . . . is the true light, alone shattering the night of earthly folly, the Splendor of paternal glory, who as he was made redemption and justification for us reborn in him, so also was made Wisdom (as Paul testifies): 'We preach Christ crucified, to the Jews a stumbling block, and to the Gentiles foolishness; but to them that are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.' "^[7] The question may therefore be asked, does that sound more like a Fundamentalist sermon or a Roman Catholic homily? The quotations illustrate the shift of the convictions of Erasmus.

Erasmus and the Anabaptists

However, what is most amazing is that in Erasmus's later years, he came very close to becoming an Anabaptist. Though he never joined with them, his theology became somewhat parallel with theirs. Friesen shows that by 1530, his name had come to be associated with the Anabaptists whom the Catholics

and many Protestants considered to be the arch-heretics of the sixteenth century.^[8] One church historian, Walter Koehler, has gone so far as to assert that Erasmus "was the spiritual father of the Anabaptists" (22). Another historian, Leonhard von Mural, credits Erasmus with having "prepared the way for Anabaptism and provided material for the construction of their teachings" (22). Friends of Erasmus thus warned him that he was moving dangerously close to an Anabaptist position (36).

Perhaps more than anything else, Erasmus began to advocate baptism by immersion after conversion. Though this was called an Anabaptist heresy by the Catholics and Protestants, it was simply Bible teaching. The third edition of his Greek New Testament of 1522 differed from the second only in its introductory notes. There, Erasmus advocated that Christian youth be taught biblical instruction first - *before* they were baptized. He even advocated re-baptism for those already sprinkled as infants (45). Moreover, he came to believe that baptism was to be by *immersion*. In his annotations (i.e., commentary or notes) on Matthew 28, Erasmus wrote, "After you have taught them these things, and they *believe* what you have taught them, have repented their previous lives, and are ready to embrace the doctrine of the gospel (in their life), then *immerse* them in water, in the name of the Father, the Son, and the Holy Ghost" (51, emphasis mine).

That teaching concerning baptism is perilously close to, if not synonymous with, Fundamental Baptist theology. It certainly was Ana-baptist doctrine. Balthasar Hubmaier was an early Anabaptist leader. He essentially quoted Erasmus's statement above to establish his own point regarding baptism by immersion in his book of 1526 entitled *Old and New Believers on Baptism*. After having quoted the above-mentioned statement by Erasmus, Hubmaier noted, "Here Erasmus publicly points out that baptism was instituted by Christ for those instructed in the faith and not for young children" (53). In his annotations (i.e., commentary or notes) on Matt. 28:18-20, Erasmus also went on to write, "The Apostles are commanded that they teach first and baptize later."

Erasmus in Summary

Erasmus is a fascinating character in the lineage of the Received Text of the New Testament. His Greek New Testament, without doubt, was the catalyst which sparked the Reformation. He was a Catholic at the beginning of the Reformation. However, as he continued to search the Scriptures, he increasingly became less and less Catholic in his position. By the time he died in 1536, he had virtually become an Anabaptist in his theology. To his demerit, he never officially left the Catholic Church. However, when he died, it was not in the arms of Rome. Rather, in 1534, he returned to Basel, Switzerland, and two years later died in the midst of his Protestant friends, "without relations of any sort, so far as known with the Roman Catholic Church."^[9]

To try and deflect attention from the apostasy of the critical text by pointing out that Erasmus was a Catholic reveals a lack of knowledge of who he was, what he did, and what he believed. Like virtually all of the Reformers, Erasmus originally was a Catholic. However, unlike the rest of the Reformers, he never formally left the Catholic Church. His crusade was with his pen. Accordingly, his own writings show that he changed to a position that even the persecuted Anabaptists used to support their theology. The Catholic establishment became a fierce opponent to him by the time of his death. Though not a separatist, by the time he had published the third edition of his Greek New Testament, the charge of Roman Catholic apostasy can no longer be applied to Erasmus.

^[1] The term *humanist* in the context of the Renaissance had an entirely different sense from the modern use. Its Renaissance meaning was of one who was a scholar and learned in the humanities. That is, he was expert in classical literature and classical languages such as Greek and Latin.

^[2] Preserved Smith, *Erasmus*, 209.

^[3] Ephraim Emerton, *Desiderius Erasmus of Rotterdam* (New York: G. P. Putnam's Sons, 1899), 200.

^[4] Smith, *Erasmus: A Study of His Life*, 163.

^[5] It should be noted that Luther as well hoped to stay within the Catholic Church and work reform from the inside. Events so conspired that he did not. However, Erasmus was able to get away with that.

^[6] Matthew Spinka, *Advocates of Reform: From Wyclif to Erasmus* (Philadelphia: Westminster Press, 1953), 304.

^[7] *Ibid.*, 309.

^[8] Abraham Friesen, *Erasmus, the Anabaptists, and the Great Commission* (Grand Rapids: Eerdmans Publishing Co., 1998), 21.

^[9] Edward Hills, *The King James Version Defended* (Des Moines, Iowa: Christian Research Press, 1956), 194.

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"Seek ye out of the book of the Lord, and read" —Isaiah 34:16, KJV

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Thou hast magnified thy word above all thy name.
-Psalm 138:2, KJV

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Erasmus, King James, and His Translators (Part 2 of 3)

By David H. Sorenson

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[\[Part 1: Erasmus\]](#) [\[Part 2: King James\]](#) [\[Part 3: The KJ Translators\]](#)

King James I of England

The charge then is advanced by adversaries of the King James Version that King James I of England was a bawdy fellow and even a homosexual. However, these charges as well collapse upon further investigation.

James Stuart of Scotland became King James VI of Scotland and eventually went on to become King James I of England. In 1604, shortly after becoming king of all of England, King James, as titular head of the Church of England, "authorized" a new version of the Bible. This of course has come to be known ever since as the King James Version. Thus, those unsympathetic to the King James Version have been quick to point out alleged character flaws associated with James Stuart. At the outset, it should be noted that we are dealing with the King James Version and not the "Saint James Version." James Stuart was a *man* and certainly had idiosyncrasies and flaws as do all men. He at times did not conduct himself with all the social graces one might expect from a king. And, he like all men had his foibles. But as will be documented below, in the main, James was a godly man who loved the Lord and tried to set an example for his family and his nation.

James's Bitter Enemies

King James I of England reigned at a time when vicious winds of political strife were rampant. England was in the throes of casting out the last vestiges and influences of the Roman Catholic Church. There also were bitter internal politics of longstanding adversarial parties. King James therefore had bitter enemies, both religious as well as political. Some of these dedicated themselves to tarnishing the reputat-ion of James Stuart in any fashion possible.

Several of his bitter enemies were quick to point out his personal quirks and *faux pas* of social graces. However, the most serious alle-gation brought forth (after he was dead) was that he was a homosexual. This allegation was picked up and published in the *Moody Monthly* in its July/August 1985 edition. ^[10] These charges have never been proved. As will be noted below, they originated from an embittered political enemy of James who vowed vengeance against him. His charges are analogous to the tactics of the modern political operatives in attacking their foes. Other more recent publications also have insinuated that King James was less than a godly person. ^[11] However, before refuting these charges, let us present a brief overview of the man James Stuart. Understanding something about him personally will in itself go a long way to negate such politically motivated allegations.

James the Bible Student

James Stuart grew up in Scotland of royal descent. Through the political intrigue of that era, he became an orphan, brought up by tutors. As a lad, he was personally tutored by Peter Young who had studied at Geneva under Theodore Beza, John Calvin's successor. Therefore, from an early age Young trained the youthful James in Calvinistic theology. ^[12] The young prince thus developed a love of theology and the things of God. Not surprisingly, he also developed a deep aversion to the Roman Catholic Church. He was described as having a "keen intelligence, and a very powerful memory, for he knows a great part of the Bible by heart. He cites not only chapters, but even the verses in a perfectly mar-vellous way" (25). He is recorded as attending sermons "almost daily, on Sunday both morning and afternoon, (and) on Wednesday and Friday in the morning" (72).

James the Married Man

After becoming King James VI of Scotland, James married Princess Anne of Denmark on Nov. 23, 1589. Though their marriage would later become distant, his courtship and early marriage were those of romance. He was deeply in love with his young bride (85, 91). (Strange affections are these for a homosexual.) Left there be any doubt of his infatuation with his wife, he wrote poems and sonnets describing her. In the poem below written by James about Anne, he imagines that three goddesses joined hands at her birth to bestow their graces upon her.

How oft you see me have an heavie hart,
Remember then sweete doctour, on your art,



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That blessed houre when first was brought to light
 Our earthlie Juno and our gracious Queene.
 Three Goddesses how soone they hade her seene
 Contended who protect her shoulde by right,
 But being as Goddesses of equal might
 And as of female sexe like stiffe in will
 It was agreed by sacred Phoebus skill
 To joyne there powers to blesse that blessed wight.
 Then, happie Monarch sprung of Fergus race [i.e., James]
 That talkes with wise Minerve when pleaseth thee
 And when thou list some Princie sports to see
 Thy chaste Diana rides with thee in chase.
Then when to bed thou gladlie does repaire
Clasps in thine arms thy Cytherea faire [James's term for his bride]
[\[13\]](#)
 (emphasis mine).

The question thus begs, is this the poem of a homosexual? Another historian wrote, "He remained infatuated with his bride, whose praises he sang in sonnets and other verse. Her beauty, he wrote, has caused his love." [\[14\]](#)

James the Godly Father

The marriage union of James and Anne in time produced Prince Henry and Prince Charles. The latter would later succeed him upon the throne of England. When little Prince Henry (who died a premature death) was only four years of age, his father, King James, wrote a book to him entitled *Basilikon Doron*. The title is Greek and simply means "a king's gift." The intent was to be a gift of advice and instruction for his son. After the death of Prince Henry, James's advice was thence directed to Prince Charles. Let us therefore consider some excerpts from James's own pen to his sons.

"But the principal blessing [is] in your marrying of a godly and virtuous wife . . . being flesh of your flesh and bone of your bone. . . . Marriage is the greatest earthly felicity. . . . Without the blessing of God you cannot look for a happy marriage." [\[15\]](#)

"Keep your body clean and unpolluted while you give it to your wife whom to only it belongs for how can you justly crave to be joined with a Virgin if your body be polluted" (44)?

"Marriage is one of the greatest actions that a man does all his time. . . . When you are married, keep inviolably your promise made to God in your marriage" (45).

"Especially eschew to be effeminate" (46).

"Therefore first of all things, learn to know and love that God whom to ye have a double obligation" (47).

"The whole scripture is dictated by God's spirit" (47).

"As ye are a good Christian, so ye may be a good king, . . . establishing good laws among your people: the other, by your behavior in your own person with your servants" (48).

"There are some horrible crimes that ye are bound in conscience never to forgive: such as witchcraft, willful murder, incest, and *sodomy*" (48, emphasis mine).

"Abstain from the filthy vice of adultery; remember only what solemn promise ye made to God at your marriage" (54).

"Holiness being the first and most requisite quality of a Christian (as proceeding from true fear and knowledge of God)" (55).

In these quotations from James to his son, notice the emphasis upon moral purity, fidelity, and personal holiness. His loyalty to God is apparent. Notice also how that he described sodomy as a *horrible crime*. Is this consonant with one living a homosexual lifestyle?

In the *Basilikon Doron*, he also wrote this poem to his son, the heir apparent, regarding ruling as a king.

God gives not Kings the style of gods in vain,
 For on his throne his scepter do they sway:
 And as their subjects ought them to obey,
 So Kings should fear and serve their God again.
 If then ye would enjoy a happy reign
 Observe the statutes of your heavenly King,
 And from his law, make all your Laws to spring,
 Since his Lieutenant here ye should remain.
 Reward the just, be steadfast and true, and plain
 Repress the proud, maintaining aye the right,
 Walk always so, as ever in his sight,
 Who guards the godly, plaguing the profane
 And so ye shall in princely virtues shine
 Resembling right your mighty king divine. [\[16\]](#)

On other occasions, James wrote his correspondence gracing it with godly comments. Listed below are examples of such.

"I never with God's grace shall do anything in private which I may not without shame proclaim upon the tops of houses." [\[17\]](#)

"I must needs say with our Savior" (28).

Referring to the death of his wife, he wrote, "God hath called her to his mercy" (29).

Writing to the Earl of Somerset, he wished that "God moves your heart to take the right course" (29).

The devout character of King James should be evident from his personal and familial writings.

Sir Henry Wotton was a contemporary of King James. In commenting upon James's reign in Scotland, Wotton makes this comment about James's moral character. "An admirable quality is his chastity which he has preserved without blemish, unlike his predecessors who disturbed the kingdom by leaving many bastards." [\[18\]](#)

James the Theologian

The clergy of the Church of England, however, were the most profuse in their praise of their new king. After ascending the throne of England in 1603, Wilson writes, "They cast a halo of holiness about him and discovered his celestial proximity to the Deity. Astounded by his knowledge and grasp of theology, they declared that he spoke through the inspiration of the Holy Spirit and that God had bestowed upon him far more than upon ordinary mortals the power to interpret Scripture." [\[19\]](#) There certainly is hyperbole and overstatement here. However, the point is that the clergy of the Church of England were profoundly impressed with the godly character of their new king. Wilson goes on to comment that there was no more "familiar sight at court than that of the King at dinner discussing theology with three or four of his churchmen, bishops, deans and royal chaplains." [\[20\]](#)

The godly interests of James Stuart are also evident in that he even made his own personal translations of the Book of Psalms as well as of the Book of Revelation. This had nothing to do with the King James Version, but it indicates the depth of education as well as the spiritual interests of this unusual ruler.

James's Political Enemies

The charge that King James was a homosexual emanated from an old political enemy of the king, Sir Anthony Weldon, Clerk of the Green Cloth in the royal court. Moreover, his family for generations had provided officers for the royal household. However, Weldon was expelled from the court by James in about 1625 for political reasons. Weldon subsequently "swore he would have his day of vengeance." [\[21\]](#) Curiously, Weldon never confronted the king but waited twenty-five years later to *hint* that James had effeminate interest in men. Moreover, he also waited until James's son, Charles I, had been executed in 1649. As we will note in the next section, Weldon not only came to hate James, but also had a racial hatred of the Scottish race from which James sprang.

Another enemy of James was one Guy Fawkes. Under the direction of Jesuit operatives, Fawkes even tried to bomb James and the entire English parliament with thirty-six barrels of gunpowder. There should be no question that James had both political and religious enemies.

It was Weldon who, after the death of James and Charles, wrote about the Scottish race: "Fornication they hold but a pastime, wherein man's ability is approved. . . . At adultery, they shake their heads. . . . Murder they wink at; and blasphemy they laugh at." He also wrote, "Their flesh naturally abhors cleanness. Their breath commonly [*sic*] stinks of pottage; their linen of piss; their hands of pigs t.... . . . To be chained in marriage with one of them, were to be tied to a dead carcass, and cast into a stinking ditch. . . . I do wonder that . . . King James should be born in so stinking a town as Edinburgh in lousy Scotland" (218).

The bigotry and hatred of Weldon are self-evident. Lest there be any doubt about his objectivity, here is how Weldon described James's person: "His tongue [was] too large for his mouth, which ever made him speak full in the mouth, and made him drink very uncomely, as if eating his drink, which came out into the cup of each side of his mouth. . . . That [weakness in his legs] made him ever leaning on other men's shoulders. . . . He would never change his clothes until worn out to very rags. . . . (He was) the wisest fool in Christendom" (219).

It should be apparent that Sir Weldon was no impartial observer. Though King James was never known for his social graces and was somewhat gangling in his appearance, it is evident that Weldon had a visceral hatred of him. Yet, Sir Anthony Weldon is the primary source of the allegation that James was a homosexual.

James's Enemies Discredited

Maurice Lee, Jr., a historian published by the University of Illinois Press, says, "Historians can and should ignore the venomous caricature of the king's person and behavior drawn by Anthony Weldon." [\[22\]](#) Another historian, Christopher Durston, writes regarding Weldon's book: "This poisonous piece of literary revenge was to do profound and lasting damage to James's reputation, as it became the prime source for many subsequent historical assessments whose authors failed to make sufficient allowance for its obvious bias." [\[23\]](#)

There were several others who *hinted* that James was a homo-sexual. However, upon examination, in each case, they turn out to be avowed political

enemies of James and likely fed upon each other's gossip. Much could and has been written on this matter. However, Ste-phen Coston quotes a historian who lived much closer to these charges as "despicable and libelous, . . . full of lies, mistakes, and nonsense." [\[24\]](#)

James in Summary

It should be noted that no one in the seventeenth century, not even his bitter enemies, ever *openly* accused James of buggery (the British term for homosexuality). Rather, they circulated *hints* through gossip. Even after he was dead and his son had been executed, the enemies of the Stuart dynasty did not directly make that charge. The reason is apparent. Those close enough to have known him knew better. When this gossip is traced to its source, a handful of disgruntled courtiers and political enemies are at the core, long after his death.

To the contrary, there are numerous contemporaries of James who paint the opposite picture. However, to make a judgment based upon gossip (howbeit historical) emanating from bitter enemies is no case at all. Proving a negative is difficult. Because someone alleges another to have failed morally does not establish the fact. Though vengeful enemies did spread gossip about James, there has *never* been any hard evidence by either contemporary or by modern historians to *prove* him a homosexual.

Rather, all the evidence points in the opposite direction. He was a married man who had children. He has a voluminous record of others attesting to his moral character. His own writings reveal a man with a godly predisposition. Moreover, he explicitly warned his sons against the evils of homosexuality. The proven facts are that James Stuart was a devout man who loved the Lord and His Word.

Did James have foibles and idiosyncrasies? Indeed he did. Was he gifted with social graces? No. However, there have been few monarchs in the annals of history who were more versed in Scripture, devout in their worship, knowledgeable of biblical theology, and morally upright than James I of England. There likely is not coincidence that God providentially allowed the most famous English version of the Bible to have been authorized at his hand. [\[25\]](#)

[\[10\]](#) Karen Ann Wojan, "The Real King James" and Leslie Keylock, "The Bible That Bears His Name," *Moody Monthly*, July/August 1985, 87-89.

[\[11\]](#) John C. Mincy, "The Making of the King James Version," in *From the Mind of God to the Mind of Man*, ed. J. B. Williams (Greenville, S.C.: Ambassador-Emerald International, 1999), 130.

[\[12\]](#) David Wilson, *King James VI & I* (New York: Oxford University Press, 1956), 24.

[\[13\]](#) *Ibid.*, 94.

[\[14\]](#) Stephen Coston, *King James Unjustly Accused?* (St. Petersburg, Fla.: Konigswort, 1996), 41.

[\[15\]](#) *Ibid.*, 43.

[\[16\]](#) Wilson, *King James VI & I*, 134.

[\[17\]](#) Coston, *King James Unjustly Accused*, 28.

[\[18\]](#) Wilson, *King James VI & I*, 137.

[\[19\]](#) *Ibid.*, 170.

[\[20\]](#) *Ibid.*, 197.

[\[21\]](#) Coston, *King James Unjustly Accused*, xxx.

[\[22\]](#) Maurice Lee Jr., *Great Britain's Solomon: James VI & I In his Three Kingdoms* (Champaign, Ill.: University of Illinois Press, 1990), 309-310.

[\[23\]](#) Christopher Durston, *James I* (London: Routledge, 1993), 2.

[\[24\]](#) Coston, *King James Unjustly Accused*, 233.

[\[25\]](#) It is interesting to note that the translator of the Spanish Bible, Cassiodoro de Reina, was also accused of being a homosexual. Accordingly, he was forced to flee from England to Germany where he finished his translation work. The Reina Spanish Bible (based upon the Received Text) was first published in Basel, Switzerland, in 1569. This translation was later revised by Valera in 1602 and came to be known as the Reina Valera Version.

Some ten years after fleeing England, English courts exonerated him of the charge of homosexuality. In the early 1970s, researchers were going through records of the King of Spain in Simancas, Spain, for the years 1563 and 1564. There they found an entry for a sum of money to be paid to a Spanish spy (operating in England) named Francisco de Abrio. This payment was for Abrio's part in accusing Reina of being a homosexual. Although it is now obvious that the charge against Reina was false, the stigma is still attached to his name.

It would appear that the enemies of Cassiodoro de Reina and James Stuart used the same tactic to discredit their foe. What is ironic is that both of these

men were instru-mental (though in differing ways) in the translation of the Received Text into their vernacular languages. Gordon Kinder, *Cassiodoro de Reina, Spanish Reformer of the Sixteenth Century* (London: Tamesis Books, 1975)

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"Seek ye out of the book of the Lord, and read" —Isaiah 34:16, KJV

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Thou hast magnified thy word above all thy name.
-Psalm 138:2, KJV

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Erasmus, King James, and His Translators (Part 3 of 3)

By David H. Sorenson

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[\[Part 1: Erasmus\]](#) [\[Part 2: King James\]](#) [\[Part 3: The KJ Translators\]](#)

The King James Translators

Another charge filed against the King James Version is that the translators thereof were a group of profane men. However, this is a specious charge. To the contrary, the fifty-four translators appointed to produce the Authorized Version were godly men.^[26] They were divided into three groups: seventeen were to work at Westminster Abbey, fifteen at Cambridge University, and fifteen at the University of Oxford. At each place, the groups were further divided by two so that there were six companies of translators.

There probably has never been assembled at one time a greater group of English-speaking scholars of biblical languages. These men were head and shoulders higher in their expertise of Greek and Hebrew than any other body of English translators before or since. God's pro-vidential preparation is thus apparent. All of the translators held divinity degrees and thirty-nine of the forty-seven held doctor of divinity de-grees. They all were either pastors, preachers, or professors in theo-logical colleges.

A number of books and articles have been written providing biographical sketches of these forty-seven men. However, the work of Alexander McClure, written in 1858, is the most comprehensive.^[27] Let us look at a sampling of comments about a number of these men. All quotations will be taken from McClure's book.^[28]

Dr. John Reynolds

Dr. John Reynolds originally was a Catholic until he was converted to Christ by his brother. He went on to become a leader of the Puritan movement within the Church of England. He became a "vigorous champion of the Reformation." From the time of his conversion, he was a "most able and successful preacher of God's Word." He also was described as being "the very treasury of erudition" and had the reput-ation of being "a living library, and a third university." It was Reynolds who appealed to King James at the Hampton Court Conference for a new English translation of the Bible which in turn became the King James Version (93-103).

Dr. Lancelot Andrews

Dr. Lancelot Andrews was the chaplain to Queen Elizabeth, the dean of Westminster, and eventually the bishop of Chichester. He was a powerful preacher. Under his preaching, many Roman Catholics were converted to Christ. He was called the "star of the preachers." More-over, many a younger preacher sought to imitate his style of preaching and used his sermons. He is described as having spent many hours each day in private and family Bible study. He had the reputation of being a "right godly man" and a "prodigious student." It was said of him, "The world wanted learning to know how learned this man was." At his fun-eral, Dr. Buckeridge said that Dr. Andrews was conversant in fifteen languages (60-67).

Hadrian Saravia

Dr. Hadrian Saravia, though Belgian by birth, later came to Eng-land. During his long ministry, he was (1) a pastor in Flanders and Hol-land, (2) a missionary to the islands of Guernsey and Jersey, and (3) an evangelist. He was also appointed prebendary of Gloucester, Canter-bury, and Westminster.^[29] He was said to be educated in all kinds of literature and in several languages, particularly in Hebrew (71-74).

Dr. Richard Clarke

Dr. Richard Clarke was vicar of Minster and Monkton in Thanet. He was described as a "learned clergyman and eminent preacher" (74).

Professor Edward Lively

Professor Edward Lively was noted as "one of the best linguists in the world." He also was a fellow of Trinity College at Cambridge University and the King's Professor of Hebrew. He also was an author of a Latin exposition of five of the minor prophets. He was described as being a man of great respect and one of the greatest Hebraists of that era (79-80).



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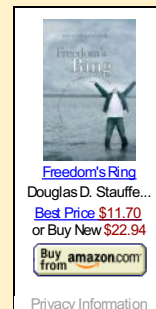
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Dr. John Richardson

Dr. John Richardson, among other things, was the King's Professor of Divinity and a fellow of Emmanuel College. He was noted as "a most excellent linguist." He is remembered as a "wise and faithful, as well as learned, Translator of the Book of God" (80-82).

Dr. Lawrence Chaderton

Dr. Lawrence Chaderton was described as a "staunch Puritan," godly, learned, and full of moderation. He also had a reputation of being a "pious Protestant," who after being converted from Catholicism turned his back on Rome. He was familiar in Latin, Greek, and Hebrew and was "thoroughly skilled in them." When appointed to the translation committee, he was described as being "the most grave, learned, and modest of the aggrieved sort" to represent the Puritan faction of the committee. He also was noted as an excellent preacher (82-89).

Rev. Francis Dillingham

Rev. Francis Dillingham was the parson of Dean in Bedfordshire. He was described as the great "Grecian" on the committee and was noted as an excellent linguist. He later published a *Manual of the Christian Faith* taken from early church fathers noting the errors of Rome (89-90).

Dr. Thomas Holland

Dr. Thomas Holland in time became the King's Professor of Divinity. He was described as "a solid preacher, a most noted disputant, and a most learned divine." He was noted as "another Apollos, mighty in the Scriptures." When his translation work on the King James Version was complete, it is recorded that he "spent most of his time in meditation and prayer." At the hour of his death, he exclaimed, "Come, oh come, Lord Jesus; I desire to be dissolved and be with thee" (103-105).

Dr. Miles Smith

Dr. Miles Smith eventually became bishop of Gloucester. He was reputed to have high attainments in both classical and Oriental learning. As a bishop, he is noted as behaving with the "utmost meekness and benevolence." He was expert in the Greek and Latin fathers, as well as in the Chaldee, Syria, and Arabic languages. He was reputed to be as familiar in these as in his native tongue. He was noted as a great scholar and a strict Calvinist (108-110).

Dr. Richard Brett

Dr. Richard Brett was rector of Quainton in Buckinghamshire. He was revered for his piety. He also was skilled in Latin, Greek, Hebrew, Chaldee, Arabic, and Ethiopian. He was noted as a "most vigilant pastor, a diligent preacher of God's Word . . . a faithful friend, and a good neighbor" (110-11).

Dr. George Abbot

Dr. George Abbot was a Calvinist who eventually became bishop of Litchfield in Coventry. He was described as an excellent preacher. He was eulogized as a grave man and unimpeachable in his morals (116-123).

Dr. Richard Eedes

Dr. Richard Eedes was at one time chaplain to both Queen Eliz-abeth and King James and eventually became dean of Worcester. He was described as "a pious man and a grace to the pulpit" (124-25).

Dr. Giles Thomson

Dr. Giles Thomson was also a chaplain to Queen Elizabeth and eventually rector of Herefordshire and then bishop of Gloucester. He was described as a man of piety and learning (125-26).

Dr. William Brainthwaite

Dr. William Brainthwaite was an academic who spent most of his life at Cambridge University eventually becoming the Master of Gonvil and Caius College. He was noted as being "learned, reverend, and worshipful" (145).

Rev. John Bois

Rev. John Bois occupied a number of pastoral assignments in the Church of England as well as at Cambridge University. He was reputed to be able to read the Bible in Hebrew when he was five years old. When he was six, he could write Hebrew characters elegantly. He was a major contributor to the Cambridge company of translators. It was said that he was so familiar with the Greek Testament that he could at any time turn to any word it contained. He also wrote voluminous commentaries on the Gospels and Acts. When he died on the Lord's day, it was said, "He went unto his rest on the day of rest; a man of peace, to the God of peace" (153-160).

Dr. John Aglionby

Dr. John Aglionby was a chaplain to King James and eventually became the principal of St. Edmund's Hall at the University of Oxford. He is described as being deeply read in the early church fathers, an "excellent linguist," and an "elegant and instructive preacher" (160-61).

These are brief biographical sketches of *some* of the godly scholars appointed to translate the King James Version. It should be evident that the charge they were profane men is ridiculous. Nevertheless, such foolish reports continue to

bounce around the land. ^[30] To the contrary, it is apparent for any who can read that the forty-seven men appointed to be translators of the King James Version were renowned not only as scholars but as men of God as well. Some were thorough-going Angli-cans, some were Calvinists, some were Puritans, and one may have been Arminian in his theology. But they all were fervent Bible believers and stood squarely upon the cardinal, orthodox doctrines of historic New Testament Christianity.

King James and His Translators as Anglicans

Another foolish charge made by unlearned critics is, "Why be hard on Westcott and Hort? Were not they Anglicans like King James and his translators?" However, to compare the Anglican Church at the end of the sixteenth century with the Anglican Church at the end of the nine-teenth century is no equation. Though the Church of England in 1600 may have been unscriptural in its episcopal form of church polity, views on baptism, and an incipient lack of evangelistic fervor, it was solid on the fundamentals of the faith. Its ministers in that day were Bible be-lievers and preached the gospel.

The Church of England at the end of the nineteenth century still was wrong in its polity and views on baptism, but it had become completely apostate concerning the fundamentals of the faith. Though orthodox on paper, the Anglican Church by the twentieth century had loosed its moorings, effectively departing from the faith once delivered to the saints. It had become intoxicated with the liquor of German Rationalism and therefore died spiritually. Westcott and Hort clearly exhibited this in their writings.

Summary

The charges that Erasmus was a Catholic are hollow. The more he studied the Scriptures, the farther he moved from Rome in his position. By life's end, though never officially breaking with Rome, his assoc-iations were with Protestants; and he even espoused Anabaptist prin-ciples. The charges that King James I of England was a bawdy man and even a homosexual are unfounded. To the contrary, James Stuart was in many ways a devout man, married with children, and deeply inter-ested in the things of God. Though unpolished and often lacking in social graces, there is no evidence of moral failure in his life. Such allegations have their root in bitter political enemies who vowed ven-geance against him. The translators of the King James Version were demonstrably godly men with a degree of erudition never seen since in a body of translators. Moreover, the Anglican Church of 1600 was orthodox in its working as well as official theology. These charges are specious and without foundation.

^[26] Records indicate that there were fifty-four men appointed, but only forty-seven actually worked on the translation. Also, some died during the seven years of translational work.

^[27] It should be noted that McClure's work was done long before there was any question regarding the character of the translators.

^[28] Alexander McClure, *The Translators Revisited* (original publisher unknown, 1858; reprint, Litchfield, Mich.: Maranatha Bible Society, n.d. (page citations are to the reprint edition)).

^[29] A prebendary was a rank of an honorary canon (i.e., degree) in the Church of England.

^[30] In researching the various translators, this author found that only one of the forty-seven translators may have been guilty of occasional intemperance in his use of table wine. That is the closest this author has come to finding fault with this august body of men.

This Site

[Home & Introduction](#)
[Articles](#)
[FAQ](#)
[Books](#)
[Verse Charts](#)
[Contact](#)

[Search](#)
[KJV Bible Dictionary](#)
[Online Text of the Bible](#)
[AV1611 Forum Archives](#)
[About Salvation](#)

Other Resources

[Believing Study \(Editor's Blog\)](#)
[Bible Software](#)
[Bible Verses by Topic](#)
[Nave's Topical Bible](#)
[International Standard Bible Encyclopedia](#)
[Links](#)

"Seek ye out of the book of the Lord, and read" —Isaiah 34:16, KJV

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Fighting Back!

A Handy Reference For King James Bible Believers

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Published by Bible Baptist Church, Sharon, TN

NOTE: This handy reference is available in a printed version. It is 38 pages and measures only 4" X 7". It is an excellent King James "quick" and inexpensive resource for distribution. It covers a lot of material in a few pages. It is available from [James L. Melton](#). A twenty-five cent donation per booklet is appreciated, but not required. More information on ordering tracts from Brother Melton is at the end of this tract.

TABLE OF CONTENTS

1. [Introduction](#)
2. [Reasons for Accepting the KJV as God's Preserved Word](#)
3. [Questions for the KJV Critics](#)
4. [Seventy-five Common Sayings in the KJV](#)
5. [The Italicized Words in the KJV](#)
6. [Antioch vs. Alexandria](#)
7. [Sinaiticus and Vaticanus](#)
8. [Facts about Westcott and Hort](#)
9. [Translating the King James Bible](#)
10. [Let's Compare Bibles](#)
11. [The New King James Version](#)
12. [The New Scofield Reference Bible](#)
13. [The Various Editions of the 1611 A.V.](#)
14. [Why the KJV Translators Did Not Accept the Apocrypha as Scripture](#)
15. ["Errors" in the King James Bible](#)
16. [Fifty Stumbling Stones of the Laodicean Translations](#)
17. [Recommended Reading](#)

Introduction

As Bible-believing Christians, we believe that the words of the King James Authorized Version are the pure and preserved words of God for the English speaking people. This booklet has been written to help fellow Bible-believers defend themselves against the fiery darts of the wicked Laodiceans and Alexandrians who do not believe that any human being should have a printed final authority to guide him through this wicked world of darkness and deceit.

I realize it is unusual to see such a brief booklet addressing so many subjects, but it is my personal belief that this is what many people need in these last days. *The Bible Believer's Helpful Little Handbook* has been well accepted by Christians because of its variety, its brevity, and its scriptural content. I've tried to stick to that same basic principle in this booklet. Since this is mainly a reference guide, it isn't necessary for you to read the entire booklet in order to appreciate many of the truths it contains. Each small section contains valuable truths that the active Bible-believer will find helpful time after time. However, if you'll take the time to read the entire booklet, you will learn many things that will increase your faith in God's preserved word. You will also become more equipped to do battle with the Alexandrian apostates who work endlessly in their efforts to replace your two-edged sword with a toothpick. These people take great delight in ridiculing and intimidating people like you and I, and far too often they win because we do not know the answers. With a good knowledge of the information in the forthcoming pages, you CAN know the answers and you can win a few battles of your own.

I urge you to become familiar with this little booklet. Mark or highlight the special places that will be most useful to you. Keep a copy close by and when the moment is right, USE IT!

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. (Psa. 12:6-7)

[Back to the TABLE OF CONTENTS](#)

Reasons for Accepting the KJV as God's Preserved Word

1. God promised to preserve His words (Psa. 12:6-7; Mat. 24:35). There has to be a preserved copy of God's pure words somewhere. If it isn't the KJV, then what is it?
2. It has no copyright. The *text* of the KJV may be reproduced by anyone for there is no copyright forbidding its duplication. This is not true with the modern perversions.
3. The KJV produces good fruit (Mat. 7:17-20). No modern translation can compare to the KJV when it comes to *producing good fruit*. For nearly four hundred years, God has used the preaching and teaching of the KJV to bring hundreds of millions to Christ. Laodicean Christians might favor the new versions, but the Holy Spirit doesn't.
4. The KJV was translated during the Philadelphia church period (Rev. 3:7-13). The modern versions begin to appear rather late on the scene as the lukewarm Laodicean period gets underway (Rev. 3:14-22), but the KJV was produced way back in 1611, just in time for the many great revivals (1700-1900). The Philadelphia church was the only church that did not receive a rebuke from the Lord Jesus Christ, and it was the only church that "kept" God's word (Rev. 3:8).
5. The KJV translators were honest in their work. When the translators had to add certain words, largely due to idiom changes, they placed the added words in italics so we'd know the difference. This is not the case with many new translations.
6. All new translations compare themselves to the KJV. Isn't it strange that the new versions never compare themselves to one another? For some strange reason they all line up against one Book—the A.V. 1611. I wonder why? Try Matthew 12:26.
7. The KJV translators believed they were handling the very words of God (1 Ths. 2:13). Just read the King James Dedication and compare it to the prefaces in the modern versions. Immediately, you will see a world of difference in the approach and attitude of the translators. Which group would YOU pick for translating a book?
8. The KJV is supported by far more evidence. Of over 5,300 pieces of manuscript evidence, ninety-five percent supports the King James Bible! The changes in the new versions are based on the remaining five percent of manuscripts, most of which are from Alexandria, Egypt. (There are only two lines of Bibles: *the Devil's line from Alexandria, and the Lord's line from Antioch*. We'll deal with this later.)

9. No one has ever proven that the KJV is not God's word. The 1611 should be considered innocent until proven guilty with a significant amount of genuine manuscript evidence.

10. The KJV exalts the Lord Jesus Christ. The true scriptures should testify of Jesus Christ (John 5:39). There is no book on this planet which exalts Christ higher than the King James Bible. In numerous places the new perversions attack the Deity of Christ, the Blood Atonement, the Resurrection, salvation by grace through faith, and the Second Coming. The true scriptures will *TESTIFY* of Jesus Christ, not *ATTACK* Him!

[Back to the TABLE OF CONTENTS](#)

Questions for the KJV Critics

1. Since you're smart enough to find "mistakes" in the KJV, why don't you correct them all and give us a perfect Bible?
2. Do you have a perfect Bible?
3. Since you do believe "the Bible" is our final authority in all matters of faith and *practice*, could you please show us where Jesus, Peter, James, Paul, or John ever *practiced* your terminology ("the Greek text says...the Hebrew text says...the originals say...a better rendering would be....older manuscripts read...." etc.)?
4. Since you do not profess to have a perfect Bible, why do you refer to it as "God's word"?
5. Remembering that the Holy Spirit is the greatest Teacher (John 16:12-15; I John 2:27), who taught you that the King James Bible was not infallible, the Holy Spirit or man?
6. Since you do believe in the degeneration of man and in the degeneration of the world system in general, why is it that you believe education has somehow "evolved" and that men are more qualified to translate God's word today than in 1611?
7. There is one true God, yet many false gods. There is one true Church, consisting of true born-again believers in Christ, yet there are many false churches. So why do you think it's so wrong to teach that there is one true Bible, yet many false "bibles"?
8. Isn't it true that you believe God inspired His holy words in the "originals," but has since *lost* them, since no one has a perfect Bible today?
9. Isn't it true that when you use the term "the Greek text" you are being deceitful and lying, since there are MANY Greek TEXTS (plural), rather than just one?
10. Before the first new perversion was published in 1881 (the RV), the King James Bible was published, preached, and taught throughout the world. God blessed these efforts and hundreds of millions were saved. Today, with the many new translations on the market, very few are being saved. The great revivals are over. Who has gained the most from the new versions, God or Satan?

[Back to the TABLE OF CONTENTS](#)

Seventy-five Common Sayings

The King James Bible is supposedly written in an "old and archaic language" that people today have trouble understanding, but please notice how so many of our modern sayings come from between it's covers. Hundreds could be presented, but we'll limit ourselves to seventy-five:

1. Genesis 4:2-5: *can't get blood from a turnip*
2. Genesis 7: *don't miss the boat*
3. Genesis 11:7-9: *babbling*
4. Genesis 15:5: *teller*
5. Genesis 43:34: *mess (of food)*
6. Exodus 19:16-18: *holy smoke*
7. Exodus 28:42: *britches*
8. Exodus 32:8: *holy cow*
9. Leviticus 2:14: *roast ears*
10. Leviticus 13:10: *the quick (rawflesh)*
11. Leviticus 14:5-6: *running water*
12. Leviticus 16:8: *scapegoat*
13. Leviticus 25:10: *Liberty Bell*
14. Numbers 21:5: *light bread*
15. Numbers 35:2-5: *suburb*
16. Deuteronomy 2:14: *wasted him*
17. Deuteronomy 24:5: *cheer up*
18. Deuteronomy 32:10: *apple of his eye*
19. Judges 5:20: *star wars*
20. Judges 7:5-12: *under dog*
21. Judges 8:16: *teach a lesson*
22. Judges 17:10: calling a priest *father*

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68. Luke 15:17: *he came to himself*
69. Romans 2:23: *breaking the law*
70. Philippians 3:2: *beware of dog*
71. Colossians 2:14: *they nailed him*
72. I John 5:11-13: *get a life*
73. Revelation 6:8: *hell on earth*
74. Revelation 16:13: *a frog in my throat*
75. Revelation 20:15: *go jump in the lake*

If you've checked these references, then you can easily see how our all-wise God has played a beautiful joke on the modern revisionists. *People who do not even believe the KJV quote it every day!* Furthermore, if you'll grab yourself a NIV, a NCV, a TEV, or anything else, you'll find that many of these modern sayings have been destroyed by the "better language" of the Laodiceans.

For example, I always thought that when I was a young boy my father and I crossed the Mississippi on a *ferry boat* (II Sam. 19:18), but I guess we must have *crossed at the ford* instead (NIV). Then there were times when I got out of line and dad would really *set me in my place* (Neh. 13:11). Too bad he didn't have a NIV, for he could have *stationed me at my post*. I guess there was nothing dad loved more than going out early on Saturday mornings and catching a *mess* of fish (Gen. 43:34). It's a good thing we didn't have a NKJV in those days, for he would have only caught a *serving*. We usually had hushpuppies with that fish dinner, but sometimes we just had *light bread* (Num. 21:5). That is, until the neighbors came over with their New American Bible. Then we had *wretched food*. Then dad would always say, "*Cheer up*, son, it'll be better next time!" (Deu. 24:5) Too bad he didn't have a NKJV, for I'm sure he would have said, "Come on, boy, *bring happiness* to yourself!"

So you get the point: *the new versions don't stand a chance when competing with the KJV to use the most "modern" speech!* Go ahead, have yourself some fun. Learn to appreciate God's sense of humor! Grab a new translation and see first hand how the modern versions are still stuck in the Dark Ages when it comes to keeping up with modern speech.

[Back to the TABLE OF CONTENTS](#)

The Italicized Words

If we are to believe what we hear from the critics, then we must accept the notion that the italicized words in the King James Bible do not belong. We are told that the words were added by the translators and are not the words of God. If this is true, then please explain why Luke, Paul, John, Peter, and even the Lord Jesus QUOTE them! The column on the right shows how New Testament writers and speakers QUOTE the King James italics of the Old Testament:

OLD TESTAMENT SCRIPTURE	NEW TESTAMENT QUOTE
I have set the LORD always before me: because <i>he is</i> at my right hand, I shall not be moved. (Psa. 16:8)	For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: (Acts 2:25)
Thou shalt not muzzle the ox when he treadeth out <i>the corn</i> . (Deu. 25:4)	For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? (I Cor. 9:9. Also see I Tim. 5:18)
And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every <i>word</i> that proceedeth out of the mouth of the LORD doth man live. (Deu. 8:3)	But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Mat. 4:4)
I have said, Ye <i>are</i> gods; and all of you <i>are</i> children of the most High. (Psa. 82:6)	Jesus answered them, Is it not written in your law, I said, Ye are gods? (John 10:34)
Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner <i>stone</i> , a sure foundation: he that believeth shall not make haste. (Isa. 28:16)	Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (I Pet. 2:6)

Did you notice that the New Testament writers QUOTE the words in italics? This means they WERE actually in the originals! When Jesus said, "It is written..." (Mat. 4:4), he was saying that the word "word" was also written—even if the *King James translators didn't have it in the Hebrew Old Testament!* Like it or not, the Holy Spirit led them to use the word anyhow! If He didn't, then why did Jesus quote it?

Also, we have the case of *WHO killed Goliath?* II Samuel 21:19 in the KJV says: "And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam." The words "*the brother of*" are in italics. If these words were omitted, then the Bible would say that Elhanan slew Goliath, instead of his brother, which would contradict the fact that David killed Goliath. (In fact, this is exactly how the New World Translation reads!) If you'll check I Chronicles 20:5, you'll see that the italics of II Samuel 21:19 are well justified. Moral: *The English sheds light on the English—WITHOUT "the Greek."*

[Back to the TABLE OF CONTENTS](#)

Antioch vs. Alexandria

We hear much talk these days about "older" and "more authoritative" manuscripts, but we aren't hearing much about the *origin* of these manuscripts. It is a well established fact that there are only two lines of Bibles: one coming from Antioch, Syria (known as the Syrian or Byzantine type text), and one coming from Alexandria, Egypt (known as the Egyptian or Hesychian type text). The Syrian text from Antioch is the Majority text from which our King James 1611 comes, and the Egyptian text is the minority text from which the new perversions come. (Never mind Rome and her *Western* text, for she got her manuscripts from Alexandria.)

The manuscripts from Antioch were mostly copied by Bible-believing Christians for the purpose of winning souls and spreading the word of God. The manuscripts

from Alexandria were produced by infidels such as Origen Adamantius and Clement of Alexandria. These manuscripts are corrupted with Greek philosophy (Col. 2:8), and allegorical foolishness (not believing God's word literally). The strange thing is that most Christians aren't paying any attention to what God's word says about these two places! Notice how the Holy Spirit casts Egypt and Alexandria in a NEGATIVE light, while His comments on Antioch tend to be very positive:

Egypt and Alexandria

1. Egypt is first mentioned in connection with Abraham not trusting Egyptians around his wife (Gen. 12:10-13).
2. One of the greatest types of Christ in the Bible was sold into Egypt as a slave (Gen. 37:36).>
3. Joseph did not want his bones left in Egypt (Gen. 50:25).
4. God killed all the firstborn of Egypt (Exo. 12:12).
5. God calls Egypt "the house of bondage" (Exo. 20:4).
6. God calls Egypt an "iron furnace" (Deu. 4:20).
7. The Kings of Israel were even forbidden to get horses from Egypt (Deu. 17:16), so why should we look there for a Bible?
8. The Jews were forbidden to go to Egypt for help (Jer. 42:13-19).
9. God plans to punish Egypt (Jer. 46:25).
10. God calls His Son out of Egypt (Hos. 11:1; Mat. 2:15).
11. Egypt is placed in the same category as Sodom (Rev. 11:8).
12. The first time Alexandria is mentioned in the Bible, it is associated with unbelievers, persecution, and the eventual death of Stephen (Acts 6:9; 7:54-60).
13. The next mention of Alexandria involves a lost preacher who has to be set straight on his doctrine (Acts 18:24-26).
14. The last two times we read about Alexandria is in Acts 27:6 and Acts 28:11. Here we learn that Paul was carried to his eventual death in Rome by two ships from Alexandria.

Alexandria was the second largest city of the Roman Empire, with Rome being the first. It was founded in 332 B.C. by Alexander the Great (a type of the Antichrist in Daniel 8). Located at the Nile Delta, Alexandria was the home of the Pharos Lighthouse, one of the Seven Wonders of the Ancient world. Also, during the second and third centuries B.C., it was the home of a massive library containing between 500,000 and 700,000 volumes. It was also the home of a catechetical school once headmastered by the great apostate Adamantius Origen (185-254 A.D.).

QUESTION: In light of what God's word says about higher knowledge and philosophy (I Cor. 1:22; Rom. 1:22; Gen. 3:5; Col. 2:8; I Cor. 8:1), why would any serious Christian expect to find the true word of God in Alexandrian manuscripts?

Antioch

1. Upon it's first mention, we find that Antioch is the home of a Spirit-filled deacon (Acts 6:3-5). *Do you suppose it is a mere accident that the Holy Spirit first mentions Antioch in the same chapter where He first mentions Alexandria?*
2. In Acts 11:19, Antioch is a shelter for persecuted saints.
3. The first major movement of the Holy Ghost among the Gentiles occurs in Antioch (Acts 11:20-21).
4. Paul and Barnabas taught the Bible in Antioch for a whole year (Acts 11:26).
5. The disciples were first called "Christians" at Antioch (Acts 11:26).
6. The church at Antioch sends relief to the poor saints at Jerusalem (Acts 11:27-30).
7. The first missionary journey is sent out from Antioch (Acts 13:1-3).
8. Antioch remains the home base or headquarters of the early church (Acts 14:19-26; 15:35).
9. The final decision of the Jerusalem council was first sent to Antioch (Acts 15:19-23, 30), because Antioch was the home base.
10. Antioch was the location of Paul setting Peter straight on his doctrine (Gal. 2:11).

Founded in 300 B.C. by Seleucus Nicator, Antioch was the third largest city of the Roman Empire. Located in Syria, about twenty miles inland from the Mediterranean on the Orontes River, Antioch had it's on sea port and more than it's share of travelers and tradesmen. In His infinite wisdom, God picked the ideal location for a "home base". Antioch was far enough away from the culture and traditions of the Jews (Jerusalem and Judaea) and the Gentiles (Rome, Greece, Alexandria, etc) that new Christians could grow in the Lord. Meanwhile, it's geographical location was ideal for taking God's word into all the world.

So, friend, you have a choice. You can get your Bible from Alexandria, or you can get it from Antioch. If you have a KJV, then your Bible is based on manuscripts from Antioch. If you have a new version, then you are one of many unfortunate victims of Satan's salesmen from Alexandria, Egypt.

[Back to the TABLE OF CONTENTS](#)

Sinaiticus and Vaticanus

When someone "corrects" the King James Bible with "more authoritative manuscripts" or "older manuscripts," or "the best authorities," they're usually making some reference to Sinaiticus or Vaticanus. These are two very corrupt fourth century uncials that are practically worshipped by modern scholars. These are the primary manuscripts that Westcott and Hort relied so heavily on when constructing their Greek text (1851-1871) on which the new versions are based.

Vaticanus (B) is the most worshipped. This manuscript was officially catalogued in the Vatican library in 1475, and is still property of the Vatican today. Sinaiticus (Aleph) was discovered in a trash can at St. Catherine's Monastery on Mt. Sinai by Count Tischendorf, a German scholar, in the year 1844. Both B and Aleph are Roman Catholic manuscripts. Remember that! You might also familiarize yourself with the following facts:

1. Both manuscripts contain the Apocrypha as part of the Old Testament.
2. Tischendorf, who had seen both manuscripts, believed they were written by the same man, possibly Eusebius of Caesarea (260-340 A.D.).

4. Vaticanus omits Geneses 1:1-46:28, Psalm 106-138, Matthew 16:2-3, Rom. 16:24, I Timothy through Titus, the entire book of Revelation, and it conveniently ends the book of Hebrews at Hebrews 9:14. *If you're familiar with Hebrews 10, you know why.*

6. It is believed that Sinaiticus has been altered by as many as ten different men. Consequently, it is a very sloppy piece of work (which is probably the reason for it being in a trash can). Many transcript errors, such as missing words and repeated sentences are found throughout it.

8. Vaticanus and Sinaiticus not only disagree with the Majority Text from which the KJV came, they also differ from each other. In the four Gospels alone, they differ over 3,000 times!

[Back to the TABLE OF CONTENTS](#)

[Back to the TABLE OF CONTENTS](#)

3. Each group was given a selected portion of Scripture to translate.

4. Each scholar made his own translation of a book, and then passed it on to be reviewed by each member of his group.
5. The whole group then went over the book together.
6. Once a group had completed a book of the Bible, they sent it to be reviewed by the other five groups.
7. All objectionable and questionable translating was marked and noted, and then it was returned to the original group for consideration.
8. A special committee was formed by selecting one leader from each group. This committee worked out all of the remaining differences and presented a finished copy for the printers in 1611.
9. This means that the King James Bible had to pass at least *FOURTEEN* examinations before going to press.
10. Throughout this entire process, any learned individuals of the land could be called upon for their judgment, and the churches were kept informed of the progress.

QUESTION: Does *THIS* sound like an *HONEST* work of God or a *DISHONEST* work of the Devil?

[Back to the TABLE OF CONTENTS](#)

Let's Compare Bibles

In this section, we have reprinted our *Let's Compare Bibles* tract. Here you will see several good examples of how modern Bible versions are attacking God's word. We have selected eight modern translations for evaluation. The translations evaluated are as follows:

NIV..... New International Version

NASB... New American Standard Bible

NRSV... New Revised Standard Version

REB..... Revised English Bible

LB..... Living Bible

NWT..... New World Translation

NAB New American Bible

NKJV.... New King James Version

Although we have limited this study to eight new translations, you will find many of these attacks manifested in ANY new translation. You will find that some of the most important doctrines of the Bible are being attacked in the new versions. Whether you have a Living Bible, a New Century Version, a Revised Standard Version, or any of the other perversions of Scripture, you are going to see the Devil hard at work on the revision committees of the new translations. The King James reading will appear first, followed by a brief comment, and then the perverted readings of the modern perversions.

Psalm 12:6-7

*The words of the LORD are pure **words**: as silver tried in a furnace of earth, purified seven times. **Thou shalt keep them**, O LORD, thou shalt preserve them from this generation for ever.*

The above promise from the King James Bible tells us that God intends to preserve His **WORDS** forever. Notice how the new versions destroy this promise by making you think the context is God's PEOPLE rather than His WORDS:

NIV..... you will keep us safe

NASB... Thou wilt preserve him

NRSV... You, O Lord, will protect us

REB..... you are our protector

LB..... you will forever preserve your own

NAB..... You, O Lord, will keep us

Isaiah 7:14

*Therefore the Lord himself shall give you a sign; Behold, **a virgin** shall conceive, and bear a son, and shall call his name Immanuel.*

Notice how some new versions attack the Virgin Birth of Christ by robbing Mary of her virginity. As anyone well knows, a *young woman* or a *maiden* is NOT necessarily a virgin:

NRSV... young woman

REB..... young woman

NWT..... maiden

Luke 2:33

*And **Joseph** and his mother marvelled at those things which were spoken of him.*

Here the new versions attack the Virgin Birth by telling us that Joseph was Christ's father:

NIV..... The child's father

NASB... His father

NRSV... the child's father

REB..... The child's father

NWT..... its father

NAB..... the child's father

I Timothy 3:16

*And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

Notice how the King James is very clear in telling us WHO was manifest in the flesh: **GOD was manifest in the flesh**. Now watch the new perversions throw God clear out of the verse:

NIV..... He appeared in a body

NASB... He who was revealed in the flesh

NRSV... He was revealed in flesh

REB..... He was manifested in the flesh

LB..... who came to earth as a man

NWT..... He was made manifest in the flesh

NAB..... He was manifested in the flesh

Micah 5:2

*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, **from everlasting**.*

This is a prophecy of the Lord Jesus Christ, and the verse tells us that He had no beginning. As the Second Member of the Trinity, He is ETERNAL, or from everlasting, but not in most modern translations:

NIV..... from ancient times

NRSV... from ancient days

REB..... in ancient times

NWT.... from the days of time indefinite

NAB..... from ancient times (vs. 1)

Isaiah 14:12

*Howart thou fallen from heaven, O **Lucifer**, son of the morning! howart thou cut down to the ground, which didst weaken the nations!*

Revelation 22:16 tells us that Jesus Christ is the "*Morning Star*". The King James Bible never gives this title to anyone else. However, in some new versions, Jesus Christ and Satan are the same, because some versions have taken the liberty to call Satan the "*morning star*" in Isaiah 14:12. Although some versions do not go so far as to call Satan the "morning star," they still throw out the name "Lucifer".

NIV..... morning star

NASB... star of the morning

NRSV... Day Star

REB..... Bright morning star

NWT..... you shining one

NAB..... morning star

Daniel 3:25

*He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like **the Son of God**.*

This is an excellent Old Testament verse which shows that Jesus Christ existed long before He was born in Bethlehem. Naturally, the new versions will pervert it with pagan foolishness:

NIV..... a son of the gods

NASB... a son of the gods

NRSV... a god

REB..... a god

LB..... a god

NWT.... a son of the gods

NAB..... a son of God (vs. 92)

Colossians 1:14

*In whom we have **redemption through his blood, even the forgiveness of sins**:*

Satan hates the Atoning Blood of the Lord Jesus Christ, so we shouldn't be surprised to find the blood missing in modern translations:

NIV..... redemption, the forgiveness of sins

NASB... redemption, the forgiveness of sins

NRSV... redemption, the forgiveness of sins

REB..... our release is secured and our sins are forgiven

NWT.... we have our release by ransom, the forgiveness of sins

NAB..... redemption, the forgiveness of our sins

Romans 14:10-12

*But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the **judgment seat of Christ**. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.*

If you'll read the above verses carefully, you will notice how it magnifies Jesus Christ. According to verse 10, we will stand before the Judgment Seat of **CHRIST**, and verse 12 says that when we do we will give account to GOD. When we stand before Jesus Christ we will be standing before God—an excellent text on the Deity of Christ. Now watch as the new versions throw Jesus Christ clear out of the passage by replacing the word "Christ" in verse 10 with "God:"

NIV..... God's judgment seat

NASB... Judgment seat of God

NRSV... judgment seat of God

REB..... God's tribunal

LB..... Judgment Seat of God

NWT..... judgment seat of God

NAB..... judgment seat of God

Acts 8:37

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

This verse is very important because it places a definite condition upon water baptism: *one must first BELIEVE ON CHRIST*. Many modern versions throw the entire verse out of the Bible:

NIV..... entire verse missing

NRSV... entire verse missing

REB..... entire verse missing

NWT..... entire verse missing

NAB..... omits entire verse, but re-numbers the verses so you won't miss it

II Corinthians 2:17

*For we are not as many, which **corrupt** the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.*

You can imagine how this verse must be a thorn in the flesh to the modern translators who are busy CORRUPTING the word of God day and night. So, do they repent of their sins and get right with God? Of course not:

NIV..... peddle

NASB... peddling

NRSV... peddlers

REB..... adulterating the word of God for profit

LB..... hucksters

NWT..... peddlers

NAB..... trade on the word of God

NKJV.... peddling

II Timothy 2:15

***Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.*

This is the one command in the New Testament to "*study*" and "*rightly divide*" God's word, and the Devil does NOT appreciate it:

NIV..... Do your best...correctly handles

NASB... Be diligent...handling accurately

NRSV... Do your best...rightly explaining

REB..... Try hard...keep strictly to the true gospel

LB..... Work hard...Know what his word says and means

NWT..... Do your utmost...handling the word of truth aright

NAB..... Try hard...following a straight course inpreaching the truth

NKJV.... Be diligent...rightly dividing

I Timothy 6:20

*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of **science** falsely so called:*

Many lies are being propagated today in the name of "science" (evolution for example), but I Timothy 6:20 has been warning us about it all along - *except in the newperversions:*

NIV..... knowledge

NASB... knowledge

NRSV... knowledge

REB..... knowledge

LB..... knowledge

NWT..... knowledge

NAB..... knowledge

NKJV.... knowledge

[Back to the TABLE OF CONTENTS](#)

The New King James Version

We will now give some special attention to one of the deadliest translations on the market--the *NewKing James Version*, first published in 1979. It is a deadly version because it's editors have succeeded in deceiving the body of Christ on two main points: (1) That it's a King James Bible (which is a lie), and (2) that it's based on the Textus Receptus (which is only a partial truth). The following information should be helpful when dealing with Christians who have been swindled by the Laodicean lovers of filthy lucre:

1. The text of the NKJV is copyrighted by Thomas Nelson Publishers, while there is no copyright today on the text of the KJV. If your KJV has maps or notes, then it may have a copyright, but the text itself does not.
2. There's nothing "new" about the NKJV logo. It is a "666" symbol of the *pagan* trinity which was used in the ancient Egyptian mysteries. It was also used by satanist Aleister Crowley around the turn of this century. The symbol can be seen on the New King James Bible, on certain rock albums (like Led Zeppelin's), or you can see it on the cover of such New Age books as *The Aquarian Conspiracy*. (See Riplinger's tract on the NKJV.)
3. It is estimated that the NKJV makes over 100,000 translation changes, which comes to *over eighty changes per page and about three changes per verse!* A great number of these changes bring the NKJV in line with the readings of such Alexandrian perversions as the NIV and the RSV. Where changes are not made in the text, subtle footnotes often give credence to the Westcott and Hort Greek Text.
4. While passing off as being true to the Textus Receptus, the NKJV IGNORES the Receptus over 1,200 times.
5. In the NKJV, there are 22 omissions of "hell", 23 omissions of "blood", 44 omissions of "repent", 50 omissions of "heaven", 51 omissions of "God", and 66 omissions of "Lord". The terms "devils", "damnation", "JEHOVAH", and "new testament" are completely omitted.
6. The NKJV demotes the Lord Jesus Christ. In John 1:3, the KJV says that all things were made "by" Jesus Christ, but in the NKJV, all things were just made "through" Him. The word "Servant" replaces "Son" in Acts 3:13 and 3:26. "Servant" replaces "child" in Acts 4:27 and 4:30. The word "Jesus" is omitted from Mark 2:15, Hebrews 4:8, and Acts 7:45.
7. The NKJV confuses people about salvation. In Hebrews 10:14 it replaces "are sanctified" with "are being sanctified", and it replaces "are saved" with "are being saved" in I Corinthians 1:18 and II Corinthians 2:15. The words "may believe" have been replaced with "may continue to believe" in I John 5:13. The old straight and "narrow" way of Matthew 7:14 has become the "difficult" way in the NKJV.
8. In II Corinthians 10:5 the KJV reads "casting down imaginations", but the NKJV reads "casting down arguments". The word "thought", which occurs later in the verse, matches "imaginations", not "arguments". This change weakens the verse.
9. The KJV tells us to reject a "heretick" after the second admonition in Titus 3:10. The NKJV tells us to reject a "divisive man". *How nice! Now the Alexandrians and Ecumenicals have justification for rejecting anyone they wish to label as "divisive men".*
10. According to the NKJV, no one would stoop so low as to "corrupt" God's word. No, they just "peddle" it (II Cor. 2:17). The reading matches the Alexandrian versions.
11. Since the NKJV has "changed the truth of God into a lie", it has also changed Romans 1:25 to read "exchanged the truth of God for the lie". This reading matches the readings of the new perversions, so *how say ye it's a King James Bible?*
12. The NKJV gives us no command to "study" God's word in II Timothy 2:15.
13. The word "science" is replaced with "knowledge" in I Timothy 6:20, although "science" has occurred in every edition of the KJV since 1611! *How say ye it's a King James Bible?*
14. The Jews "require" a sign, according to I Corinthians 1:22 (and according to Jesus Christ - John 4:48), but the NKJV says they only "request" a sign. *They didn't "request" one when signs first appeared in Exodus 4*, and there are numerous places throughout the Bible where God gives Israel signs when they haven't requested anything (Exo. 4, Exo. 31:13, Num. 26:10, I Sam. 2:34, Isa. 7:10-14, Luke 2:12, etc). They "require" a sign, because signs are a part of their national heritage.
15. The King James reading in II Corinthians 5:17 says that if any man is in Christ he is a new "creature", which matches the words of Christ in Mark 16:15. The cross reference is destroyed in the NKJV, which uses the word "creation."
16. As a final note, we'd like to point out how the NKJV is very inconsistent in it's attempt to update the language of the KJV. The preface to the NKJV states that previous "revisions" of the KJV have "sought to keep abreast of changes in English speech", and also that they too are taking a "further step toward this

objective". However, when taking a closer look at the language of the NKJV, we find that oftentimes they are stepping BACKWARDS! Please note a few examples of how well the NKJV has "kept abreast of the changes in the English language":

SCRIPTURE	KJV	NKJV
Ezra 31:4	little rivers	rivulets
Psalms 43:1	Judge	Vindicate
Psalms 139:43	thoughts	anxieties
Isaiah 28:1	fat	verdant
Amos 5:21	smell	savor
Matthew 26:7	box	flask
Luke 8:31	the deep	the abyss
John 10:41	did	performed
Luke 19:11-27	pounds	minas
John 19:9	judgement hall	Praetorium
Acts 1:8	bowels	entrails
Acts 18:12	deputy	proconsul
Acts 21:38	uproar	insurrection
Acts 27:30	boat	skiff
Hebrews 12:8	bastard	illegitimate

[Back to the TABLE OF CONTENTS](#)

The New Scofield Reference Bible

Another counterfeit "KJV" is the New Scofield Reference Bible (NSRB). "King James Version" is clearly printed on the cover, but since when has it been safe to judge a book by it's cover? Please note the following:

1. Dr. C.I. Scofield had been dead many years when the NSRB was published in 1967. He would have never approved of having his name on a "bible" that alters the text of the KJV. The 1909 and 1917 editions of the Scofield Reference Bible do NOT change the text. Therefore the NSRB of 1967 is NOT a Scofield Bible and it is NOT a KJV.
2. Dr. Scofield would have never referred to baptism as a "sacrament," but the NSRB takes the liberty to do so in an Acts 8 footnote.
3. The NSRB changes the KJV with "better readings" in over 6,500 places.
4. In the introduction to the NSRB, 1967 edition, E. Schuyler English tries to justify changing the KJV *text* on the basis that Dr. Scofield saw the need to update his reference Bible after only eight years. Yes, Dr. Scofield did update his Bible after only eight years, but **HE NEVER CHANGED THE TEXT!**, and he never granted anyone else permission to do so. Only the NOTES were revised! (The Judgment Seat of Christ is going to be *very interesting* to say the least!)
5. In many places the NSRB agrees with the readings of the new translations, rather than the KJV, so it cannot possibly be a KJV. For example, "a son of the gods" appears in Daniel 3:25, rather than "the Son of God" (KJV). In Genesis 1:28, Adam is told to "fill" the earth, instead of "replenish" it, which isn't the same at all. A great reference to television and magazines is destroyed when the NSRB replaces "pictures" with "stone idols" in Numbers 33:52. Then, of course, the NSRB lines up right behind the ASV in places like I Timothy 6:20, Acts 4:27, and Romans 1:25.
6. Dr. William Grady addresses the NSRB in his book, *Final Authority*. His research includes the following on page 316: "*A random survey of the NSRB margins in Philippians alone revealed a total of 29 changes from the King James Bible. Of these, twenty-one (72%) were traced to either the RSV or the NASV. The skeptic can ckeck it out for himself: Philippians 1:7, 8, 23, 27; 2:1, 15, 25, 27, 28; 3:1, 8, 17, 19, 20, 21; 4:3, 6, 14, 15, 21, and 22.*" The "New Scofield Reference Bible" in the "King James Version" is NOT *new*, is NOT a *Scofield* Bible, and it is certainly NOT a *King James Version*.

[Back to the TABLE OF CONTENTS](#)

The Various Editions of the 1611 A.V.

If someone decides to produce a "new Bible version", then they must also convince Christians that there is a NEED and a justifiable CAUSE for the new version. One of the deceitful excuses being used today for producing new versions is that *the King James Bible has been revised several times since 1611, and that a new revision is needed once again*. While spreading this piece of deceitful misinformation, the KJV critics hold their breath, hoping that no one will be intelligent enough to ask for specific details about these "revisions". The many revisions that have occurred since 1881 bear NO RESEMBLANCE to the various EDITIONS of the KJV prior to 1881. The modern revisors are just trying to justify their sins!

There were only FOUR actual EDITIONS of the King James Bible produced after 1611: 1629, 1638, 1762, and 1769. These were not translations (like the new versions SINCE 1881), and they really weren't even "revisions".

The 1629 edition was simply an effort to correct *printing errors*, and two of the original King James translators assisted in the work.

The 1638 edition of the KJV also dealt with printing errors, especially words and clauses overlooked by the printers. About 72% of the textual corrections in the KJV were done by 1638, only 27 years after the first printing.

Please bear in mind the fact that printing was a very laborious task prior to 1800. Publishing a flawless work was almost impossible. Even today, with computers and advanced word processors, printing errors are still frequently made. Imagine what it was like in the 1600's!

Then, in 1762 and 1769, two final editions of the KJV were published. Both of these involved *spelling changes*, which became necessary as the English language became more stabilized and spelling rules were established.

There were no new *translations*, and there were really no new *revisions* published in 1629, 1638, 1762, or 1769. These were simply EDITIONS of the 1611 KJV, which corrected printing errors and spelling. Those who try to equate these editions with the modern translations are just being deceitful or stupid--*or both*. The many other so-called "revisions" of the KJV that occurred in 1613, 1616, 1617, and 1743 are nothing more than running changes and touch-up work at the printers. The REAL revisions and translations do not start appearing until 1881 (RV) and 1901 (ASV). So if some punk walks up with a smirky grin on his face and asks you, "So which King James Bible do you have, the 1611, the 1629, the 1638, the 1762, or the 1769?", you can simply state that you have a *1769 edition of the King James 1611 Authorized Version*.

[Dr. David F. Reagan has an excellent pamphlet available on this subject.](#) It can be ordered from: *Trinity Baptist Temple Bookstore, 5709 N. Broadway, Knoxville, TN, 37918. Telephone: 615-688-0780.*

[Back to the TABLE OF CONTENTS](#)

Why the KJV Translators Did Not Accept the Apocrypha as Scripture

Another favorite lie of the critics is that the original KJV of 1611 included the Apocrypha, which no true Christian today accepts as Scripture. The Apocrypha is a collection of several pagan writings which the Catholic church accepts as inspired Scripture. In fact, the Council of Trent (1546) pronounced a CURSE upon anyone who denied that these books were inspired. The King James translators did NOT consider the books to be inspired Scripture, nor did they include them in the canon as such. They merely placed the Apocryphal books BETWEEN the Old and New testament as a historical document, not as Scripture. Their reasons for not accepting the Apocrypha as Scripture are listed on page 185-186 of the book *Translators Revived*, by Alexander McClure. The seven reasons are basically as follows:

1. Not one of them is in the Hebrew language like the rest of the Old Testament books.
2. Not one of the writers lays any claim to inspiration.
3. These books were never acknowledged as sacred Scriptures by the Jewish church, and therefore were never sanctioned by our Lord.
4. They were not allowed a place among the sacred books, during the first four centuries of the Christian church.
5. They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves. For example, in the Books of Maccabees alone, Antiochus Epiphanes dies three times in three places!
6. It inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.
7. It teaches immoral practices, such as lying, suicide, assassination and magical incantation.

[Back to the TABLE OF CONTENTS](#)

"Errors" in the King James Bible

Critics of the KJV have a nasty habit of pointing out what they believe to be errors, contradictions, and mistranslations in the Authorized Version. The sad fact is that they usually point these things out to young men and women in Christian colleges who do not know any better. Many young Christians, including young preachers, are having their faith in God's word destroyed by the very people they look to for spiritual guidance!

These so-called "errors" that are presented by such infidels have been explained and written about so many times that it's a shame to even have to mention it again. There isn't enough space in a booklet of this size to embark upon a lengthy rebuttle of such claims. Besides, it has already been done quite well by others. Nevertheless, for the sake of showing the reader the nature of the so-called "errors" in the AV, we will take the time to briefly deal with just a few:

1. According to the critics, the word "Easter" in Acts 12:4 is a mistranslation, because the Greek word is "pascha," and it is translated "passover" twenty-eight times in the New Testament, and it should be translated likewise in Acts 12:4.

This is what happens when a man is so hung up on "the Greek" that he can't read plain English. It should NOT be translated "passover" because the Passover had already passed. The *"days of unleavened bread"* had already begun (vs. 3), which means the Passover was over (Num. 28:16-18; Exo. 12:13-18). The Passover was always the fourteenth day of the first month, while the days of unleavened bread ran from the fifteenth through the twenty-first. Herod could not have been waiting for the Passover. Besides, why would a Gentile king like Herod be concerned about a Jewish feast day? "Easter" is from the pagan "Ishtar", the goddess that the pagans worshipped--Rome included. Herod wanted to wait until his pagan holiday was over before bringing Peter out to the people.

2. I John 5:7 is also the subject of much debate. It is argued that the verse lacks manuscript evidence and does not belong in the Bible. Being one of the greatest verses in the Bible on the Trinity, we should be suspicious of any oppositions to it.

The verse should NOT be omitted from the Bible. It is found in Greek manuscript 61, which probably forced Erasmus to include it in his third edition Greek text of 1522.

I John 5:7 is also found in Codex Ravianus, and in the margins of 88 and 629. It is also found in Old Latin manuscripts *r* and *Speculum*. It was quoted by Cyprian around A.D. 250, and two Spanish Bishops quoted it in the fourth century (Priscillian and Idacius Clarus). Several African writers quote it in the fifth century, and Cassiodorus quotes it in the sixth century in Italy.

The fact that Siniaticus and Vaticanus do not include the verse means nothing *to a true Bible believer*. After all, *Vaticanus omits the entire book of Revelation, while keeping the Apocrypha!*

3. Many argue that the KJV is in error with it's use of the word "devils" instead of "demons". Again, this is due to an over emphasis on "the Greek" as well as a lack of faith in God's ability to preserve His words in English. While protesting that "daimon" should be translated "demon", many have overlooked a great truth which the Holy Spirit has preserved in the King's English. There is one true "Son of God", but many "sons of God". There is one true "Church", the Bride of Christ, but many local "churches". Likewise, there is one "Devil", but many "devils" under his control.

The word "demon" itself does not necessarily imply an *evil* spirit. Even Webster's 1828 dictionary states that "the ancients believed that there were good and evil demons...", and New Agers of today believe likewise. Therefore, God led the KJV translators to translate "devils" instead of "demons" because every "daimon" in the Bible IS an evil spirit. The word "devil" makes that clear. Every "devil" in the Bible is under the authority of their father "the Devil".

4. Then we have "contradictions" like Exodus 24:10 and John 1:18. Exodus says the Israelites SAW God, while Jesus said in John that "no man hath seen God at any time". Contradiction, right? No, it's only a matter of rightly dividing the word of truth (which you may not be practicing if II Tim. 2:15 has been altered in your "bible"). God is a Trinity, just like you and I. We're a body, a soul, and a spirit (I Ths. 5:23). The Israelites saw a physical *manifestation* of God, but not the SOUL of God, just as no one has ever seen your soul.

5. Numbers 25:9 says that 24,000 people died in a plague, but I Corinthians 10:8 says that only 23,000 died. Read I Corinthians 10:8 again and notice that 23,000 fell "in one day". The 24,000 died altogether in a few days.

You see, these are the kind of "errors" in the King James Bible. These are the reasons given for you to throw away your Bible and buy a new one. Don't fall for it. I have learned to always give God the benefit of a doubt, and to count the critics guilty until proven innocent. So far I've been right. Anytime I see an "error" in the KJV I just assume that I'm not learned enough in the Scriptures to explain it, but that it is NOT an error. I just pray about it and trust God. I *NEVER* correct the Book that God has honored for so long. *Thank God, I'm not that stupid.*

[Back to the TABLE OF CONTENTS](#)

Fifty Stumbling Stones of the Laodicean Translations

In this final section, I'd like to point out one of the best things about the new versions. What might that be? It is the fact that we know where they're going to alter God's word before they do it! We know how to "check'em out" without having to waste our God-given time reading the whole translation. The following list includes fifty "check points" which anyone can use to expose a new translation. No translation will be guilty on all fifty counts, but any translation since 1881 will alter God's word enough to prove that the revisionists do not have God's best interest in heart. For emphasis, I'll present these items from Satan's standpoint, briefly illustrating his purpose for many of the changes:

1. Genesis 1:29. Omit the word "meat" since there is no real flesh in the verse, only plant life. This will destroy the cross reference to the "meat offering" of Leviticus 2, which is really a GRAIN offering with no flesh. The Bible has it's own built in dictionary, but let's not allow people to know it.
2. Genesis 3:5. Alter the word "gods" and the cross references to Psalm 82, I Corinthians 8:5, and II Corinthians 4:4 will be destroyed.
3. Genesis 22:1. The word "tempt" in the verse should be replaced with "try". Here's another case of the "built-in dictionary". James 1:2-3 explains the kind of tempting that this was, but let's hide it from as many Christians as possible.
4. Numbers 33:52. Someone might use the word "pictures" as a reference to television. Throw it out!
5. Isaiah 7:14. Attack the virgin birth by omitting the word "virgin". After all, the Hebrew word "almah" can mean a *virgin*, a *damsel*, or just a *young woman*. Laodicean Christians are too lazy to check Matthew 1:23 to see how Matthew translated it.
6. Daniel 3:25. There's Jesus Christ in the Old Testament! Can't have that! *Someone might get the idea that He's eternal*. Change "the Son of God" to "a son of the gods."
7. Micah 5:2. Another chance to attack the eternal existence of Christ. Throw out "everlasting".
8. Zechariah 9:9. We're not interested in anyone being SAVED, so omit the words "having salvation".
9. Matthew 1:25. Omit "firstborn" because it shows the reader that Mary had other children after Jesus and did NOT remain a perpetual virgin. They'll never think to check Psalm 69:8, Galatians 1:19, or John 7:5.
10. Matthew 5:22. Let's create a contradiction by omitting the words "without a cause". This will make Jesus contradict Paul in Ephesians 4:26.
11. Matthew 6:13. Omit the "kingdom", the "power", and the "glory".
12. Matthew 27:54. Change "the Son of God" to "a son of God".
13. Mark 1:1. This is the only Gospel which refers to Christ as the "Son of God" in the very first verse. Throw it out.
14. Mark 16:9-20. Either throw out the last twelve verses of Mark or raise doubt about them in the margins and footnotes. The less we read of a resurrected Christ the better.
15. Luke 1:34. Change Mary's words "I know not a man" to "I have no husband". This will allow for possible fornication between Mary and Joseph, which could make Joseph the father of Jesus.
16. Luke 2:33. Attack the virgin birth again by replacing "Joseph" with "father".
17. Luke 4:4. Omit "by every word of God". No one will think to check Deuteronomy 8:3.
18. Luke 23:42. Here's a sinner being saved by calling upon the name of the "Lord", which is in perfect tune with Romans 10:13. Replace the divine title "Lord" with the human name "Jesus".
19. Luke 24:51. Raise doubt about the ascension of Christ by omitting the words "carried up into heaven". Hopefully, no one will check Luke's later comments in Acts 1:1-2.
20. John 1:14. Omit the word "begotten", just like in John 1:18, 3:16, and 3:18.
21. Acts 1:3. Omit the word "infallible". Nothing is infallible.
22. Acts 4:27. Jesus wasn't God's "child". He was only His "servant".
23. Acts 8:37. Either omit the entire verse or raise doubt about it, because this verse states that scriptural water baptism is conditional upon BELIEF.
24. Acts 12:4. Change "Easter" to "passover". No one will ever read Exodus and Numbers to find the truth.
25. Acts 17:22. Change "superstitious" to "religious".
26. Romans 1:18. Let's change "hold the truth in unrighteousness" to "suppress the truth", which is a much weaker reading.
27. Romans 1:25. Let's say they "exchanged the truth of God for a lie" instead of "changed the truth of God into a lie".
28. Romans 1:29. Throw out "fornication".
29. Romans 10:17. Replace the word "God" with "Christ". This will teach that faith comes by rallying around the person of Jesus alone and not by feeding on every

word of God (Luke 4:4).

30. Romans 14:10. Change the word "Christ" to "God". This will prevent anyone from realizing that Jesus Christ is God when they read verse twelve.

31. I Corinthians 1:22. Change "require" to "request", and destroy the great truth about signs being for Israel.

32. II Corinthians 2:17. Since we are guilty of corrupting the word of God, replace the word "corrupt" with "peddle".

33. II Corinthians 5:17. Replace the word "creature" with "creation", although Mark 16:15 says "creature".

34. Ephesians 1:7. Throw out the "blood".

35. Philippians 3:21. People don't have "vile" bodies. They just have "lowly" bodies.

36. Colossians 1:14. Throw out the "blood".

37. I Thessalonians 5:22. Omit the word "appearance" so Christians will not be very concerned about their testimony.

38. I Timothy 3:16. The verse says that "God was manifest in the flesh". Attack the Deity of Christ and the Incarnation by throwing "God" clear out of the verse.

39. I Timothy 6:10. Change "all evil" to "all kinds of evil". 40. I Timothy 6:20. Since many heresies are taught today in the name of "science", and this verse gives a strong warning against "science falsely so-called", change the word "science" to "knowledge".

41. II Timothy 2:15. This is the only command in the Bible to "study" the word of God. Omit the word "study".

42. James 5:16. Let's justify Roman Catholic confessionals by changing the word "faults" to "sins".

43. I Peter 5:11. Omit "glory" and "dominion".

44. I John 1:7. Omit the word "Christ".

45. I John 4:3. Omit the words "Christ is come in the flesh".

46. I John 5:7. There's the Trinity! Throw out the whole verse or insert marginal notes to raise doubt about it.

47. Revelation 1:5. Omit the word "blood".

48. Revelation 5:9. Omit the word "blood".

49. Revelation 11:15. Change the many "kingdoms" that Jesus Christ will receive to one singular "kingdom".

50. Revelation 11:17. Attack the Second Coming of Christ by omitting the words "art to come".

[Back to the TABLE OF CONTENTS](#)

Recommended Reading

Which Bible?, David Otis Fuller, Which Bible? Society, P.O. Box 7096, Grand Rapids, Michigan 49507.

An Understandable History of the Bible, Dr. Samuel C. Gipp, Bible Believer's Baptist Bookstore, 1252 E. Aurora Road, Macedonia, Ohio 44056.

The Answer Book, Gipp.

Final Authority, Dr. William P. Grady, Grady Publications, Inc., P.O. Box 506, Schererville, Indiana 46375.

The King James Version Defended, Dr. Edward F. Hills, The Christian Research Press, P.O. Box 2013, Des Moines, Iowa 50310.

Believing Bible Study, Hills.

Translators Revived, Alexander McClure, R. E. Publications, P.O. Box 66212, Mobile, Alabama 36606.

The Men Behind The King James Version, Gustavus Paine, Baker Book House, Grand Rapids, Michigan 49516.

God Only Wrote One Bible, Jasper James Ray, Eye Opener Publishers, P.O. Box 7944, Eugene, Oregon 97401.

NewAge Bible Versions, G. A. Riplinger, A.V. Publications, Box 388, Munroe Falls, Ohio 44262.

Which Bible Is God's Word?, Riplinger.

The Christian's Handbook of Manuscript Evidence, Dr. Peter S. Ruckman, Pensacola Bible Institute, P.O. Box 7135, Pensacola, FL 32504.

The Christian's Handbook of Biblical Scholarship, Ruckman.

Problem Texts, Ruckman.

The Bible Babel, Ruckman.

The following tracts and booklets are also available from Bible Baptist Church:

[The Bible Believer's Helpful Little Handbook](#)

Why Does God Allow People to Suffer?

Child Abuse: Something Every Parent Should Know

[How I Know the KJV is God's Word](#)

Let's Compare Bibles

Fables and Facts about the King James Bible

Seven Simple Things You Should Know About Salvation

The Second Coming of Jesus Christ

Signs of the Times

Why Should I Receive Jesus Christ as My Saviour?

The Bible vs. The Jehovah's Witnesses

How I Know I'm Going to Heaven

[Evolution: Fact or Fiction](#)

The Five Facts of Life

Sample packages are available upon request.

Mail orders to:


Bible Baptist Church

P.O. Box 383, Martin, TN 38237

[James L. Melton, Pastor](#)

[Dial-the-Truth Ministries Home Page](#)

[Other Publications Page](#)



WIKIPEDIA
The Free Encyclopedia

navigation

■ Main page

■ Contents

■ Featured content

■ Current events

■ Random article

search

Go

Search

interaction

■ About Wikipedia

■ Community portal

■ Recent changes

■ Contact Wikipedia

■ Donate to Wikipedia

■ Help

toolbox

■ What links here

■ Related changes

■ Upload file

■ Special pages

■ Printable version

■ Permanent link

■ Cite this page

languages

■ Nederlands

■ Polski

■ Português

■ Русский

article

discussion

edit this page

history

Try Beta

Log in / create account

Geneva Bible

From Wikipedia, the free encyclopedia

The **Geneva Bible** is one of the most historically significant translations of the Bible in the English language, preceding the King James translation by 51 years. It was the primary Bible of the 16th century Protestant movement and was the Bible used by William Shakespeare, Oliver Cromwell, John Milton, John Knox, John Donne, and John Bunyan, author of *Pilgrim's Progress*. It was one of the Bibles taken to America on the *Mayflower*; it was used by many English Dissenters, and it was still respected by Oliver Cromwell's soldiers at the time of the English Civil War.

What makes this version of the Holy Bible singularly unique in world history is that, for the very first time, a mechanically-printed, mass-produced Bible was made available directly to the general public which came with a variety of scriptural study guides and aids (collectively called an apparatus), which included verse citations which allow the reader to cross-reference one verse with numerous relevant verses in the rest of the Bible, introductions to each book of the Bible which acted to summarize all of the material that each book would cover, maps, tables, *woodcut illustrations*, indexes, as well as other included features — all of which would eventually lead to the reputation of the Geneva Bible as history's very first *study bible*.

Because the language of the Geneva Bible was more forceful and vigorous, most readers preferred this version strongly over the Bishops' Bible, the translation authorised by the Church of England under Elizabeth I. In the words of Celand Boyd McAfee, "it drove the Great Bible off the field by sheer power of excellence".^[1]

Contents [hide]

1 History

2 Format

3 Sample

4 See also

5 References

6 External links

History

During the reign of Queen Mary I of England (1553 – 1558), a number of Protestant scholars fled from England to Geneva in Switzerland, which was then ruled as a republic in which John Calvin and Theodore Beza provided the primary spiritual and theological leadership. Among these scholars was William Whittingham, who would come to supervise what would become the effort to create the translation now known as the Geneva Bible, in collaboration with Myles Coverdale, Christopher Goodman, Anthony Gilby, Thomas Sampson, and Willian Cole – several of whom became prominent figures in the proto-Puritan Nonconformist faction of the Vestments controversy. Whittingham was directly responsible for the New Testament, which was complete and published in 1557,^[2] while Gilby oversaw the Old Testament.

The first full edition of this Bible, with a further revised New Testament, appeared in 1560,^[2] but it was not printed in England until 1575 (New Testament^[2]) and 1576 (complete Bible^[2]). Over 150 editions were issued; the last probably in 1644.^[2] The very first Bible printed in Scotland was a Geneva Bible, which was first issued in 1579.^[2] In fact, the involvement of Knox and Calvin in the creation of the Geneva Bible made it especially appealing in Scotland, where a law was passed in 1579 requiring every household of sufficient means to buy a copy.^[3]

Some editions from 1576 onwards^[2] included Tomson's revisions of the New Testament. Some editions from 1599 onwards^[2] used a new "Junius" version of the Book of Revelation, in which the notes were translated from a new Latin commentary by Junius on Revelation.

Like most English translations of the time, the Geneva Bible was translated from scholarly editions of the Greek New Testament and the Hebrew Scriptures that comprise the Christian Old Testament. The English rendering was substantially based on the earlier translations by William Tyndale and Myles Coverdale (80-90% of the language in the Genevan New Testament is from Tyndale).^[citation needed] However, the Geneva Bible was the first English version in which *all* of the Old Testament was translated directly from the Hebrew (cf. *Coverdale Bible*, *Matthew's Bible*).

The annotations which are an important part of the Geneva Bible were Calvinist and Puritan in character, and as such they were disliked by the ruling pro – government Protestants of the Church of England, as well as King James I, who commissioned the "Authorized Version", or King James Bible, in order to replace it. The Geneva Bible had also motivated the earlier production of the Bishops' Bible under Elizabeth I, for the same reason, and the later Rheims-Douai edition by the Catholic community. The Geneva Bible remained popular among Puritans and remained in widespread use until after the English Civil War. The Geneva notes were surprisingly included in a few editions of the King James version, even as late as 1715.^[2]

It has been stated by some^[4] that the Geneva Bible was the Bible present at the signing of the U. S. Declaration of Independence and the U. S. Constitution, because it was the Bible that the Puritans brought with them to America. However, the U. S. Library of Congress and the *Independence National Historical Park* both state that they do not know what version/translation of the Bible was present at these signings (*Independence Hall* in Philadelphia, Pennsylvania being the location of both of the signings).

Format



Geneva Bible



Example of the blackletter version (1608).

The Geneva Bible was the first English Bible to use verse numbers based on the work of Stephanus (Robert Estienne of Paris). It also had an elaborate system of commentary in marginal *glosses*. This annotation was done by Laurence Tomson, who translated (for the 1560 Geneva Bible) L'Oiseleur's notes on the Gospels, which themselves came from Camerarius. In 1576 Tomson added L'Oiseleur's notes for the Epistles, which came from *Beza's* Greek and Latin edition of the Bible (1565 and later). Beginning in 1599 Franciscus Junius' notes on Revelation were added, replacing the original notes deriving from John Bale and Heinrich Bullinger. Bale's *The Image of both churches* had a great impact on these notes as well as *Foxe's Book of Martyrs*. Both the Junius and Bullinger-Bale annotations are explicitly anti-Roman Catholic and representative of much popular Protestant apocalypticism during the Reformation.

The 1560 Geneva Bible was printed in Roman type—the style of type regularly used today—but many editions used the older *black-letter* ("Gothic") type. Of the various later English Bible translations, the next to use Roman type was the *Douay-Rheims Bible* of 1582 (New Testament) and 1609–10 (Old Testament).

The Geneva Bible was also issued in more convenient and affordable sizes than earlier versions. The 1560 Bible was in *quarto* format (218 × 139 mm type area), but pocketable *octavo* editions were also issued, and a few large folio editions. The New Testament was issued at various times in sizes from quarto down to 32° (the smallest, 70×39 mm type area^[2]). In the late sixteenth century it is likely that the Geneva New Testament cost less than a week's wages even for the lowest-paid labourers.

The 1560 Geneva Bible contained a number of study aids, including *woodcut* illustrations, maps and explanatory 'tables', i.e. indexes of names and topics, in addition to the (in)famous marginal notes. Each book was preceded by an

'argument' or introduction, and each chapter by a list of contents giving verse numbers. Smaller-format editions might be unillustrated and lack the marginal notes,

Geneva Bible	
Full name:	Geneva Bible
NT published:	1557
Complete Bible published:	1560
Textual basis:	Textus Receptus
Religious affiliation:	Protestant
Genesis 1:1-3	[show]
John 3:16	[show]
This box: view · talk · edit	

The Bible in English
Old English (pre-1066)
Middle English (1066-1500)
Early Modern English (1500-1800)
Modern Christian (1800-)
Modern Jewish (1853-)
Miscellaneous
This box: view · talk · edit

[edit]

[edit]

Calvinism

Calvin.png

John Calvin

Background [show]

Distinctives [show]

Documents [show]

Influences [show]

Churches [show]

Peoples [show]

Calvinism portal v · d · e

but some large folio editions had additional illustrations, such as one showing Adam and Eve, where Adam wears a typical Elizabethan beard and moustache.

Sample

[\[edit\]](#)

To compare the Geneva Bible with the King James, here is Revelation 6:12-17 in both versions (with spelling modernized). The differences have been italicized in the King James extract:

Geneva Bible

And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun was as black as sackcloth of hair, and the moon was like blood. And the stars of heaven fell unto the earth, as a fig tree casteth her green figs, when it is shaken of a mighty wind. And heaven departed away, as a scroll, when it is rolled, and every mountain and isle were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and among the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the presence of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who can stand?

King James Bible

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun *became* black as sackcloth of hair, and the moon *became as* blood; and the stars of heaven fell unto the earth, *even* as a fig tree casteth her *untimely* figs, when *she* is shaken of a mighty wind. And the heaven *departed* as a scroll when it is rolled *together*; and every mountain and *island was* moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves *in the* dens and *in* the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the *face* of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come; and who *shall be able to* stand?

The two versions are very similar to each other. Examination of the differences shows that the earlier Geneva version is often more direct and modern in style than the later King James, e.g.

“and the moon was like blood” (Geneva) versus “and the moon became as blood” (King James)

“as a fig tree casteth her green figs” (Geneva) versus “even as a fig tree casteth her untimely figs” (King James)

By and large, the difference is that the KJV lacked footnotes that the Geneva Bible contained.

See also

[\[edit\]](#)

- [Editio Regia](#)

References

[\[edit\]](#)

1. ↑ *Study of the King James Bible* by Cleland Boyd McAffee
2. ↑ *a b c d e f g h i j* A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525–1961*, London: British and Foreign Bible Society; New York: American Bible Society, 1968. SBN 564-00130-9
3. ↑ *A Chronology of the English Bible*
4. ↑ <http://encyclopedia.stateuniversity.com/pages/8308/Geneva-Bible.html>

External links

[\[edit\]](#)

Facsimiles

- [A Digital Facsimile of the 1560 Geneva Bible](#) ^[*dead link*] at The DCL.

Text

- [Geneva Bible Footnotes](#)
- [Geneva Bible online](#)
- [Geneva Bible Text](#) ^[*dead link*] (links to a commercial site)
- [Modern Spelling Geneva Bible with Footnotes for the Gospels](#)

Articles

- *The Geneva Bible of 1560* : article by [Bruce Metzger](#) originally printed in *Theology Today*
- Online version of Sir Frederic G. Kenyon's article in *Hastings' Dictionary of the Bible*, 1909
- *Geneva Bible-History* From Cambridge Encyclopedia


Editions Currently in Print

- *1560 First Edition* : Facsimile Reproduction
- *1560 First Edition* Reduced size Facsimile Reproduction by Hendrickson
- *1599 Edition* : 2 volume Facsimile Reprint of the 1599 edition
- *1599 Edition* : Modern Spelling and Typesetting from *The 1599 Geneva Bible Restoration Project* (no illustrations)

v · d · e	English language translations of the Bible	[show]
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Categories: 1560 books | Early printed Bibles | History of Christianity in the United Kingdom | History of the Church of England | 16th-century Christian texts | English Bible translations





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navigation

- Main page
- Contents
- Featured content
- Current events
- Random article

search

Go

Search

interaction

- About Wikipedia
- Community portal
- Recent changes
- Contact Wikipedia
- Donate to Wikipedia
- Help

toolbox

- What links here
- Related changes
- Upload file
- Special pages
- Printable version
- Permanent link
- Qite this page

article

discussion

edit this page

history

Try Beta

Log in / create account

Great Bible

From Wikipedia, the free encyclopedia

The **Great Bible** was the first authorized edition of the **Bible** in English, authorized by King **Henry VIII of England** to be read aloud in the church services of the **Church of England**.

The Great Bible was prepared by **Myles Coverdale**, working under commission of Sir **Thomas Cromwell**, Secretary to Henry VIII and Vicar General. In 1538, Cromwell directed the clergy to provide "one book of the bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it."

Although called the Great Bible because of its large size, it is known by several other names as well: the Cromwell Bible, since **Thomas Cromwell** directed its publication; Whitchurch's Bible after its first English printer; also the Chained Bible, since it was chained in "some convenient place within the said church". It has also been termed less accurately Cranmer's Bible, since **Thomas Cranmer**'s preface appeared only in the second edition.^[1]

Contents [hide]

1 Sources and history

2 Printing

3 References

4 External links

Title page of the *Great Bible* (1539). ☐

Sources and history

[edit]

The **Tyndale New Testament** had been published in 1525, followed by his English version of the Pentatuech in 1530; but both employed vocabulary, and appended notes, that were unacceptable to English churchmen, and to the King. Tyndale's books were banned by royal proclamation in 1530, and Henry then held out the promise of an officially authorised English Bible being prepared by learned and catholic scholars. In 1534, **Thomas Cranmer** sought to advance the King's project by press-ganging ten diocesan bishops to collaborate on an English New Testament, but most delivered their draft portions late, inadequately or not at all. By 1537 Cranmer was saying that the proposed Bishops' Bible would not be completed till day after Doomsday.

The King was, however, becoming impatient with the slow progress, especially in view of his conviction that the **Pilgrimage of Grace** had been substantially exacerbated due to the rebels' exploitation of popular religious ignorance. With the bishops showing no signs of completing their task, Cromwell gave official approval to the **Matthew Bible** as an interim measure in 1537, and then engaged **Miles Coverdale** to undertake the much more thorough reworking of the existing English versions that was to be issued as the Great Bible.

The Great Bible was based on **Matthew's Bible**. It therefore includes, with the objectionable features revised, the New Testament and the Old Testament portions that had been translated by **William Tyndale**. The remaining books of the Old Testament had been translated by **Coverdale**, who used mostly the **Latin Vulgate** and **German** translations as sources rather than working from the original **Greek** and **Hebrew** texts.

The Great Bible's New Testament revision is chiefly distinguished from Tyndale's source version by the interpolation of numerous phrases and sentences found only in the Vulgate. For example, here is the Great Bible's version of Acts 23:24-25 (as given in *The New Testament Octapla*):

"...And delyver them beastes, that they maye sett Paul on, and brynge him safe unto Felix the hye debyte (*For he dyd feare lest happlye the Jewes shulde take hym awaye and kyll him, and he hym selfe shulde be afterwarde blamed, as though he wolde take money.*) and he wrote a letter after thys maner."

The non-italicized portions are taken over from Tyndale without change, but the italicized words, which are not found in the Greek text translated by Tyndale, have been added from the Latin. (The added sentence can also be found, with minor verbal differences, in the **Douai-Rheims New Testament**.) These inclusions appear to have been done to make the Great Bible more palatable to conservative English churchmen, many of whom considered the Vulgate to be the only legitimate Bible.

The **psalms** in the **Book of Common Prayer** of 1662 continue to be taken from the Great Bible rather than the **King James Bible**; as, while much less accurate as a rendition of the Hebrew, Coverdale's poetry scans better and is easier to sing.

In 1568, the Great Bible was superseded as the authorised version of the **Anglican Church** by the **Bishops' Bible**. The last of over 30 editions of the Great Bible appeared in 1569.^[2]

Printing

[edit]

The first edition^[2] was a run of 2,500 copies that were begun in **Paris** in 1539. Much of the printing was done at Paris, and after some misadventures where the printed sheets were seized by the French authorities on grounds of heresy (since relations between England and France were somewhat troubled at this time), the publication was completed in London in April 1539. It went through six subsequent revisions between 1540 and 1541. The second edition of 1540, included a preface by **Thomas Cranmer**, Archbishop of Canterbury, recommending the reading of the scriptures. (Cranmer's preface was also included in the front of the **Bishops' Bible**.)

The most available reprinting of the Great Bible's New Testament (minus its marginal notes) can be found in the second column of the *New Testament Octapla* edited by Luther Weigle, chairman of the translation committee that produced the **Revised Standard Version**.^[3]

References

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1.

↑ Alfred W. Pollard, "Biographical Introduction," in The Holy Bible: 1611 Edition, King James Version. Peabody, MA: Hendrickson, 2003. **ISBN 1-56563-160-9**.

2.

↑ **^a** **^b** A. S. Herbert, *Historical Catalogue of Printed Editions of the English Bible 1525–1961*, London: British and Foreign Bible Society; New York: American Bible Society, 1968. SBN 564-00130-9. p.46

3.

↑ Luther A. Weigle, ed., *The New Testament Octapla: Eight English Versions of the New Testament in the Tyndale-King James Tradition*. NY: Thomas Nelson, n.d. (1962). Nb ISBN; Library of Congress catalog number 62-10331.

External links

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- "The gospel according to Henry VIII" : a piece in the **TLS** by Arthur Freeman, December 12 2007
- Online version of Sir Frederic G. Kenyon's article** in *Hastings' Dictionary of the Bible*, 1909

v

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e

English language translations of the Bible

[hide]

5th-11th century

Old English Bible translations

Middle English

Wycliffe

16th-17th century

Tyndale · Coverdale · Matthew · **Great Bible** · Taverner · Geneva · Bishops' · Douay-Rheims · Authorized King James

18th-19th century

Chaloner · Webster's · Young's Literal · Revised · Darby · Joseph Smith · Quaker

20th century

American Standard · Rotherham's Emphasized · Ferrar Fenton · Knox · Revised Standard · New World · New English Bible · New American Standard · Good News · Jerusalem · New American · Living · New International · New Century · Bethel · New King James · New Jerusalem · Recovery · New Revised Standard · Revised English · Contemporary English · The Message · Clear Word · 21st Century King James · Third Millennium · New International Reader's · New International Inclusive Language · New Living · Complete Jewish Bible · International Standard · Holman Christian Standard · T598

21st century

World English · English Standard · Today's New International · New English Translation (NET Bible) · New English Translation of the Septuagint · Orthodox Study Bible · The Voice · Common English Bible · Catholic Public Domain · WGC Illustrated

unmht://unmht/file.5/D:/GDrive/server/public_html/dbi/library/bible-introduction/1st_BibleIntroduction/Source%20Material%20&%20Research/God%27s%20Word%20into%20English/Great%20Bible%20

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How I Know The King James Bible is the Word of God

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Published by Bible Baptist Church, Sharon, TN

There are many good works that one can read on the authority of the King James Bible, and this particular effort offers nothing really new. However, it does attempt to explain the issue in a simple and brief manner for all to understand. Over the years I have learned a great deal about this issue, and I believe that a truth worth learning is a truth worth telling.

Many preachers and teachers across our land talk about "preferring" and "using" the KJV, but I haven't heard them speak much about BELIEVING it. Many prefer it and use it, because that's what their congregations prefer and use, but they do not BELIEVE it to be the infallible words of God. They are taught in college to USE, PREFER, and RECOMMEND the KJV, but they are NOT taught to BELIEVE it. Most "Christian colleges" teach that the King James Bible is only a translation, and that NO translation is infallible. Consequently, the average minister today uses a Book which he doesn't even believe.

Now, I thank God that I don't have that problem. I don't have to play make-believe with anyone about the word of God. I believe it. I believe the King James Bible is the preserved and infallible words of God. It doesn't merely "contain" the word of God: it IS the word of God. I'm absolutely sure of it, and I'd like to give a few reasons why. Here are twelve reasons how I know that the KJV is the word of God:

God Promised to Preserve His Words

Psalms 12:6-7 says, *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."* Then we read in Psalm 100:5 that *"... his truth endureth to all generations,"* and Jesus said in John 17:17 that God's WORD is truth.

These words state very clearly that God's preserved word **MUST** be available to us today, because **God PROMISED to preserve it for us**. There **MUST** be an infallible Book somewhere.

You say, "But ALL translations are God's word, not just one." **That's impossible, because the various translations contain different readings, and God is not the author of confusion (I Cor. 14:33)**. Besides, if all of the versions are the word of God, then where are the "corrupt" and "perverted" versions that we are warned about in II Corinthians 2:17 and Jeremiah 23:36? If everyone is innocent, then where are those who are said to be GUILTY of subtracting from and adding to the word of God (Rev. 22:18-19)? God wouldn't have warned us about Bible perversion if it wasn't going to be a reality. **According to the scriptures, there must be a single Book that is the word of God, and there must be MANY which are involved in CORRUPTING the word of God.**

Now, if the Authorized Version isn't the infallible word of God, then **WHAT IS?** There has to be a Book somewhere in "all generations" which is God's word; so what book is it? Those who "use" the new versions believe that these are good and reliable translations, but they do NOT believe these to be INFALLIBLE translations. However, I know MANY people who believe the King James Bible to be an infallible Book. Why? Because they know that the One True God has ONE TRUE BOOK. He promised to preserve His words, and we believe that He has done just that. Jesus said, *"Heaven and earth shall pass away, but my words shall not pass away"* (Matthew 24:35). **If His words didn't pass away, then where are they?** I want to read them. There has to be a perfect volume somewhere. I know the King James Bible is the word of God because God promised to preserve His words.

The Authorized Version Was Translated Under A God-Ordained English King

The main subject of the Bible is the kingdom which God intends to give to His Son, the Lord Jesus Christ, Who will be crowned *"KING OF KINGS, AND LORD OF LORDS,"* according to Revelation 19:16. Ecclesiastes 8:4 says, *"Where the word of a king is, there is power: and who may say unto him, What doest thou?"* Unlike the modern versions, the KJV was translated under a king. In fact, the king's name was "James," which is the English word for "Jacob," whom God renamed "Israel," because he had power with God and with men (Gen. 32:28).

The new versions have been translated in America, which is not a monarchy. God's form of government is a theocratic monarchy, not a democracy. Therefore, it makes perfect sense that His word would be translated for the English speaking people under a monarchy with an English king. I know the King James Bible is the word of God because it was translated under a king.

Because It Has No Copyright

The original crown copyright of 1611 does not forbid anyone today from reprinting the Authorized Version. It was only copyrighted then for the purpose of allowing the printer to finance the publication. For nearly four hundred years now we have been printing millions of copies of KJV's without requesting permission from anyone. Over eight-hundred million copies of the Authorized Version have been printed without anyone paying royalties. This cannot be said of any of the new translations.

The new "bibles" are the work of MEN, but the KJV is a divine work of the Holy Spirit. **The term "Authorized" has traditionally been applied to the King James Version alone**, for this is the one Book which the Holy Spirit has blessed and used for so long. The fact that it bears no copyright allows printing ministries throughout the world to print millions of copies each year for the mission field. I know the King James Bible is the word of God because it has no copyright.

Because God Always Translates Perfectly

The words **"translate"** and **"translated"** occur three times in the Bible, and GOD is the Translator each time. The scholars insist that the KJV cannot be infallible, because it is **"only a translation."** Do you suppose that such scholars have checked II Samuel 3:10, Colossians 1:13, and Hebrews 11:5 to see what GOD has to say about translating?

In II Samuel 3:10 we are told that it was God Who translated Saul's kingdom to David. We are told in Colossians 1:13 that Christians have been translated into the kingdom of Jesus Christ, and Hebrews 11:5 tells us that God translated Enoch that he should not see death. God was the One doing the translating each time. What's the point? The point is that a translation CAN be perfect, if God is involved in the translating.

When the New Testament writers would quote the Old Testament (Mt. 1:23; Mk. 1:2; Lk. 4:4; Jn. 15:25; Acts 1:20; 7:42; I Cor. 2:9; Gal. 3:13, etc.), they had to TRANSLATE from Hebrew to Greek, because the Old Testament was written in Hebrew, but THEY wrote in Greek. **So, if a translation cannot be infallible, then EVEN THE NEW TESTAMENT IN THE "ORIGINAL GREEK" ISN'T INFALLIBLE, because it contains translations from the Hebrew text!**

Obviously God assisted them in their translating by the leadership of the Holy Spirit, and He assisted the King James translators as well. The scholars will never understand this, for most of them have QUENCHED the Holy Spirit in their own lives by looking to higher education for truth, rather than seeking the Lord's leadership (Jn. 16:13).

The Holy Spirit Who inspired the word of God through "holy men of God" (II Pet. 1:21) is quite capable of guiding His servants to KEEP the words which Jesus told us to keep (Jn. 14:23). **In essence, the KJV translators were merely INSTRUMENTS which God used in translating and preserving His word.** In fact, they said this themselves in the Dedication to the Authorized Version: "... *because we are poor instruments to make God's holy truth to be yet more and more known to the people.* . . ."

I know the King James Bible is the word of God, because God is very capable of using anyone He pleases as His very own instruments of righteousness in order to preserve His word.

Because It Produces Good Fruit

The Lord Jesus said that every good tree will bring forth good fruit, and we can know them BY their fruits (Mt. 7:17-20).

God had the KJV translated for the purpose of bringing forth fruit, and it has been very obedient to the call. The greatest preachers of the past four centuries have been King James Bible believers. Billy Sunday is said to have led over one million people to Christ, and he was a KJV believer. Spurgeon, Moody, Whitfield, and Wesley were all KJV men, and the list goes on. God has richly blessed the ministries of such men as these because they stayed busy OBEYING His word rather than questioning its authority.

The KJV produces good fruit. I was led to Christ with a King James Bible. Nearly every Christian I know was led to Christ with a KJV. Why? Because it produces good fruit.

The new translations produce EVIL fruit. The modern perversions of scripture are producing infidels who do not even know what the word of God is, much less where to find it. The new translations produce spiritual babies who are totally incapable of discussing Bible doctrine. The new versions produce NEWER versions, which produce MONEY for the publishers, and I Timothy 6:10 tells us that the love of MONEY is the root of all EVIL.

The Holy Spirit doesn't bear witness to the modern translations, but He DOES bear witness to the King James. I've always believed the KJV to be God's word, even before I was saved. No one ever told me to believe this, but the Holy Spirit just bore witness to the King James—not the others. After being saved, I spent several years of my Christian life not being aware of the big debate going on these days between King James Bible believers and New Age Version believers. The whole time I believed only ONE BOOK to be God's word, and even then I was suspicious of the new versions, although no one had told me to be. When I discovered that over eighty percent of the "Christian" schools in our nation do not believe the KJV to be the word of God, I was shocked.

How is it that one comes to believe the KJV naturally, but must be EDUCATED OUT of his belief in it? Why is it that King James believers are accused of following men when GOD is the One Who led them to believe it? Why do opponents of the KJV accuse us of following men, when THEY are the ones who allowed MEN to talk them out of believing the KJV?

The KJV produces good fruit, because the Holy Spirit bears witness to it like no other book in the world. It's easier to memorize than any new version, and the beautiful old English language gives the reader the impression that he is reading a Book very different and far superior to the rest. It reads different because it IS different, and it IS different because it has a different Author. We shall know them "by their fruit", and I know the King James Bible is the word of God, because it produces GOOD fruit.

Because the King James Translators Believed They Were Handling the Very Words of God

One can see this truth by reading the Prefatory and Dedication remarks in the Authorized Version. These men didn't believe they were handling "God's message" or "reliable manuscripts." They believed they were handling the very words of God Himself. As I Thessalonians 2:13 says, they "... **received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**"

Like the serpent of Genesis 3:1, modern translators approach the scriptures in skepticism, saying, "*Yea, hath God said?*" This was the first recorded sin in the Bible, and it still runs rapid through the hearts and minds of most scholars and new version promoters.

God has always allowed such people to be DECEIVED because of the IDOLS in their hearts (Ezek. 14:1-9; II Thess. 2:10-12; I Kings 22). A man who lacks faith in God's word is in no condition to translate it. This eliminates every revision committee in the past one hundred years, because these committees have consisted mostly of highly educated men who were heady, high-minded, and proud, thinking that their intelligence qualified them to tamper with the pure words of God.

The KJV translators were not like this. Their scholarship FAR EXCEEDED that of modern translators, yet they remained humble and allowed God to use them in order to produce an infallible masterpiece. They didn't set out to "judge" and "correct" the word of God. Their purpose was to translate God's word for the English speaking people, as they were told to do by their appointed king. I know the King James Bible is the word of God because the KJV translators believed it themselves.

Because the King James Translators Were Honest In Their Work

The critics of the KJV enjoy making a fuss about the words in italics, which were added by the translators, but the argument is entirely unnecessary and unfair.

The italic words in the KJV actually PROVE that the translators were honest in their work. When translating from one language to another, the idioms change, thus making it necessary to add certain words to help the reader grasp the full meaning of the text. When the KJV translators added such words they set them in italics so that we'd know these words were added, UNLIKE we find it in so many new versions today, which do NOT use the italics.

Besides, no one has ever PROVEN that the italic words are not the words of God, because no one has "the originals" to check them with. In fact, we know for sure that the translators were led by the Holy Spirit to add at least some of the italicized words.

One good example of this is found in II Samuel 21:19. When the translators came to this verse in the Hebrew text, they noticed that an exact translation would give Elhanan credit for slaying Goliath, but we know from I Chronicles 20:5 that he actually slew THE BROTHER OF Goliath. So the KJV translators added the words "the brother of" to II Samuel 21:19. If the Lord had not led them to do so, then II Samuel 21:19 would contradict I Chronicles 20:5 (as it DOES in the New World Translation!).

Another fine example is I John 2:23. The last half of the verse was missing at the time, but the KJV translators inserted it anyhow (in italics), feeling that it was necessary. This naturally disturbed many people, but since that time new manuscripts have been found which CONTAIN the last half of I John 2:23. **The translators were RIGHT in adding the italicized words.**

One last example of the Holy Spirit's guiding influence on the KJV translators is found in Psalm 16:8, which says, "*I have set the LORD always before me: because he is at my right hand, I shall not be moved.*" As you can see, the words "he is" are in italics. **According to many scholars they should be omitted,**

but according to the Apostle Peter they should NOT be omitted. Peter quotes Psalm 16:8 in Acts 2:25, and he USES the italicized words! How did the translators know this if the Lord didn't lead them?

The italics in the King James Bible are the marks of an HONEST translation, for no one added these words to mislead us, or to change the word of God. They added the words to help us, and they set the words in italics so we'd know they were added. That's honesty. I know the KJV is the word of God, because the translators were more honest in their work than any of the modern Bible translators.

Because All New Translations Compare Themselves to the KJV

The new versions do not compare themselves with each other, because they're too busy comparing themselves with one Book--the King James Bible. **This fact alone proves that there is something very special and unique about the KJV.**

Why does everyone line up in opposition AGAINST the King James Bible? Why not attack one another? That's easy: Satan has no desire to divide his own kingdom (Mt. 12:26). His desire is to discredit the word of GOD, not himself; so he attacks only one Book, God's Book, the KJV.

Those who oppose the KJV are unsure of themselves, for they have no Final Authority; so they despise those of us who DO have an Authority. They're unstable, insecure, dishonest, and very inconsistent. **They're all TERRIFIED of One Book, the KJV,** and they'll stop short of nothing in their efforts to rid the Body of Christ of that Book.

I know the KJV is the word of God, because it's the standard which all others use for comparison.

Because of the Time in History in Which It Was Translated

The King James Bible was not translated during the apostate and lukewarm Laodicean church period, like the new translations. The Laodicean period is the last church period before the Second Coming of Christ. It is the last of the seven church periods in Revelation chapters two and three. One can clearly see that we are living in the Laodicean period today by simply comparing modern churches to the church of Revelation 3:14-22. This lukewarm period began toward the end of the 1800's and will continue until Christ returns. The new versions fit well into the lukewarm churches, because they are lukewarm "bibles."

The Authorized Version, however, was translated LONG BEFORE the Laodicean churches appeared. It was translated during the Philadelphia church period, which is the best church period of all. It was this church that the Lord Jesus COMMENDED for KEEPING HIS WORD (Rev. 3:8-10)!

In 1611, when the King James Bible was completed, the scourge of lukewarm Laodicea had not yet swept over the world. There was no "scientific" crowd around in 1611 to put pressure on the translators. There was no civil rights movement going on at this time to influence the work of these men. The women were not screaming for "equal rights," and the humanists and socialists had not yet taken control. The massive army of liberal and modernistic preachers had not yet been assembled. The open public denial of God's word and the Deity of Christ was practically unheard of among ministers. It wasn't until the twentieth century that professing Christianity became flooded with lukewarm preachers who would be willing to compromise the word of God for self gain.

The greatest missionary work in church history occurred between 1700 and 1900, so it makes perfect sense that God would have a Bible ready for this great work, and He did - the KJV. Unfortunately, the new translations appeared a bit LATE on the scene! Think about that. I know the KJV is the word of God because of the time in history in which it was translated.

>Because No One Has Ever Proven That the KJV is Not God's Word

Any honest American should know that innocence is supposed to prevail in our land until guilt is proven. **The KJV should be presumed innocent until proven guilty.** Has anyone proven it guilty? No. **Has any scholar actually PROVEN that there are errors in the King James Bible? No.** Enemies of the KJV delight in IGNORING the facts about the Authorized Version, while never PROVING anything. All apparent "errors" in the KJV can be explained through prayer and a careful study of the scriptures, but the opponents of the KJV aren't interested in looking for TRUTH; they're interested attacking God's word, while never proving anything. I know the KJV is the word of God, because, over nearly four hundred years, no one has proven otherwise.

Because of the Manuscript Evidence

Only a very deceived individual could believe that the new versions are equal to the King James Bible. **Ninety-five percent of all evidence SUPPORTS the text of the King James Authorized Version.** The new versions are supported by the remaining five percent evidence.

The new "bibles" are supported by two very corrupt fourth century manuscripts, known as the "Vaticanus" and the "Siniaticus." These manuscripts are filled with many text alterations to meet the demands of Roman Catholic tradition. They also include the Apocrypha, which the Lord Jesus Christ EXCLUDED from the Old Testament in Luke 24:44. All new versions contain readings from these corrupt manuscripts, and all new versions use their tiny five percent evidence to attack the ninety-five percent majority text of the King James Bible.

The Textus Receptus (received text) from which the King James Bible came can be traced clear back to Antioch, Syria, where the disciples were first called Christians and where Paul and Barnabas taught the word of God for a whole year (Acts 11:26). The other "bibles" do not come from Antioch. They come from Alexandria, Egypt, and from Rome. We don't need an Egyptian version, for Egypt is a type of the WORLD in the Bible. God called His people OUT of Egypt (Exod. 3-14), and God called His Son out of Egypt (Hos. 11:1 with Matt. 2:13-15). Why, the Bible says that *"every shepherd is an abomination unto the Egyptians"* in Gen. 46:34, and the Lord Jesus Christ is called a SHEPHERD in John chapter ten. Alexandria, Egypt, is associated with SUPERSTITION in Acts 28:11, and Aquilla and Pricilla had to set an Egyptian straight on his doctrine in Acts chapter 18. Alexandrians are also found DISPUTING WITH STEPHEN in Acts 6:9. So we don't need a "bible" from Alexandria, Egypt.

Then there's the Roman text, also called the "Western Text." We can also do without a Roman "bible", because it was ROMAN soldiers who nailed our Lord to the cross. The harlot of Revelation 17 is a perfect description of the Roman Catholic Church, which has persecuted Christians for thousands of years. Romans persecuted the Christians in Acts 18:2, and in 70 A.D. the Romans destroyed Jerusalem. Rome is the "dreadful and terrible" beast of Daniel chapter seven, and Christ will destroy the "Revised Roman Empire" at the Second Coming (Dan. 2; 7; and Rev. 13). It has been estimated that Rome is guilty of the blood of some 200 million people who have rejected her corrupt system. A "bible" from Rome is another thing we can live without.

There's only one line of manuscripts that we can trust, and this is the line from Antioch, called the "Syrian" or "Byzantine" type text. The word of God speaks POSITIVELY of Antioch, and NEGATIVELY of Rome and Egypt. We should TAKE THE BEST AND DUMP THE REST! I know the King James Bible is the word of God because of the manuscript evidence.

Because It Exalts the Lord Jesus Christ

Jesus said, *"Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me."* John 5:39.

A REAL Bible will testify of the Lord Jesus Christ. The true word of God will always EXALT Jesus Christ, and it will NEVER attack His Deity, His Virgin Birth, His Blood Atonement, His Bodily Resurrection, His Glorious Second Coming, or any other doctrines concerning His Person. However, the new versions attack ALL of the fundamental doctrines concerning the Lord Jesus Christ at one time or another.

By perverting the many important verses of scripture which deal with the fundamental doctrines of Christ, the new "bibles" have a **CONTINUOUS ATTACK** launched against our beloved Savior, and this is NOT an overstatement! His Virgin Birth is under attack in Isaiah 7:14, Luke 1:34, and Luke 2:33. His Blood Atonement is under attack in Colossians 1:14, Acts 20:28, Ephesians 1:7, and Revelation 1:5. The Bodily Resurrection is under attack in Acts 1:3, Luke chapter 24, and the last twelve verses of Mark. His Deity is under attack in Acts 10:28, John 9:35, and I Timothy 3:16. The new versions attack the Second Coming in Revelation 11:15, and Titus 2:13, and the list goes on, because the new versions have an extreme bitter HATRED toward the Authorized Version and the way it gives the Lord Jesus Christ the preeminent place.

If the reader doubts this, we challenge you to take whatever version you want and compare the above verses in it to the same verses in the King James Bible. If you still doubt it, after checking the verses, then write us and we will send you a great many more references to check. The new "bibles" have a very consistent record of attacking the Lord Jesus Christ; so they cannot possibly be "the scriptures" that He said would testify of Him in John 5:39. **They testify AGAINST him.**

The King James Bible NEVER attacks our Lord. More than any book in the world, the Authorized Version of the Protestant Reformation EXALTS the Lord Jesus Christ. If we had no other reason for receiving the Authorized Version as the word of God, this reason alone should be enough to convince any true believer, for how could we not become suspicious of the new versions for making such changes? I know the King James Bible is the word of God because it always exalts the Lord Jesus Christ.

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CHAPTER EIGHT

THE TEXTUS RECEPTUS AND THE KING JAMES VERSION

What about all the modern Bible versions and paraphrases which are being sold today by bookstores and publishing houses? Are all these modern-speech Bibles "holy" Bibles? Does God reveal Himself in them? Ought Christians today to rely on them for guidance and send the King James Version into honorable retirement? In order to answer these questions let us first consider the claims of the Textus Receptus and the King James Version and then those of the modern versions that seek to supplant them.

1. Three Alternative Views Of The Textus Receptus (Received Text)

One of the leading principles of the Protestant Reformation was the sole and absolute authority of the holy Scriptures. The New Testament text in which early Protestants placed such implicit reliance was the *Textus Receptus* (Received Text), which was first printed in 1516 under the editorship of Erasmus. Was this confidence of these early Protestants misplaced? There are three answers to this question which may be briefly summarized as follows:

(a) The Naturalistic, Critical View of the Textus Receptus

Naturalistic textual critics, of course, for years have not hesitated to say that the Protestant Reformers were badly mistaken in their reliance upon the Textus Receptus. According to these scholars, the Textus Receptus is the worst New Testament text that ever existed and must be wholly discarded. One of the first to take this stand openly was Richard Bentley, the celebrated English philologist. In an apology written in 1713 he developed the party line which naturalistic critics have used ever since to sell their views to conservative Christians. (1) New Testament textual criticism, he asserted, has nothing to do with Christian doctrine since the substance of doctrine is the same even in the worst manuscripts. Then he added that the New Testament text has suffered less injury by the hand of time than the text of any profane author. And finally, he concluded by saying that we cannot begin the study of the New Testament text with any definite belief concerning the nature of God's providential preservation of the Scriptures. Rather we must begin our study from a neutral standpoint and then allow the results of this neutral method to teach us what God's providential preservation of the New Testament text actually has been. In other words, we begin with agnosticism and work ourselves into faith gradually. Some seminaries still teach this party line.

(b) The High Anglican View of the Textus Receptus

This was the view of Dean J. W. Burgon, Prebendary F. H. A. Scrivener, and Prebendary Edward Miller. These conservative New Testament textual critics were not Protestants but high Anglicans. Being high Anglicans, they recognized only three ecclesiastical bodies as true Christian churches, namely, the Greek Catholic Church, the Roman Catholic Church, and the Anglican Church, in which they themselves officiated. Only these three communions, they insisted, had the "apostolic succession." Only these three, they maintained, were governed by bishops who had been consecrated by earlier bishops and so on back in an unbroken chain to the first bishops, who had been consecrated by the Apostles through the laying on of hands. All other denominations these high Anglicans dismissed as mere "sects."

It was Burgon's high Anglicanism which led him to place so much emphasis on the New Testament quotations of the Church Fathers, most of whom had been bishops. To him these quotations were vital because they proved that the Traditional New Testament Text found in the vast majority of the Greek manuscripts had been authorized from the very beginning by the bishops of the early Church, or at least by the majority of these bishops. This high Anglican principle, however, failed Burgon when he came to deal with the printed Greek New Testament text. For from Reformation times down to his own day the printed Greek New Testament text which had been favored by the bishops of the Anglican Church was the Textus Receptus, and the Textus Receptus had not been prepared by bishops but by Erasmus, who was an independent scholar. Still worse, from Burgon's standpoint, was the fact that the particular form of the Textus Receptus used in the Church of England was the third edition of Stephanus, who was a Calvinist. For these reasons, therefore, Burgon and Scrivener looked askance at the Textus Receptus and declined to defend it except in so far as it agreed with the Traditional Text found in the majority of the Greek New Testament manuscripts.

This position, however, is illogical. If we believe in the providential preservation of the New Testament text, then we must defend the Textus Receptus as well as the Traditional Text found in the majority of the Greek manuscripts. For the Textus Receptus is the only form in which this Traditional Text has circulated in print. To decline to defend the Textus Receptus is to give the impression that God's providential preservation of the New Testament text ceased with the invention of printing. It is to suppose that God, having preserved a pure New Testament text all during the manuscript period, unaccountably left this pure text hiding in the manuscripts and allowed an inferior text to issue from the printing press and circulate among His people for more than 450 years. Much, then, as we admire Burgon for his general orthodoxy and for his defense of the Traditional New Testament Text, we cannot follow him in his high Anglican emphasis or in his disregard for the Textus Receptus.

(c) The Orthodox Protestant View of the Textus Receptus

The defense of the Textus Receptus, therefore, is a necessary part of the defense of Protestantism. It is entailed by the logic of faith, the basic steps of which are as follows: *First*, the Old Testament text was preserved by the Old Testament priesthood and the scribes and scholars that grouped themselves around that priesthood (Deut. 31:24-26). *Second*, the New Testament text has been preserved by the universal priesthood of believers by faithful Christians in every walk of life (1 Peter 2:9). *Third*, the Traditional Text, found in the vast majority of the Greek New Testament manuscripts, is the True Text because it represents the God-guided usage of this universal priesthood of believers. *Fourth*, The first printed text of the Greek New Testament was not a blunder or a set-back but a forward step in the providential preservation of the New Testament. Hence the few significant departures of that text from the Traditional Text are only God's providential corrections of the Traditional Text in those few places in which such corrections were needed. *Fifth*, through the usage of Bible-believing Protestants God placed the stamp of His approval on this first printed text, and it became the Textus Receptus (Received Text).

Hence, as orthodox Protestant Christians, we believe that the formation of the Textus Receptus was guided by the special providence of God. There were *three* ways in which the editors of the Textus Receptus Erasmus, Stephanus, Beza, and the Elzevirs, were providentially guided. In the *first* place, they were guided by the manuscripts which God in His providence had made available to them. In the *second* place, they were guided by the providential circumstances in which they found themselves. Then in the *third* place, and most of all, they were guided by the *common faith*. Long before the Protestant Reformation, the God-guided usage of the Church had produced throughout Western Christendom a common faith concerning the New Testament text, namely, a general belief that the currently received New Testament text, primarily the Greek text and secondarily the Latin text, was the True New Testament Text which had been preserved by God's special providence. It was this common faith that guided Erasmus and the other early editors of the Textus Receptus.

2. How Erasmus and His Successors Were Guided By the Common Faith

When we believe in Christ, the logic of faith leads us first, to a belief in the infallible inspiration of the original Scriptures, *second*, to a belief in the providential preservation of this original text down through the ages and *third*, to a belief in the Bible text current among believers as the providentially preserved original text.

This is the common faith which has always been present among Christians. For Christ and His Word are inseparable, and faith in Him and in the holy Scriptures has been the common characteristic of all true believers from the beginning. Always they have regarded the current Bible text as the infallibly inspired and providentially preserved True Text. Origen, for example, in the 3rd century, was expressing the faith of all when he exclaimed to Africanus "Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the churches of Christ had no thought for those bought with a price, for whom Christ died!" (2)

This faith, however, has from time to time been distorted by the intrusion of unbiblical ideas. For example, many Jews and early Christians believed that the inspiration of the Old Testament had been repeated three times. According to them, not only had the original Old Testament writers been inspired but also Ezra, who rewrote the whole Old Testament after it had been lost. And the Septuagint likewise, they maintained, had been infallibly inspired. Also the Roman Catholics have distorted the common faith by their false doctrine that the authority of the Scriptures rests on the authority of the Church. It was this erroneous view that led the Roman Church to adopt the Latin Vulgate rather than the Hebrew and Greek Scriptures as its authoritative Bible. And finally, many conservative Christians today distort the common faith by their adherence to the theories of naturalistic New Testament textual criticism. They smile at the legends concerning Ezra and the Septuagint, but they themselves have concocted a myth even more absurd, namely, that the true New Testament text was lost for more than 1,500 years and then restored by Westcott and Hort.

But in spite of these distortions due to human sin and error this common faith in Christ and in His Word has persisted among believers from the days of the Apostles until now, and God has used this common faith providentially to preserve the holy Scriptures. Let us now consider how it guided Erasmus and his successors in their editorial labors on the Textus Receptus.

(a) The Life of Erasmus—A Brief Review

Erasmus was born at Rotterdam in 1466, the illegitimate son of a priest but well cared for by his parents. After their early death he was given the best education available to a young man of his day at first at Deventer and then at the Augustinian monastery at Steyn. In 1492 he was ordained priest, but there is no record that he ever functioned as such. By 1495 he was studying in Paris. In 1499 he went to England, where he made the helpful friendship of John Colet, later dean of St. Paul's who quickened his interest in biblical studies. He then went back to France and the Netherlands. In 1505 he again visited England and then passed three years in Italy. In 1509 he returned to England for the third time and taught at Cambridge University until 1514. In 1515 he went to Basel, where he published his New Testament in 1516, then back to the Netherlands for a sojourn at the University of Louvain. Then he returned to Basel in 1521 and remained there until 1529, in which year he removed to the imperial town of Freiburg-im-Breisgau. Finally, in 1535, he again returned to Basel and died there the following year in the midst of his Protestant friends, without relations of any sort, so far as known, with the Roman Catholic Church. (3)

One might think that all this moving around would have interfered with Erasmus' activity as a scholar and writer, but quite the reverse is true. By his travels he was brought into contact with all the intellectual currents of his time and stimulated to almost superhuman efforts. He became the most famous scholar and author of his day and one of the most prolific writers of all time, his collected works filling ten large volumes in the Leclerc edition of 1705 (phototyped by Olms in 1962). (4) As an editor also his productivity was tremendous. Ten columns of the catalogue of the library in the British Museum are taken up with the bare enumeration of the works translated, edited, or annotated by Erasmus, and their subsequent reprints. Included are the greatest names of the classical and patristic world, such as Ambrose, Aristotle, Augustine, Basil, Chrysostom, Cicero, and Jerome. (5) An almost unbelievable showing.

To conclude, there was no man in all Europe better prepared than Erasmus for the work of editing the first printed Greek New Testament text, and this is why, we may well believe, God chose him and directed him providentially in the accomplishment of this task.

(b) Erasmus Guided by the Common Faith—Factors Which Influenced Him

In order to understand how God guided Erasmus providentially let us consider the three alternative views which were held in Erasmus' days concerning the preservation of the New Testament text, namely, the *humanistic* view, the *scholastic* view, and the *common* view, which we have called the *common faith*.

The *humanistic* view was well represented by the writings of Laurentius Valla (1405-57), a famous scholar of the Italian renaissance. Valla emphasized the importance of language. According to him, the decline of civilization in the dark ages was due to the decay of the Greek and Latin languages. Hence it was only through the study of classical literature that the glories of ancient Greece and Rome could be recaptured. Valla also wrote a treatise on the Latin Vulgate, comparing it with certain Greek New Testament manuscripts which he had in his possession. Erasmus, who from his youth had been an admirer of Valla found a manuscript of Valla's treatise in 1504 and had it printed in the following year. In this work Valla favored the Greek New Testament text over the Vulgate. The Latin text often differed from the Greek, he reported. Also there were omissions and additions in the Latin translation, and the Greek wording was generally better than that of the Latin. (6)

The *scholastic* theologians, on the other hand, warmly defended the Latin Vulgate as the only true New Testament text. In 1514 Martin Dorp of the University of Louvain wrote to Erasmus asking him not to publish his forthcoming Greek New Testament. Dorp argued that if the Vulgate contained falsifications of the original Scriptures and errors, the Church would have been wrong for many centuries, which was impossible. The references of most Church Councils to the Vulgate, Dorp insisted, proved that the Church considered this Latin version to be the official Bible and not the Greek New Testament, which, he maintained, had been corrupted by the heretical Greek Church. (7) And after Erasmus' Greek New Testament had been published in 1516, Stunica, a noted Spanish scholar, accused it of being an open condemnation of the Latin Vulgate, the version of the Church. (8) And about the same time Peter Sutor, once of the Sorbonne and later a Carthusian monk, declared that "If in one point the Vulgate were in error, the entire authority of holy Scripture would collapse." (9)

Believing Bible students today are often accused of taking the same extreme position in regard to the King James Version that Peter Sutor took more than 450 years ago in regard to the Latin Vulgate. But this is false. We take the third position which we have mentioned, namely, the *common* view. In Erasmus' day this view occupied the middle ground between the humanistic view and the scholastic view. Those that held this view acknowledged that the Scriptures had been providentially preserved down through the ages. They did not, however, agree with the scholastic theologians in tying this providential preservation to the Latin Vulgate. On the contrary, along with Laurentius Valla and other humanists, they asserted the superiority of the Greek New Testament text.

This common view remained a faith rather than a well articulated theory. No one at that time drew the logical but unpalatable conclusion that the Greek Church rather than the Roman Church had been the providentially appointed guardian of the New Testament text. But this view, though vaguely apprehended, was widely held, so much so that it may justly be called the common view. Before the Council of Trent (1546) it was favored by some of the highest officials of the Roman Church, notably, it seems, by Leo X, who was pope from 1513 to 1521 and to whom Erasmus dedicated his New Testament. Erasmus' close friends also, John Colet, for example, and Thomas More and Jacques Lefevre, all of whom like Erasmus sought to reform the Roman Catholic Church from within, likewise adhered to this common view. Even the scholastic theologian Martin Dorp was finally persuaded by Thomas More to adopt it." (10)

In the days of Erasmus, therefore, it was commonly believed by well informed Christians that the original New Testament text had been providentially preserved in the current New Testament text, primarily in the current Greek text and secondarily in the current Latin text. Erasmus was influenced by this common faith and probably shared it, and God used it providentially to guide Erasmus in his editorial labors on the Textus Receptus.

(c) Erasmus' Five Editions of the Textus Receptus

Between the years 1516 and 1535 Erasmus published five editions of the Greek New Testament. In the first edition (1516) the text was preceded by a dedication to Pope Leo X, an exhortation to the reader, a discussion of the method used, and a defense of this method. Then came the Greek New Testament text accompanied by Erasmus' own Latin translation, and then this was followed by Erasmus' notes, giving his comments on the text. In his 2nd edition (1519) Erasmus revised both his Greek text and his own Latin translation. His substitution in John 1:1 of *sermo* (speech) for *verbum* (word), the rendering of the Latin Vulgate, aroused much controversy. The 3rd edition (1522) is chiefly remarkable for the inclusion of 1 John 5:7, which had been omitted in the previous editions. The 4th edition (1527) contained the Greek text, the Latin Vulgate, and Erasmus' Latin translation in three parallel columns. The 5th edition (1535) omitted the Vulgate, thus resuming the practice of printing the Greek text and the version of Erasmus side by side. (11)

(d) The Greek Manuscripts Used by Erasmus

When Erasmus came to Basel in July, 1515, to begin his work, he found five Greek New Testament manuscripts ready for his use. These are now designated by the following numbers: 1 (an 11th-century manuscript of the Gospels, Acts, and Epistles), 2 (a 15th-century manuscript of the Gospels), 2ap (a 12th-14th-century manuscript of Acts and the Epistles), 4ap (a 15th-century manuscript of Acts and the Epistles), and 1r (a 12th-century manuscript of Revelation). Of these manuscripts Erasmus used 1 and 4ap only occasionally. In the Gospels Acts, and Epistles his main reliance was on 2 and 2ap. (12)

Did Erasmus use other manuscripts beside these five in preparing his Textus Receptus? The indications are that he did. According to W. Schwarz (1955), Erasmus made his own Latin translation of the New Testament at Oxford during the years 1505-6. His friend, John Colet who had become Dean of St. Paul's, lent him two Latin manuscripts for this undertaking, but nothing is known about the Greek manuscripts which he used. (13) He must have used some Greek manuscripts or other, however, and taken notes on them. Presumably therefore he brought these notes with him to Basel along with his translation and his comments on the New Testament text. It is well known also that Erasmus looked for manuscripts everywhere during his travels and that he borrowed them from everyone he could. Hence although the Textus Receptus was based mainly on the manuscripts which Erasmus found at Basel, it also included readings taken from others to which he had access. It agreed with the common faith because it was founded on manuscripts which in the providence of God were readily available.

(e) Erasmus' Notes—His Knowledge of Variant Readings and Critical Problems

Through his study of the writings of Jerome and other Church Fathers Erasmus became very well informed concerning the variant readings of the New Testament text. Indeed almost all the important variant readings known to scholars today were already known to Erasmus more than 460 years ago and discussed in the notes (previously prepared) which he placed after the text in his editions of the Greek New Testament. Here, for example, Erasmus dealt with such problem passages as the conclusion of the Lord's Prayer (Matt. 6:13), the interview of the rich young man with Jesus (Matt. 19:17-22), the ending of Mark (Mark 16:9-20), the angelic song (Luke 2:14), the angel, agony, and bloody sweat omitted (Luke 22:43-44), the woman taken in adultery (John 7:53 - 8:11), and the mystery of godliness (I Tim. 3:16).

In his notes Erasmus placed before the reader not only ancient discussions concerning the New Testament text but also debates which took place in the early Church over the New Testament canon and the authorship of some of the New Testament books, especially Hebrews, James, 2 Peter, 2 and 3 John, Jude and Revelation. Not only did he mention the doubts reported by Jerome and the other Church Fathers, but also added some objections of his own. However, he discussed these matters somewhat warily, declaring himself willing at any time to submit to "The consensus of public opinion and especially to the authority of the Church." (14) In short, he seemed to recognize that in reopening the question of the New Testament canon he was going contrary to the common faith.

But if Erasmus was cautious in his notes, much more was he so in his text, for this is what would strike the reader's eye immediately. Hence in the editing of his Greek New Testament text especially Erasmus was guided by the common faith in the current text. And back of this common faith was the controlling providence of God. For this reason Erasmus' humanistic tendencies do not appear in the Textus Receptus which he produced. Although not himself outstanding as a man of faith, in his editorial labors on this text he was providentially influenced and guided by the faith of others. In spite of his humanistic tendencies Erasmus was clearly used of God to place the Greek New Testament text in print, just as Martin Luther was used of God to bring in the Protestant Reformation in spite of the fact that, at least at first, he shared Erasmus' doubts concerning Hebrews, James, Jude and Revelation. (15)

(f) Latin Vulgate Readings in the Textus Receptus

The God who brought the New Testament text safely through the ancient and medieval manuscript period did not fumble when it came time to transfer this text to the modern printed page. This is the conviction which guides the believing Bible student as he considers the relationship of the printed Textus Receptus to the Traditional New Testament text found in the majority of the Greek New Testament manuscripts.

These two texts are virtually identical. Kirsopp Lake and his associates (1928) demonstrated this fact in their intensive researches in the Traditional text (which they called the Byzantine text). Using their collations, they came to the conclusion that in the 11th chapter of Mark, "the most popular text in the manuscripts of the tenth to the fourteenth century" (16) differed from the Textus Receptus only four times. This small number of differences seems almost negligible in view of the fact that in this same chapter *Aleph*, *B*, and *D* differ from the Textus Receptus 69, 71, and 95 times respectively. Also add to this the fact that in this same chapter *B* differs from *Aleph* 34 times and from *D* 102 times and that *Aleph* differs from *D* 100 times.

There are, however, a few places in which the Textus Receptus differs from the Traditional text found in the majority of the Greek New Testament manuscripts. The most important of these differences are due to the fact that Erasmus, influenced by the usage of the Latin-speaking Church in which he was reared, sometimes followed the Latin Vulgate rather than the Traditional Greek text.

Are the readings which Erasmus thus introduced into the Textus Receptus necessarily erroneous? By no means ought we to infer this. For it is inconceivable that the divine providence which had preserved the New Testament text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press. According to the analogy of faith, then, we conclude that the Textus Receptus was a further step in God's providential preservation of the New Testament text and that these few Latin Vulgate readings which were incorporated into the Textus Receptus were genuine readings which had been preserved in the usage of the Latin-speaking Church. Erasmus, we may well believe, was guided providentially by the common faith to include these readings in his printed Greek New Testament text. In the Textus Receptus God corrected the few mistakes of any consequence which yet remained in the Traditional New Testament text of the majority of the Greek manuscripts.

The following are some of the most familiar and important of those relatively few Latin Vulgate readings which, though not part of the Traditional Greek text, seem to have been placed in the Textus Receptus by the direction of God's special providence and therefore are to be retained. The reader will note that these Latin Vulgate readings are also found in other ancient witnesses, namely, old Greek manuscripts, versions, and Fathers.

Matt. 10:8 *raise the dead*, is omitted by the majority of the Greek manuscripts. This reading is present, however, in *Aleph B C D 1*, the Latin Vulgate, and the Textus Receptus.

Matt. 27: 35 *that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots*. Present in Eusebius (c. 325), 1 and other "Caesarean" manuscripts, the Harclean Syriac, the Old Latin, the Vulgate, and the Textus Receptus. Omitted by the majority of the Greek manuscripts.

John 3:25 *Then there arose a questioning between some of John's disciples and the Jews about purifying*. Pap 66, *Aleph*, 1 and other "Caesarean" manuscripts, the Old Latin, the Vulgate, and the Textus Receptus read *the Jews*. Pap 75, *B*, the Peshitta, and the majority of the Greek manuscripts read, *a Jew*.

Acts 8:37 *And Philip said, If thou believest with all shine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God*. As J. A. Alexander (1857) suggested, this verse, though genuine, was omitted by many scribes, "as unfriendly to the practice of delaying baptism, which had become common, if not prevalent, before the end of the 3rd century." (17) Hence the verse is absent from the majority of the Greek manuscripts. But it is present in some of them, including E (6th or 7th century). It is cited by Irenaeus (c. 180) and Cyprian (c.250) and is found in the Old Latin and the Vulgate. In his notes Erasmus says that he took this reading from the margin of 4ap and incorporated it into the Textus Receptus.

Acts 9:5 *it is hard for thee to kick against the pricks*. This reading is absent here from the Greek manuscripts but present in Old Latin manuscripts and in the Latin Vulgate known to Erasmus. It is present also at the end of Acts 9:4 in *E*, 431, the Peshitta, and certain manuscripts of the Latin Vulgate. In Acts 26:14, however, this reading is present in all the Greek manuscripts. In his notes Erasmus indicates that he took this reading from Acts 26:14 and inserted it here.

Acts 9:6 *And he trembling and astonished said, Lord, what wilt Thou have me to do? and the Lord said unto him.* This reading is found in the Latin Vulgate and in other ancient witnesses. It is absent, however, from the Greek manuscripts, due, according to Lake and Cadbury (1933), "to the paucity of Western Greek texts and the absence of *D* at this point." (18) In his notes Erasmus indicates that this reading is a translation made by him from the Vulgate into Greek.

Acts 20:28 *Church of God.* Here the majority of the Greek manuscripts read, *Church of the Lord and God.* The Latin Vulgate, however, and the Textus Receptus read, *Church of God*, which is also the reading of *Aleph B* and other ancient witnesses.

Rom. 16:25-27 In the majority of the manuscripts this doxology is placed at the end of chapter 14. In the Latin Vulgate and the Textus Receptus it is placed at the end of chapter 16 and this is also the position it occupies in *Aleph B C* and *D*.

Rev. 22:19 *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.* According to Hoskier, all the Greek manuscripts, except possibly one or two, read, *tree of life*. The Textus Receptus reads, *book of life*, with the Latin Vulgate (including the very old Vulgate manuscript *F*), the Bohairic version, Ambrose (d. 397), and the commentaries of Primasius (6th century) and Haymo (9th century). This is one of the verses which Erasmus is said to have translated from Latin into Greek. But Hoskier seems to doubt that Erasmus did this, suggesting that he may have followed Codex 141. (19)

(g) The Human Aspect of the Textus Receptus

God works providentially through sinful and fallible human beings, and therefore His providential guidance has its human as well as its divine side. And these human elements were evident in the first edition (1516) of the Textus Receptus. For one thing, the work was performed so hastily that the text was disfigured with a great number of typographical errors. These misprints, however, were soon eliminated by Erasmus himself in his later editions and by other early editors and hence are not a factor which need to be taken into account in any estimate of the abiding value of the Textus Receptus.

The few typographical errors which still remain in the Textus Receptus of Revelation do not involve important readings. This fact, clearly attributable to God's special providence, can be demonstrated by a study of H. C. Hoskier's monumental commentary on Revelation (1929), (19) which takes the Textus Receptus as its base. Here we see that the only typographical error worth noting occurs in Rev. 17:8, *the beast that was, and is not, and yet is.* Here the reading *kaiper estin* (*and yet is*) seems to be a misprint for *kai paresti* (*and is at hand*), which is the reading of Codex 1r the manuscript which Erasmus used in Revelation.

The last six verses of Codex 1r (Rev. 22:16-21) were lacking, and its text in other places was sometimes hard to distinguish from the commentary of Andreas of Caesarea in which it was embedded. According to almost all scholars, Erasmus endeavored to supply these deficiencies in his manuscript by retranslating the Latin Vulgate into Greek. Hoskier however, was inclined to dispute this on the evidence of manuscript 141. (19) In his 4th edition of his Greek New Testament (1527) Erasmus corrected much of this translation Greek (if it was indeed such) on the basis of a comparison with the Complutensian Polyglot Bible (which had been printed at Alcalá in Spain under the direction of Cardinal Ximenes and published in 1522), but he overlooked some of it, and this still remains in the Textus Receptus. These readings, however, do not materially affect the sense of the passages in which they occur. They are only minor blemishes which can easily be removed or corrected in marginal notes. The only exception is *book for tree* in Rev. 22:19, a variant which Erasmus could not have failed to notice but must have retained purposely. Critics blame him for this but here he may have been guided providentially by the common faith to follow the Latin Vulgate.

There is one passage in Revelation, however, in which the critics rather inconsistently, blame Erasmus for *not* moving in the direction of the Latin Vulgate. This is Rev. 22:14a, *Blessed are they that do His commandments, etc.* Here, according to Hoskier, (19) *Aleph* and *A* and a few Greek minuscule manuscripts read, *wash their robes*, and this is the reading favored by the critics. A few other Greek manuscripts and the Sahidic version read, *have washed their robes*. The Latin Vulgate reads *wash their robes in the blood of the Lamb*. But the Textus Receptus reading of Erasmus, *do His commandments*, is found in the majority of the Greek manuscripts and in the Bohairic and Syriac versions and is undoubtedly the Traditional reading.

It is customary for naturalistic critics to make the most of human imperfections in the Textus Receptus and to sneer at it as a mean and almost sordid thing. These critics picture the Textus Receptus as merely a money-making venture on the part of Froben the publisher. Froben, they say, heard that the Spanish Cardinal Ximenes was about to publish a printed Greek New Testament text as part of his great Complutensian Polyglot Bible. In order to get something on the market first, it is said Froben hired Erasmus as his editor and rushed a Greek New Testament through his press in less than a year's time. But those who concentrate in this way on the human factors involved in the production of the Textus Receptus are utterly unmindful of the providence of God. For in the very next year, in the plan of God, the Reformation was to break out in Wittenberg, and it was important that the Greek New Testament should be published first in one of the future strongholds of Protestantism by a book seller who was eager to place it in the hands of the people and not in Spain, the land of the Inquisition, by the Roman Church, which was intent on keeping the Bible from the people.

(h) Robert Stephanus—His Four Editions of the Textus Receptus

After the death of Erasmus in 1536 God in His providence continued to extend the influence of the Textus Receptus. One of the agents through whom He accomplished this was the famous French printer and scholar Robert Stephanus (1503-59). Robert's father Henry and his stepfather Simon de Colines were printers who had published Bibles, and Robert was not slow to follow their example. In 1523 he published a Latin New Testament, and two times he published the Hebrew Bible entire. But the most important were his four editions of the Greek New Testament in 1546, 1549, 1550, and 1551 respectively. These activities aroused the opposition of the Roman Catholic Church, so much so that in 1550 he was compelled to leave Paris and settle in Geneva, where he became a Protestant, embracing the Reformed faith. (20)

Stephanus' first two editions (1546 and 1549) were pocket size (large pockets) printed with type cast at the expense of the King of France. In text they were a compound of the Complutensian and Erasman editions. Stephanus' 4th edition (1551) was also pocket size. In it the text was for the first time divided into verses. But most important was Stephanus' 3rd edition. This was a small folio (8 1/2 by 13 inches) likewise printed at royal expense. In the margin of this edition Stephanus entered variant readings taken from the Complutensian edition and also 14 manuscripts, one of which is thought to have been *Codex D*. In text the 3rd and 4th editions of Stephanus agreed closely with the 5th edition of Erasmus, which was gaining acceptance everywhere as the providentially appointed text. It was the influence no doubt of this common faith which restrained Stephanus from adopting any of the variant readings which he had collected. (21)

(i) Calvin's Comments on the New Testament Text

The mention of Geneva leads us immediately to think of John Calvin (1509-64), the famous Reformer who had his headquarters in this city. In his commentaries (which covered every New Testament book except 2 and 3 John and Revelation) Calvin mentions Erasmus by name 78 times, far more often than any other contemporary scholar. Most of these references (72 to be exact) are criticisms of Erasmus' Latin version, and once (Phil. 2:6) Calvin complains about Erasmus' refusal to admit that the passage in question teaches the deity of Christ. But five references deal with variant readings which Erasmus suggested in his notes, and of these Calvin adopted three. On the basis of these statistics therefore it is perhaps not too much to say that Calvin disapproved of Erasmus as a translator and theologian but thought better of him as a New Testament textual critic.

In John 8:59 Calvin follows the Latin Vulgate in omitting *going through the midst of them, and so passed by*. Here he accepts the suggestion of Erasmus that this clause has been borrowed from Luke 4:30. And in Heb. 1:37 he agrees with Erasmus in omitting *were tempted*. But in readings of major importance Calvin rejected the opinions of Erasmus. For example, Calvin dismisses Erasmus' suggestion that the conclusion of the Lord's Prayer is an interpolation (Matt. 6:13). He ignores Erasmus' discussion of the ending of Mark (Mark 16:9-20). He is more positive than Erasmus in his acceptance of the *pericope de adultera* (John 7:53-8:11). He opposes Erasmus' attack on the reading *God was manifest in the flesh* (1 Tim. 3:16). And he receives 1 John 5:7 as genuine.

To the three variant readings taken from Erasmus' notes Calvin added 18 others. The three most important of these Calvin took from the Latin Vulgate namely, *light* instead of *Spirit* (Eph.5:9), *Christ* instead of *God* (Eph. 5:21), *without thy works* instead of *by thy works* (James 2:18). Calvin also made two conjectural emendations. In James 4:2 he followed Erasmus (2nd edition) and Luther in changing *kill* to *envy*. Also he suggested that 1 John 2:14 was an interpolation because to him it seemed repetitious. (22)

In short, there appears in Calvin as well as in Erasmus a humanistic tendency to treat the New Testament text like the text of any other book. This tendency, however, was checked and restrained by the common faith in the current New Testament text, a faith in which Calvin shared to a much greater degree than did Erasmus.

(j) Theodore Beza's Ten Editions of the New Testament

Theodore Beza (1519-1605), Calvin's disciple and successor at Geneva, was renowned for his ten editions of the Greek New Testament nine published during his lifetime and one after his death. He is also famous for his Latin translation of the New Testament, first published in 1556 and reprinted more than 100 times. Four of Beza's Greek New Testaments are independent folio editions, but the six others are smaller reprints. The folio editions contain Beza's critical notes, printed not at the end of the volume, as with Erasmus, but under the text. The dates of these folio editions are usually given as 1565, 1582, 1588-9, and 1598 respectively. There seems to be some confusion here, however, because there is a copy at the University of Chicago dated 1560, and Metzger (1968), following Reuss (1872), talks about a 1559 edition of Beza's Greek New Testament. (23)

In his edition of 1582 (which Beza calls his *third* edition) Beza listed the textual materials employed by him. They included the variant readings collected by Robert Stephanus, the Syriac version published in 1569 by Tremellius, a converted Jewish scholar, and also the Arabic New Testament version in a Latin translation prepared by Francis Junius, later a son-in-law of Tremellius. Beza also mentioned two of his own manuscripts. One of these was *D*, the famous *Codex Bezae* containing the Gospels and Acts, which had been in his possession from 1562 until 1581, in which year he had presented it to the University of Cambridge. The other was *D2*, *Codex Claromontanus*, a manuscript of the Pauline Epistles, which Beza had obtained from the monastery of Clermont in Northern France. But in spite of this collection of materials, Beza in his text rarely departs from the 4th edition of Stephanus, only 38 times according to Reuss (1872). (24) This is a remarkable fact which shows the hold which the common faith had upon Beza's mind.

In his notes Beza defended the readings of his text which he deemed doctrinally important. For example, he upheld the genuineness of Mark 16:9-20 against the adverse testimony of Jerome. "Jerome says this," he concludes. "But in this section I notice nothing which disagrees with the narratives of the other Evangelists or indicates the style of a different author, and I testify that this section is found in all the oldest manuscripts which I happen to have seen." And in 1 Tim. 3:16 Beza defends the reading *God was manifest in the flesh*. "The concept itself," he declares, "demands that we receive this as referring to the very person of Christ." And concerning 1 John 5:7 Beza says, "It seems to me that this clause ought by all means to be retained."

On the other hand, Beza confesses doubt concerning some other passages in his text. In Luke 2:14 Beza places *good will toward men* in his text but disputes it in his notes. "Nevertheless, following the authority of Origen, Chrysostom, the Old (Vulgate) translation, and finally the sense itself, I should prefer to read (*men*) of *good will*." In regard also to the *pericope de adultera* (John 7:53-8:11) Beza confides, "As far as I am concerned, I do not hide the fact that to me a passage which those ancient writers reject is justly suspect." Also Beza neither defends nor rejects the conclusion of the Lord's Prayer (Matt. 6:13) but simply observes, "This clause is not written in the Vulgate edition nor had been included in a second old copy (*D?*)."

The diffident manner in which Beza reveals these doubts shows that he was conscious of running counter to the views of his fellow believers. Just as with Erasmus and Calvin, so also with Beza there was evidently a conflict going on within his mind between his humanistic tendency to treat the New Testament like any other book and the common faith in the current New Testament text. But in the providence of God all was well. God used this common faith providentially to restrain Beza's humanism and lead him to publish far and wide the true New Testament text.

Like Calvin, Beza introduced a few conjectural emendations into his New Testament text. In the providence of God, however, only two of these were perpetuated in the King James Version, namely, Romans 7:6 *that being dead wherein* instead of *being dead to that wherein*, and Revelation 16:5 *shalt be* instead of *holy*. In the development of the Textus Receptus the influence of the common faith kept conjectural emendation down to a minimum.

(k) The Elzevir Editions—The Triumph of the Common Faith

The Elzevirs were a family of Dutch printers with headquarters at Leiden. The most famous of them was Bonaventure Elzevir, who founded his own printing establishment in 1608 with his brother Matthew as his partner and later his nephew Abraham. In 1624 he published his first edition of the New Testament and in 1633 his 2nd edition. His texts followed Beza's editions mainly but also included readings from Erasmus, the Complutensian, and the Latin Vulgate. In the preface to the 2nd edition the phrase *Textus Receptus* made its first appearance. "You have therefore the text now received by all (textum ab omnibus receptum) in which we give nothing changed or corrupt." (25)

This statement has often been assailed as a mere printer's boast or "blurb", and no doubt it was partly that. But in the providence of God it was also a true statement. For by this time the common faith in the current New Testament text had triumphed over the humanistic tendencies which had been present not only in Erasmus but also Luther, Calvin, and Beza. The doubts and reservations expressed in their notes and comments had been laid aside and only their God-guided texts had been retained. The Textus Receptus really was the text received by all. Its reign had begun and was to continue unbroken for 200 years. In England Stephanus' 3rd edition was the form of the Textus Receptus generally preferred, on the European continent Elzevir's 2nd edition.

Admittedly there are a few places in which the Textus Receptus is supported by only a small number of manuscripts, for example, Eph. 1:18, where it reads, *eyes of your understanding*, instead of *eyes of your heart*; and Eph. 3:9, where it reads, *fellowship of the mystery*, instead of *dispensation of the mystery*. We solve this problem, however, according to the logic of faith. Because the Textus Receptus was God-guided as a whole, it was probably God-guided in these few passages also.

3. The Johannine Comma (1 John 5:7)

In the Textus Receptus 1 John 5:7-8 reads as follows:

7 For there are three that bear witness IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY SPIRIT: AND THESE THREE ARE ONE. 8 AND THERE ARE THREE THAT BEAR WITNESS IN EARTH, the spirit, and the water, and the blood: and these three agree in one.

The words printed in capital letters constitute the so-called *Johannine comma*, the best known of the Latin Vulgate readings of the Textus Receptus, a reading which, on believing principles, must be regarded as possibly genuine. This *comma* has been the occasion of much controversy and is still an object of interest to textual critics. One of the more recent discussions of it is found in Windisch's *Katholischen Briefe* (revised by Preisker, 1951); (26) a more accessible treatment of it in English is that provided by A. D. Brooke (1912) in the *International Critical Commentary*. (27) Metzger (1964) also deals with this passage in his handbook, but briefly. (28)

(a) How the Johannine Comma Entered the Textus Receptus

As has been observed above, the Textus Receptus has both its human aspect and its divine aspect, like the Protestant Reformation itself or any other work of God's providence. And when we consider the manner in which the *Johannine comma* entered the Textus Receptus, we see this human element at work. Erasmus omitted the *Johannine comma* from the first edition (1516) of his printed Greek New Testament on the ground that it occurred only in the Latin version and not in any Greek manuscript. To quiet the outcry that arose, he agreed to restore it if but one Greek manuscript could be found which contained it. When one

such manuscript was discovered soon afterwards, bound by his promise, he included the disputed reading in his third edition (1522), and thus it gained a permanent place in the Textus Receptus. The manuscript which forced Erasmus to reverse his stand seems to have been 61, a 15th or 16th-century manuscript now kept at Trinity College, Dublin. Many critics believe that this manuscript was written at Oxford about 1520 for the special purpose of refuting Erasmus, and this is what Erasmus himself suggested in his notes.

The *Johannine comma* is also found in *Codex Ravianus*, in the margin of 88, and in 629. The evidence of these three manuscripts, however, is not regarded as very weighty, since the first two are thought to have taken this disputed reading from early printed Greek texts and the latter (like 61) from the Vulgate.

But whatever may have been the immediate cause, still, in the last analysis, it was not trickery which was responsible for the inclusion of the *Johannine comma* in the Textus Receptus but the usage of the Latin-speaking Church. It was this usage which made men feel that this reading ought to be included in the Greek text and eager to keep it there after its inclusion had been accomplished. Back of this usage, we may well believe, was the guiding providence of God, and therefore the *Johannine comma* ought to be retained as at least possibly genuine.

(b) The Early Existence of the Johannine Comma

Evidence for the early existence of the *Johannine comma* is found in the Latin versions and in the writings of the Latin Church Fathers. For example, it seems to have been quoted at Carthage by Cyprian (c. 250) who writes as follows: "And again concerning the Father and the Son and the Holy Spirit it is written: *and the Three are One*." (29) It is true that Facundus, a 6th-century African bishop, interpreted Cyprian as referring to the following verse, (30) but, as Scrivener (1833) remarks, it is "surely safer and more candid" to admit that Cyprian read the *Johannine comma* in his New Testament manuscript "than to resort to the explanation of Facundus." (31)

The first undisputed citations of the *Johannine comma* occur in the writing of two 4th-century Spanish bishops, Priscillian, (32) who in 385 was beheaded by the Emperor Maximus on the charge of sorcery and heresy, and Idacius Clarus, (33) Priscillian's principal adversary and accuser. In the 5th century the *Johannine comma* was quoted by several orthodox African writers to defend the doctrine of the Trinity against the gainsaying of the Vandals, who ruled North Africa from 489 to 534 and were fanatically attached to the Arian heresy. (34) And about the same time it was cited by Cassiodorus (480-570), in Italy. (35) The *comma* is also found in an Old Latin manuscript of the 5th or 6th century, and in the *Speculum*, a treatise which contains an Old Latin text. It was not included in Jerome's original edition of the Latin Vulgate but around the year 800 it was taken into the text of the Vulgate from the Old Latin manuscripts. It was found in the great mass of the later Vulgate manuscripts and in the Clementine edition of the Vulgate, the official Bible of the Roman Catholic Church.

(c) Is the Johannine Comma an Interpolation?

Thus on the basis of the external evidence it is at least possible that the *Johannine comma* is a reading that somehow dropped out of the Greek New Testament text but was preserved in the Latin text through the usage of the Latin-speaking Church, and this possibility grows more and more toward probability as we consider the internal evidence.

In the first place, how did the *Johannine comma* originate if it be not genuine, and how did it come to be interpolated into the Latin New Testament text? To this question modern scholars have a ready answer. It arose, they say, as a trinitarian interpretation of 1 John 5:8, which originally read as follows: *For there are three that bear witness the spirit, and the water, and the blood: and these three agree in one*. Augustine was one of those who interpreted 1 John 5:8 as referring to the Trinity. "If we wish to inquire about these things, what they signify, not absurdly does the Trinity suggest itself, who is the one, only, true, and highest God, Father, Son, and Holy Spirit, concerning whom it could most truly be said, *Three are Witnesses, and the Three are One*. By the word *spirit* we consider God the Father to be signified, concerning the worship of whom the Lord spoke, when He said, *God is a spirit*. By the word *blood* the Son is signified, because *the Word was made flesh*. And by the word *water* we understand the Holy Spirit. For when Jesus spoke concerning the water which He was about to give the thirsty, the evangelist says, *This He spake concerning the Spirit whom those that believed in Him would receive*." (36)

Thus, according to the critical theory, there grew up in the Latin speaking regions of ancient Christendom a trinitarian interpretation of *the spirit, the water, and the blood* mentioned in 1 John 5:8, *the spirit* signifying the Father, *the blood* the Son, and *the water* the Holy Spirit. And out of this trinitarian interpretation of 1 John 5:8 developed the *Johannine comma*, which contrasts the witness of the Holy Trinity in heaven with the witness of the spirit, the water, and the blood on earth.

But just at this point the critical theory encounters a serious difficulty. If the *comma* originated in a trinitarian interpretation of 1 John 5:8, why does it not contain the usual trinitarian formula, namely, the Father, the Son, and the Holy Spirit. Why does it exhibit the singular combination, never met with elsewhere, the Father, the Word, and the Holy Spirit? According to some critics, this unusual phraseology was due to the efforts of the interpolator who first inserted the *Johannine comma* into the New Testament text. In a mistaken attempt to imitate the style of the Apostle John, he changed the term *Son* to the term *Word*. But this is to attribute to the interpolator a craftiness which thwarted his own purpose in making this interpolation, which was surely to uphold the doctrine of the Trinity, including the eternal generation of the Son. With this as his main concern it is very unlikely that he would abandon the time-honored formula, Father, Son, and Holy Spirit, and devise an altogether new one, Father, Word, and Holy Spirit.

In the second place, the omission of the *Johannine comma* seems to leave the passage incomplete. For it is a common scriptural usage to present solemn truths or warnings in groups of three or four, for example, the repeated *Three things*, *yea four* of Proverbs 30, and the constantly recurring refrain, *for three transgressions and for four*, of the prophet Amos. In Genesis 40 the butler saw *three branches* and the baker saw *three baskets*. And in Matt. 12:40 Jesus says, *As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth*. It is in accord with biblical usage, therefore, to expect that in 1 John 5:7-8 the formula, *there are three that bear witness*, will be repeated at least twice. When the *Johannine comma* is included, the formula is repeated twice. When the comma is omitted, the formula is repeated only once, which seems strange.

In the third place, the omission of the *Johannine comma* involves a grammatical difficulty. The words *spirit*, *water*, and *blood* are neuter in gender, but in 1 John 5:8 they are treated as masculine. If the *Johannine comma* is rejected, it is hard to explain this irregularity. It is usually said that in 1 John 5:8 *the spirit, the water, and the blood* are personalized and that this is the reason for the adoption of the masculine gender. But it is hard to see how such personalization would involve the change from the neuter to the masculine. For in verse 6 the word Spirit plainly refers to the Holy Spirit, the Third Person of the Trinity. Surely in this verse the word Spirit is "personalized," and yet the neuter gender is used. Therefore since personalization did not bring about a change of gender in verse 6, it cannot fairly be pleaded as the reason for such a change in verse 8. If, however, the *Johannine comma* is retained, a reason for placing the neuter nouns *spirit*, *water*, and *blood* in the masculine gender becomes readily apparent. It was due to the influence of the nouns *Father* and *Word*, which are masculine. Thus the hypothesis that the *Johannine comma* is an interpolation is full of difficulties.

(d) Reasons for the Possible Omission of the Johannine Comma

For the absence of the *Johannine comma* from all New Testament documents save those of the Latin-speaking West the following explanations are possible.

In the first place, it must be remembered that the *comma* could easily have been omitted accidentally through a common type of error which is called *homoioteleuton* (similar ending). A scribe copying 1 John 5:7-8 under distracting conditions might have begun to write down these words of verse 7, *there are three that bear witness*, but have been forced to look up before his pen had completed this task. When he resumed his work, his eye fell by mistake on the identical expression in verse 8. This error would cause him to omit all of the *Johannine comma* except the words *in earth*, and these might easily have been dropped later in the copying of this faulty copy. Such an accidental omission might even have occurred several times, and in this way there might have grown up a considerable number of Greek manuscripts which did not contain this reading.

In the second place, it must be remembered that during the 2nd and 3rd centuries (between 220 and 270, according to Harnack); (37) the heresy which orthodox Christians were called upon to combat was not Arianism (since this error had not yet arisen) but Sabellianism (so named after Sabellius, one of its principal promoters), according to which the Father, the Son, and the Holy Spirit were one in the sense that they were identical. Those that advocated this heretical view

were called *Patricians* (Father-sufferers), because they believed that God the Father, being identical with Christ, suffered and died upon the cross, and *Monarchians*, because they claimed to uphold the Monarchy (sole-government) of God.

It is possible, therefore, that the Sabellian heresy brought the *Johannine comma* into disfavor with orthodox Christians. The statement, *these three are one*, no doubt seemed to them to teach the Sabellian view that the Father, the Son and the Holy Spirit were identical. And if during the course of the controversy manuscripts were discovered which had lost this reading in the accidental manner described above, it is easy to see how the orthodox party would consider these mutilated manuscripts to represent the true text and regard the *Johannine comma* as a heretical addition. In the Greek-speaking East especially the *comma* would be unanimously rejected, for here the struggle against Sabellianism was particularly severe.

Thus it was not impossible that during the 3rd century amid the stress and strain of the Sabellian controversy, the *Johannine comma* lost its place in the Greek text, but was preserved in the Latin texts of Africa and Spain, where the influence of Sabellianism was probably not so great. In other words, it is not impossible that the *Johannine comma* was one of those few true readings of the Latin Vulgate not occurring in the Traditional Greek Text but incorporated into the Textus Receptus under the guiding providence of God. In these rare instances God called upon the usage of the Latin-speaking Church to correct the usage of the Greek speaking Church. (38)

4. The King James Version

Not only modernists but also many conservatives are now saying that the King James Version ought to be abandoned because it is not contemporary. The Apostles, they insist, used contemporary language in their preaching and writing, and we too must have a Bible in the language of today. But more and more it is being recognized that the language of the New Testament was biblical rather than contemporary. It was the Greek of the Septuagint, which in its turn was modeled after the Old Testament Hebrew. Any biblical translator, therefore, who is truly trying to follow in the footsteps of the Apostles and to produce a version which God will bless, must take care to use language which is above the level of daily speech, language which is not only intelligible but also biblical and venerable. Hence in language as well as text the King James Version is still by far superior to any other English translation of the Bible.

(a) The Forerunners of the King James Version

Previous to the Reformation a number of translations were made of the Latin Vulgate into Anglo-Saxon and early English. One of the first of these translators was Caedmon (d.680), an inmate of the monastery of Whitby in northern England, who retold in alliterative verse the biblical narratives which had been related to him by the monks. Bede (672-735), the most renowned scholar of that period, not only wrote many commentaries on various books of the Bible, but also translated the Gospel of John into Anglo-Saxon. King Alfred (848-901) did the same for several other portions of Scripture, notably the Ten Commandments and the Psalms. And eclipsing all these earlier translations in importance was that made by John Wyclif (d.1384) of the entire Latin Bible into the English of his day, the New Testament appearing in 1380 and the Old in 1382. Not long after Wyclif's death a second edition of his English Bible, more satisfactory in language and style than the first, was prepared by his close associate, John Purvey.

The first printed English version of the Bible was that of William Tyndale, one of England's first Protestant martyrs. Tyndale was born in Gloucestershire in 1484 and studied both at Oxford and Cambridge. About 1520 he became attached to the doctrines of the Reformation and conceived the idea of translating the Scriptures into English. Unable to do so in England, he set out for the Continent in the spring of 1524 and seems to have visited Hamburg and Wittenberg. In that same year (probably at Wittenberg) he translated the New Testament from Greek into English for dissemination in his native land. It is estimated that 18,000 copies of this version were printed on the Continent of Europe between 1525 and 1528 and shipped secretly to England. After this Tyndale continued to live on the Continent as a fugitive, constantly evading the efforts of the English authorities to have him tracked down and arrested. But in spite of this ever-present danger his literary activity was remarkable. In 1530-31 he published portions of the Old Testament which he had translated from the Hebrew and in 1534 a revision both of this translation and also of his New Testament. In this same year he left his place of concealment and settled in Antwerp, evidently under the impression that the progress of the Reformation in England had made this move a safe one. In so thinking, however, he was mistaken. Betrayed by a friend, he was imprisoned in 1535 and executed the following year. According to Foxe, his dying prayer was this: "Lord, open the King of England's eyes." But his life's work had been completed. He had laid securely the foundations of the English Bible. A comparison of Tyndale's Version with the King James Version is said to indicate that from five sixths to nine tenths of the latter is derived from the martyred translator's work.

After the initial impulse had been given by Tyndale, a number of other English translations of the Bible appeared in rapid succession. The first of these was published in 1535 by Miles Coverdale, who translated not from the Hebrew and Greek but from the Latin Vulgate and from contemporary Latin and German versions, relying heavily all the while on Tyndale's version. In 1537 John Rogers, a close friend of Tyndale, published an edition of the Bible bearing on its title page the name "Thomas Matthew", probably a pseudonym for Rogers himself. This "Matthew Bible" contained Tyndale's version of the Old and New Testaments and Coverdale's version of those parts of the Old Testament which had not been translated by Tyndale. Then in 1539, under the auspices of Thomas Cromwell, the king's chamberlain, Coverdale published a revision of the Matthew Bible, which because of its large size was called the Great Bible. This Cromwell established as the official Bible of the English Church and deposited it in ecclesiastical edifices throughout the kingdom. In the reign of Queen Elizabeth two revisions were made of the Great Bible. The first was prepared by English Protestants in exile at Geneva and published there in 1560. The second was the Bishops' Bible, published in 1568 by the English prelates under the direction of Archbishop Parker. And finally, the Roman Catholic remnant in England were provided by their leaders with a translation of the Latin Vulgate into English, the New Testament being published in 1582 and the Old in 1609-10. This is known as the Douai Version, since it was prepared at Douai in Flanders, an important center of English Catholicism during the Elizabethan age. (39)

(b) How the King James Version Was Made—The Six Companies

Work on the King James Version began in 1604. In that year a group of Puritans under the leadership of Dr. John Reynolds, president of Corpus Christi College, Oxford, suggested to King James I that a new translation of the Bible be undertaken. This suggestion appealed to James, who was himself a student of theology and of the Scriptures, and he immediately began to make the necessary arrangements for carrying it out. Within six months the general plan of procedure had been drawn up and a complete list made of the scholars who were to do the work. Originally 54 scholars were on the list, but deaths and withdrawals reduced it finally to 47. These were divided into six companies which checked each other's work. Then the final result was reviewed by a select committee of six and prepared for the press. And because of all this careful planning the whole project was completed in less than seven years. In 1611 the new version issued from the press of Robert Barker in a large folio volume bearing on its title page the following inscription: "The Holy Bible, containing the Old Testament and the New: Newly Translated out of the Original tongues; & with the former Translations diligently compared and revised by his Majesties special Commandment. Appointed to be read in Churches." The original tongues referred to in the title were the current printed Hebrew Bibles for the Old Testament and Beza's printed Greek Testament for the New. The "former translations" mentioned there include not only the five previous English versions mentioned above but also the Douai Version, the Latin versions of Tremellius and Beza, and several Spanish, French, and Italian versions. The King James Version, however, is mainly a revision of the Bishops' Bible, which in turn was a slightly revised edition of Tyndale's Bible. Thus the influence of Tyndale's translation upon the King James Version was very strong indeed. (40)

(c) The King James Version Translators Providentially Guided—Preface to the Reader

The translators of the King James Version evidently felt themselves to have been providentially guided in their work. This belief plainly appears in the 'Preface of the Translators', written by Dr. Miles Smith, one of the leaders of this illustrious band of scholars. Concerning his co laborers he speaks as follows: "Truly, good Christian Reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were an arm of flesh? At no hand. They trusted in him that hath the key of David, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that *St. Augustine* did, *O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them*. In this confidence and with this devotion, did they assemble

together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them." (41)

God in His providence has abundantly justified this confidence of the King James translators. The course of history has made English a worldwide language which is now the native tongue of at least 300 million people and the second language of many millions more. For this reason the King James Version is known the world over and is more widely read than any other translation of the holy Scriptures. Not only so, but the King James Version has been used by many missionaries as a basis and guide for their own translation work and in this way has extended its influence even to converts who know no English. For more than 350 years therefore the reverent diction of the King James Version has been used by the Holy Spirit to bring the Word of life to millions upon millions of perishing souls. Surely this is a God-guided translation on which God working providentially, has placed the stamp of His approval.

(d) How the Translators Were Providentially Guided —The Marginal Notes

The marginal notes which the translators attached to the King James Version indicate how God guided their labors providentially. According to Scrivener (1884), there are 8,422 marginal notes in the 1611 edition of the King James Version, including the Apocrypha. In the Old Testament, Scrivener goes on to say, 4,111 of the marginal notes give the more literal meaning of the original Hebrew or Aramaic, 2,156 give alternative translations, and 67 give variant readings. In the New Testament 112 of the marginal notes give literal rendering of the Greek, 582 give alternative translations, and 37 give variant readings. These marginal notes show us that the translators were guided providentially through their thought processes, through weighing every possibility and choosing that which seemed to them best. (42)

The 1611 edition of the King James Version also included 9,000 "cross references" to parallel passages. These are still very useful, especially for comparing the four Gospels with each other. These "cross references" show that from the very start the King James Version was intended not merely as a pulpit Bible to be read in church, but also as a study Bible to guide the private meditations of God's people. (43)

As the marginal notes indicate, the King James translators did not regard their work as perfect or inspired, but they did consider it to be a trustworthy reproduction of God's holy Word, and as such they commended it to their Christian readers: "Many other things we might give thee warning of, gentle Reader, if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of His grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the veil from our hearts, opening our wits that we may understand His Word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not cast earth into them, neither prefer broken pits before them. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O despise not so great salvation." (44)

(e) Revisions of the King James Version— Obsolete Words Eliminated

Two editions of the King James Version were published in 1611. The first is distinguished from the second by a unique misprint, namely *Judas* instead of *Jesus* in Matt. 26:36. The second edition corrected this mistake and also in other respects was more carefully done. Other editions followed in 1612, 1613, 1616, 1617, and frequently thereafter. In 1629 and 1638 the text was subjected to two minor revisions. In the 18th century the spelling and punctuation of the King James Version were modernized, and many obsolete words were changed to their modern equivalents. The two scholars responsible for these alterations were Dr. Thomas Paris (1762), of Cambridge, and Dr. Benjamin Blayney (1769), of Oxford, and it is to their efforts that the generally current form of the King James Version is due. In the 19th century the most important edition of the King James Version was the *Cambridge Paragraph Bible* (1873), with F. H. A. Scrivener as its editor. Here meticulous attention was given to details, such as, marginal notes, use of italic type, punctuation, orthography, grammar, and references to parallel passages. In 1884 also Scrivener published his *Authorized Edition of the English Bible*, a definitive history of the King James Version in which all these features and many more are carefully discussed. (45) Since that time, however, comparatively little research has been done on the history of the King James Version, due probably to loss of interest in the subject.

(f) Obsolete Words in the King James Version —How to Deal with Them

But are there still obsolete words in the King James Version or words that have changed their meaning? Such words do indeed occur, but their number is relatively small. The following are some of these archaic renderings with their modern equivalents:

<i>by and by</i> , Mark 6:25.....	at once
<i>carriages</i> , Acts 21:15.....	baggage
<i>charger</i> , Mark 6:25.....	platter
<i>charity</i> , 1 Cor. 13:1.....	love
<i>chief estates</i> , Mark 6:21	chief men
<i>coasts</i> , Matt. 2:16	borders
<i>conversation</i> , Gal. 1:13.....	conduct
<i>devotions</i> , Acts 17:23	objects of worship
<i>do you to wit</i> , 2 Cor. 8:1	make known to you
<i>fetch'd a compass</i> , Acts 28:13	circled
<i>leasing</i> , Psalm 4:2, 5:6.....	lying
<i>let</i> , 2 Thess. 2:7	restrain
<i>lively</i> , 1 Peter 2:5	living
<i>meat</i> , Matt. 3:4	food
<i>nephews</i> , 1 Tim. 5:4	grandchildren
<i>prevent</i> , 1 Thess. 4:15	precede
<i>room</i> , Luke 14:7-10	seat, place
<i>scrip</i> , Matt. 10:10	bag
<i>take no thought</i> , Matt. 6:25	be not anxious

There are several ways in which to handle this matter of obsolete words and meanings in the King James Version. Perhaps the best way is to place the modern equivalent in the margin. This will serve to increase the vocabulary of the reader and avoid disturbance of the text. Another way would be to place the more modern word in brackets beside the older word. This would be particularly appropriate in Bibles designed for private study.

(g) Why the King James Version Should be Retained

But, someone may reply, even if the King James Version needs only a few corrections, why take the trouble to make them? Why keep on with the old King James and its 17th-century language, its *thee* and *thou* and all the rest? Granted that the Textus Receptus is the best text, but why not make a new translation of it in the language of today? In answer to these objections there are several facts which must be pointed out.

In the first place, the English of the King James Version is not the English of the early 17th century. To be exact, it is not a type of English that was ever spoken anywhere. It is biblical English, which was not used on ordinary occasions even by the translators who produced the King James Version. As H. Wheeler Robinson (1940) pointed out, one need only compare the preface written by the translators with the text of their translation to feel the difference in style. (46) And the observations of W. A. Irwin (1952) are to the same purport. The King James Version, he reminds us, owes its merit, not to 17th-century English—which was very different—but to its faithful translation of the original. Its style is that of the Hebrew and of the New Testament Greek. (47) Even in their use of *thee* and *thou* the translators were not following 17th-century English usage but biblical usage, for at the time these translators were doing their work these singular forms had already been replaced by the plural *you* in polite conversation. (48)

In the second place, those who talk about translating the Bible into the "language of today" never define what they mean by this expression. What is the *language of today*? The language of 1881 is not the language of today, nor the language of 1901, nor even the language of 1921. In none of these languages, we are told, can we communicate with today's youth. There are even some who feel that the best way to translate the Bible into the language of today is to convert it into "folk songs." Accordingly, in many contemporary youth conferences and even worship services there is little or no Bible reading but only crude kinds of vocal music accompanied by vigorous piano and strumming guitars. But in contrast to these absurdities the language of the King James Version is enduring diction which will remain as long as the English language remains, in other words, throughout the foreseeable future.

In the third place, the current attack on the King James Version and the promotion of modern-speech versions is discouraging the memorization of the Scriptures, especially by children. Why memorize or require your children to memorize something that is out of date and about to be replaced by something new and better? And why memorize a modern version when there are so many to choose from? Hence even in conservative churches children are growing up densely ignorant of the holy Bible because they are not encouraged to hide its life-giving words in their hearts.

In the fourth place, modern-speech Bibles are unhistorical and irreverent. The Bible is not a modern, human book. It is not as new as the morning newspaper, and no translation should suggest this. If the Bible were this new, it would not be the Bible. On the contrary, the Bible is an ancient, divine Book, which nevertheless is always new because in it God reveals Himself. Hence the language of the Bible should be venerable as well as intelligible, and the King James Version fulfills these two requirements better than any other Bible in English. Hence it is the King James Version which converts sinners soundly and makes of them diligent Bible students.

In the fifth place, modern-speech Bibles are unscholarly. The language of the Bible has always savored of the things of heaven rather than the things of earth. It has always been biblical rather than contemporary and colloquial. Fifty years ago this fact was denied by E. J. Goodspeed and others who were pushing their modern versions. On the basis of the papyrus discoveries which had recently been made in Egypt it was said that the New Testament authors wrote in the everyday Greek of their own times. (49) This claim, however, is now acknowledged to have been an exaggeration. As R. M. Grant (1963) admits (50) the New Testament writers were saturated with the Septuagint and most of them were familiar with the Hebrew Scriptures. Hence their language was not actually that of the secular papyri of Egypt but biblical. Hence New Testament versions must be biblical and not contemporary and colloquial like Goodspeed's version.

Finally, in the sixth place, the King James Version is the historic Bible of English-speaking Protestants. Upon it God, working providentially, has placed the stamp of His approval through the usage of many generations of Bible-believing Christians. Hence, if we believe in God's providential preservation of the Scriptures, we will retain the King James Version, for in so doing we will be following the clear leading of the Almighty.

5. The Text Of The King James Version — Questions And Problems

When a believer begins to defend the King James Version, unbelievers immediately commence to bring up various questions and problems in the effort to put the believer down and silence him. Let us therefore consider some of these alleged difficulties.

(a) The King James Version a Variety of the Textus Receptus

The translators that produced the King James Version relied mainly, it seems, on the later editions of Beza's Greek New Testament, especially his 4th edition (1588-9). But also they frequently consulted the editions of Erasmus and Stephanus and the Complutensian Polyglot. According to Scrivener (1884), (51) out of the 252 passages in which these sources differ sufficiently to affect the English rendering, the King James Version agrees with Beza against Stephanus 113 times, with Stephanus against Beza 59 times, and 80 times with Erasmus, or the Complutensian, or the Latin Vulgate against Beza and Stephanus. Hence the King James Version ought to be regarded not merely as a translation of the Textus Receptus but also as an independent variety of the Textus Receptus.

The King James translators also placed variant readings in the margin, 37 of them according to Scrivener. (52) To these 37 textual notes 16 more were added during the 17th and 18th centuries, (53) and all these variants still appear in the margins of British printings of the King James Version. In the special providence of God, however, the text of the King James Version has been kept pure. None of these variant readings has been interpolated into it. Of the original 37 variants some are introduced by such formulas as, "Many ancient copies add these words"; "Many Greek copies have"; "Or, as some copies read"; "Some read". Often, however, the reading is introduced simply by "Or", thus making it hard to tell whether a variant reading or an alternative translation is intended.

One of these variant readings is of special interest. After John 18:13 the Bishops' Bible (1568) had added the following words in italics, *And Annas sent Christ bound unto Caiaphas the high priest*. This was a conjectural emendation similar to one which had been suggested by Luther and to another which had been adopted by Beza in his Latin version on the authority of Cyril of Alexandria (d.444). The purpose of it was to harmonize John 18:13 with Matt. 26:57, which states that the interrogation of Jesus took place at the house of Caiaphas rather than at the house of Annas. The King James translators, however, along with Erasmus and Calvin, solved the problem by translating John 18:24 in the pluperfect, *Now Annas HAD sent Him bound unto Caiaphas the high priest*. This made it unnecessary to emend the text at John 18:13 after the manner of the Bishops' Bible. Hence the King James translators took this conjectural emendation out of the text and placed it in their margin where it has retained its place unto this day. (54)

Sometimes the King James translators forsook the printed Greek text and united with the earlier English versions in following the Latin Vulgate. One well known passage in which they did this was Luke 23:42 the prayer of the dying thief. Here the Greek New Testaments of Erasmus, Stephanus, and Beza have, *Lord, remember me when Thou comest IN Thy kingdom*, with the majority of the Greek manuscripts. But all the English Bibles of that period (Tyndale, Great, Geneva, Bishops' Rheims, King James) have, *Lord, remember me when Thou comest INTO Thy kingdom*, with the Latin Vulgate and also with Papyrus 75 and B.

At John 8:6 the King James translators followed the Bishops' Bible in adding the clause, *as though He heard them not*. This clause is found in E G H K and many other manuscripts, in the Complutensian, and in the first two editions of Stephanus. After 1769 it was placed in italics in the King James Version.

Similarly, at 1 John 2:23 the King James translators followed the Great Bible and the Bishops' Bible in adding the clause, *he that acknowledgeth the Son hath the Father also*, and in placing the clause in italics, thus indicating that it was not found in the majority of the Greek manuscripts or in the earlier editions of the Textus Receptus. Beza included it, however, in his later editions, and it is found in the Latin Vulgate and in *Aleph* and *B*. Hence modern versions have removed the italics and given the clause full status. The Bishops' Bible and the King James Version join this clause to the preceding by the word *but*, taken from Wyclif. With customary scrupulosity the King James translators enclosed this *but* in brackets, thus indicating that it was not properly speaking part of the text but merely a help in translation.

(b) The Editions of the Textus Receptus Compared — Their Differences Listed

The differences between the various editions of the Textus Receptus have been carefully listed by Scrivener (1884) (55) and Hoskier (1890). (56) The following are some of the most important of these differences.

Luke 2:22 *their purification*, Erasmus, Stephanus, majority of the Greek manuscripts. *Her purification*, Beza, King James Elzevir, Complutensian, 76 and a few other Greek minuscule manuscripts, Latin Vulgate (?).

Luke 17:36 *Two men shall be in the field: the one shall be taken and the other left*. Erasmus, Stephanus 1 2 3 omit this verse with the majority of the Greek manuscripts. Stephanus 4, Beza, King James, Elzevir have it with *D*, Latin Vulgate, Peshitta, Old Syriac.

John 1:28 *Bethabara beyond Jordan*, Erasmus, Stephanus 3 4 Beza, King James, Elzevir, *Pi* 1 13, Old Syriac, Sahidic. *Bethany beyond Jordan*, Stephanus 1 2, majority of Greek manuscripts including Pap 66 & 75 *Aleph A B*. Latin Vulgate.

John 16:33 *shall have tribulation*, Beza, King James, Elzevir, *D* 69 many other Greek manuscripts, Old Latin, Latin Vulgate. *have tribulation*, Erasmus, Stephanus, majority of Greek manuscripts.

Rom. 8:11 *by His Spirit that dwelleth in you*. Beza, King James, Elzevir, *Aleph A C*, Coptic. *because of His Spirit that dwelleth in you*. Erasmus, Stephanus, majority of Greek manuscripts including *B D*, Peshitta, Latin Vulgate.

Rom. 12:11 *sewing the Lord*, Erasmus 1, Beza, King James, Elzevir, majority of Greek manuscripts including Pap 46 *Aleph A B*. Peshitta, Latin Vulgate. *serving the time*, Erasmus 2345, Stephanus, *D G*.

1 Tim. 1:4 *godly edifying*, Erasmus, Beza, King James, Elzevir, *D*, Peshitta, Latin Vulgate. *dispensation of God*, Stephanus, majority of Greek manuscripts including

Aleph A G.

Heb. 9:1 Here Stephanus reads *first tabernacle*, with the majority of the Greek manuscripts. Erasmus, Beza, Luther, Calvin omit *tabernacle* with Pap 46 *Aleph B D*, Peshitta, Latin Vulgate. The King James Version omits *tabernacle* and regards *covenant* as implied.

James 2:13 *without thy works*, Calvin, Beza (last 3 editions), King James *Aleph A B*, Latin Vulgate. *by thy works*, Erasmus, Stephanus, Beza 1565, majority of Greek

manuscripts.

This comparison indicates that the differences which distinguish the various editions of the Textus Receptus from each other are very minor. They are also very few. According to Hoskier, the 3rd edition of Stephanus and the first edition of Elzevir differ from one another in the Gospel of Mark only 19 times. (57) *Codex B*. on the other hand, disagrees with *Codex Aleph* in Mark 652 times and with *Codex D* 1,944 times. What a contrast!

The texts of the several editions of the Textus Receptus were God-guided. They were set up under the leading of God's special providence. Hence the differences between them were kept down to a minimum. But these disagreements were not eliminated altogether, for this would require not merely providential guidance but a miracle. In short, God chose to preserve the New Testament text providentially rather than miraculously, and this is why even the several editions of the Textus Receptus vary from each other slightly.

But what do we do in these few places in which the several editions of the Textus Receptus disagree with one another? Which text do we follow? The answer to this question is easy. We are guided by the common faith. Hence we favor that form of the Textus Receptus upon which more than any other God, working providentially, has placed the stamp of His approval, namely, the King James Version, or, more precisely, the Greek text underlying the King James Version. This text was published in 1881 by the Cambridge University Press under the editorship of Dr. Scrivener and there have been eight reprints, the latest being in 1949. (58) In 1976 also another edition of this text was published in London by the Trinitarian Bible Society. (59) We ought to be grateful that in the providence of God the best form of the Textus Receptus is still available to believing Bible students. For the sake of completeness, however, it would be well to place in the margin the variant readings of Erasmus, Stephanus, Beza, and the Elzevirs.

(c) The King James Old Testament—Variant Readings

Along side the text, called *kethibh* (written), the Jewish scribes had placed in the margin of their Old Testament manuscripts certain variant readings, which they called *keri* (read). Some of these *keri* appear in the margin of the King James Old Testament. For example, in Psalm 100:3 the King James text gives the *kethibh*, *It is He that hath made us and not we ourselves*, but the King James margin gives the *keri*, *It is He that hath made us, and His we are*. And sometimes the *keri* is placed in the King James text (16 times, according to Scrivener). For example, in Micah 1:10 the King James text gives the *keri*, *in the house of Aphrah roll thyself in the dust*. The Hebrew *kethibh*, however, is, *in the house of Aphrah I have rolled myself in the dust*.

Sometimes also the influence of the Septuagint and the Latin Vulgate is discernible in the King James Old Testament. For example, in Psalm 24:6 the King James text reads, *O Jacob*, with the Hebrew *kethibh* but the King James margin reads, *O God of Jacob*, which is the reading of the Septuagint, the Latin Vulgate, and also of Luther's German Bible. In Jer. 3:9 the King James margin reads *fame (qol)* along with the Hebrew *kethibh*, but the King James text reads *lightness (qal)* in agreement with the Septuagint, and the Latin Vulgate. And in Psalm 22:16 the King James Version reads with the Septuagint, the Syriac, and the Latin Vulgate, *they pierced my hands and my feet*. The Hebrew text, on the other hand, reads, *like a lion my hands and my feet*, a reading which makes no sense and which, as Calvin observes, was obviously invented by the Jews to deny the prophetic reference to the crucifixion of Christ.

(d) The Headings of the Psalms—Are They Inspired?

Many of the Psalms have headings. For example, *To the chief Musician, A Psalm and Song of David* (Psalm 65). The King James translators separated these headings and printed them in small type, each one above the Psalm to which it belonged. Some conservative scholars, such as J. A. Alexander (1850) (60) have criticized the King James translators for doing this. These headings, they have insisted, should be regarded as the first verses of their respective Psalms. They give three reasons for this opinion: first, in the Hebrew Bible no distinction is made between the Psalms and their headings; second, the New Testament writers recognized these headings as true; third, each heading is part of the Psalm which it introduces and hence is inspired. This position, however, may go beyond the clear teaching of Scripture. In any case, it is better to follow the leading of the King James translators and recognize the obvious difference between the heading of a Psalm and the Psalm itself.

The King James translators handled the subscriptions of the Pauline Epistles similarly, printing each one after its own epistle in small type. But this has never been a problem, since these subscriptions have never been regarded as inspired.

(e) Maximum Certainty Versus Maximum Uncertainty

God's preservation of the New Testament text was not miraculous but providential. The scribes and printers who produced the copies of the New Testament Scriptures and the true believers who read and cherished them were not inspired but God-guided. Hence there are some New Testament passages in which the true reading cannot be determined with absolute certainty. There are some readings, for example, on which the manuscripts are almost equally divided, making it difficult to determine which reading belongs to the Traditional Text. Also in some of the cases in which the Textus Receptus disagrees with the Traditional Text it

is hard to decide which text to follow. Also, as we have seen, sometimes the several editions of the Textus Receptus differ from each other and from the King James Version. And, as we have just observed, the case is the same with the Old Testament text. Here it is hard at times to decide between the *kethibh* and the *keri* and between the Hebrew text and the Septuagint and Latin Vulgate versions. Also there has been a controversy concerning the headings of the Psalms.

In other words, God does not reveal every truth with equal clarity. In biblical textual criticism, as in every other department of knowledge, there are still some details in regard to which we must be content to remain uncertain. But the special providence of God has kept these uncertainties down to a *minimum*. Hence if we believe in the special providential preservation of the Scriptures and make this the leading principle of our biblical textual criticism, we obtain *maximum certainty*, all the certainty that any mere man can obtain, all the certainty that we need. For we are led by the logic of faith to the Masoretic Hebrew text, to the New Testament Textus Receptus, and to the King James Version.

But what if we ignore the providential preservation of the Scriptures and deal with the text of the holy Bible in the same way in which we deal with the texts of other ancient books? If we do this, we are following the logic of unbelief, which leads to *maximum uncertainty*. When we handle the text of the holy Bible in this way, we are behaving as unbelievers behave. We are either denying that the providential preservation of the Scriptures is a fact, or else we are saying that it is not an important fact not important enough to be considered when dealing with the text of the holy Bible. But if the providential preservation of the Scriptures is not important, why is the infallible inspiration of the original Scriptures important? If God has not preserved the Scriptures by His special providence, why would He have infallibly inspired them in the first place? And if it is not important that the Scriptures be regarded as infallibly inspired, why is it important to insist that Gospel is completely true? And if this is not important, why is it important to believe that Jesus is the divine Son of God?

In short, unless we follow the logic of faith, we can be certain of nothing concerning the Bible and its text. For example, if we make the Bodmer and Chester Beatty Papyri our chief reliance, how do we know that even older New Testament papyri of an entirely different character have not been destroyed by the recent damming of the Nile and the consequent flooding of the Egyptian sands? (61)

6. Modern English Bible Versions — Are They Of God?

Modern-speech English Bible versions were first prepared during the 18th century by deists who were irked by the biblical language of the King James Version. In 1729 Daniel Mace published a Greek New Testament text with a translation in the language of his own day. The following are samples of his work: *When ye fast, don't put on a dismal air, as the hypocrites do* (Matt. 6:16). *Social affection is patient, is kind* (1 Cor. 13:4). *The tongue is a brand that sets the whole world in a combustion . . . tipp'd with infernal sulphur it sets the whole train of life in a blaze* (James 3:6). Similarly, in 1768 Edward Harwood published a New Testament translation which he characterized as "a liberal and diffusive version of the sacred classics." His purpose, he explained, was to allure the youth of his day "by the innocent stratagem of a modern style to read a book which is now, alas! too generally neglected and disregarded by the young and gay." And about the same time Benjamin Franklin offered a specimen of "Part of the First Chapter of Job modernized." (62)

Serious efforts, however, to dislodge the King James Version from its position of dominance and to replace it with a modern version did not begin until a century later, and it is with these that we would now deal briefly.

(a) The R. V., the A. S. V., and the N. E. B.

By the middle of the 19th century the researches and propaganda of Tischendorf and Tregelles had convinced many British scholars that the Textus Receptus was a late and inferior text and that therefore a revision of the King James Version was highly necessary. This clamor for a new revision of the English Bible was finally met in 1870, when a Revision Committee was appointed by the Church of England to carry out the project. This Committee consisted of 54 members, half of them being assigned to the Old Testament and half to the New. One of the most influential members of the New Testament section was Dr. F. J. A. Hort, and the text finally adopted by the revisers was largely the Westcott and Hort text. The New Testament was finished November 11, 1880, and published May 17, 1881, amid tremendous acclaim. Within a few days 2,000,000 copies had been sold in London, 365,000 in New York, and 110,000 in Philadelphia. The Old Testament was completed in 1884 and published in 1885. By this time, however, popular demand had died down and the market for the entire Revised Bible was merely fair, the sale of it reaching no such phenomenal heights as the Revised New Testament had attained.

While this work of revision had been going on in England a committee of American scholars had been organized to cooperate in the endeavor. They promised not to publish their own revised edition of the Bible until 14 years after the publication of the English Revised Version (R.V.), and in exchange for this concession were given the privilege of publishing in an appendix to this version a list of the readings which they favored but which the British revisers declined to adopt. In accordance with this agreement, the American Committee waited until 1901 before they published their own Revised Version, which was very like its English cousin except that there was a more thorough elimination of antiquated words and of words specifically English and not American in meaning. By the publishers, Thomas Nelson and Sons, it was called the Standard Version, and from this circumstance it is commonly known as the American Standard Version (A.S.V.). (63)

Neither the R.V. nor the A.S.V. fared as well as their promoters had hoped. They were never widely used, due largely to their poor English style, which, according to F. C. Grant (1954), "was, in many places, unbelievably wooden, opaque, or harsh." (64) Because of this lack of success these two versions have been largely abandoned, and their place has been filled by the Revised Standard Version (1946) in America and the New English Bible (1961) in England. Both are in modern speech. The R.S.V. was prepared by a committee appointed by the International Council of Religious Education, representing 40 Protestant denominations in the United States and Canada. The N.E.B. was prepared by a similar committee representing nine denominations in Great Britain.

The modernism of the R.S.V. and the N.E.B. appears everywhere in them. For example, both of them profess to use *thou* when referring to God and *you* when referring to men. Yet the disciples are made to use *you* when speaking to Jesus, implying, evidently, that they did not believe that He was divine. Even when they confess Him to be the Son of God, the disciples are still made to use *you*. *You are the Christ*, Peter is made to say, *the Son of the living God* (Matt. 16:16). In both the R.S.V. and the N.E.B. opposition to the virgin birth of Christ is plainly evident. Thus the N.E.B. calls Mary a *girl* (Luke 1:27) rather than a *virgin*, and at Matt. 1:16 the N.E.B. and some editions of the R.S.V. include in a footnote a reading found only in the Sinaitic Syriac manuscript which states that Joseph was the father of Jesus.

The N.E.B. exhibits all too plainly a special hostility to the deity of Christ. This is seen in the way in which the Greek word *proskyneo* is translated. When it is applied to God, the N.E.B. always translates it *worship*, but when it is applied to Jesus, the N.E.B. persistently translates it *pay homage* or *bow low*. Thus the translators refuse to admit that Jesus was worshipped by the early Church. Even the Old Testament quotation, *Let all the angels of God worship Him* (Heb. 1:6), is rendered by the N.E.B., *Let all the angels of God pay him homage*. The only passage in which *proskyneo* is translated *worship* when applied to Jesus is in Luke 24:52. But here this clause is placed in a footnote as a late variant reading. By using the word *worship* here these modernistic translators give expression to their belief that the worship of Jesus was a late development which took place in the Church only after the true New Testament text had been written.

(b) Contemporary Modern-speech English Bibles

In addition to the R.S.V. and the N.E.B. at least 25 other modern speech English Bibles and New Testaments have been published. Some of these, notably the Weymouth (1903), the Moffatt (1913), and the Goodspeed (1923), enjoyed great popularity in their own day but now are definitely out of date. We will confine our remarks therefore to contemporary modern-speech versions which are being widely used today by evangelicals.

(1) *The New Testament In the Language of the People*, by Charles B. Williams (1937). As he states in his preface, Williams follows the text of Westcott and Hort. He not only adopts all their errors but even goes beyond them in omitting portions of the New Testament text. For example, he omits Luke 22:43-44 (Christ's agony and bloody sweat) and Luke 23:34a (Christ's prayer for His murderers) instead of putting these passages in brackets as Westcott and Hort do. As for John 7:53-8:11 (the woman taken in adultery), he does not place this passage at the end of John's Gospel, as Westcott and Hort do, but omits it altogether. In addition, Williams interjects bits of higher criticism into his introductions to the various New Testament books. For example, he tells us that the author of John's Gospel is likely John the Apostle but some scholars think another John wrote it. It is usually thought, he says, that Paul wrote 2 Thessalonians, 1 and 2 Timothy, but some

deny it, etc.

(2) *New American Standard New Testament* (1960) Lockman Foundation. As its name implies, this is a modernization of the A.S.V. It follows the text of the A.S.V. very closely and even goes farther in its omissions. For example, in Luke 24:51 it omits Christ's ascension into heaven, which the A.S.V. had left standing in the text. In the "Way of Life Edition" of this modern-speech version we have an illogical mixture of pietism and naturalistic thinking. In the text there are verses in black letter which a sinner is to believe to the saving of his soul, while at the bottom of the page are frequent notes which destroy all confidence in the sacred text, stating that such and such readings are not found in the best manuscripts, etc. How can such a Bible convert a thinking college student? No wonder it has to be supplemented by much music and mysticism, fun and frolic.

(3) *The New Testament in the Language of Today* (1963), by William F. Beck. This modern-speech version makes much of Papyrus 75 mentioning it frequently. In John 8:57 the translator adopts the unusual reading of Papyrus 75, *Has Abraham seen You?* instead of the common reading, *Have You seen Abraham?* Consistency requires that Dr. Beck adopt the other unusual readings of Papyrus 75, such as *Nebes* for the name of the Rich Man (Luke 16:19), *shepherd* for *door* (John 10:7), *raised for saved* (John 11:12). But in these passages Dr. Beck adopts the common readings, forsaking Papyrus 75, and he doesn't even mention the fact that this recently discovered authority omits the blind man's confession of faith (John 9:38). In short, as a textual critic Dr. Beck seems rather capricious in his choices.

(4) *Good News For Modern Man, The New Testament in Today's English Version* (1966), American Bible Society. This version claims to be based on a Greek text published specially by the United Bible Societies in 1966 with the aid of noted scholars. The translation was prepared by Dr. Robert G. Bratcher. In it some verses are omitted and others marked with brackets. But this is done capriciously without regard even to naturalistic principles. For example, Christ's agony and bloody sweat (Luke 22:43-44) is bracketed, while Christ's prayer for His murderers (Luke 23:34a) is left unbracketed. This version has been called "the bloodless Bible," since it shuns the mention of Christ's *blood*, preferring instead to speak of Christ's *death*.

(5) *The Living New Testament, Paraphrased* (1967), by Ken Taylor. This paraphrase uses the A.S.V. as its basic text. Like so many other modern-speech Bibles in vogue among evangelicals, it is arbitrary in its renderings. The name, *Son of Man*, for example, which Jesus applied to Himself is rendered six different ways. Sometimes it is translated *I*, sometimes *He*, sometimes *Son of Mankind*, sometimes *Man from Heaven*, sometimes *Man of Glory*, and sometimes *Messiah*. And this variation is kept up even in parallel passages in which the Greek wording is identical. For example, in Matt.9:6 *Son of Man* is translated *I*, while in Mark 2:10 it is translated *I, the Man from Heaven*. What reason is there for this whimsical treatment of one of our Saviour's sacred titles? Taylor gives none. Doctrinally also Taylor wrests the Scriptures with his paraphrase. For instance, in Rom. 8:28 Taylor tells us that all things work for our good, if only we love God and fit into His plans.

(6) *The Jerusalem Bible* (1966), Doubleday. This Bible was originally a French modern-speech version prepared by French Roman Catholic scholars at L'Ecole Biblique (The Biblical School) at Jerusalem and published in Paris in 1955. It sold so widely in the French-speaking world that a few years later commercial publishers in England and America jointly undertook an equivalent English version, which they published in 1966 under the sensational and misleading title *Jerusalem Bible*. The modernism of this Bible also is offensive to orthodox Christians.

(7) *The New American Bible* (1970), Confraternity of Christian Doctrine. This official, Roman Catholic, modern-speech Bible, with a prefatory letter of approval from Pope Paul VI, has been authorized as a source of readings in the Mass. In the text and notes and in the introductions to the New Testament books many critical positions formerly regarded as official have been sharply reversed. For example, it is now permissible for Roman Catholics to hold that the Gospel of Matthew is an expanded version of the Gospel of Mark and later than the Gospel of Luke. Permission is also given to maintain that the Gospel of John was not written by the Apostle John but by a disciple-evangelist and then was later revised by a disciple-redactor. It is also suggested that 2 Peter was not written by the Apostle Peter and even that 1 Peter may likewise have been pseudonymous. Mark 16:9-20 and John 7:53-8:11 are not regarded as original portions of their respective Gospels, and the *Johannine comma* (1 John 5:7-8) is omitted without comment. This complete about-face is ominous, for it shows how far Roman Catholic authorities are willing to go in their efforts to give themselves a "new image" and to make room for modernists in their ecclesiastical structure. Liberal Protestantism is about to collapse and fall into the waiting arms of Roman Catholicism. And many inconsistent Fundamentalists will be involved in this disaster because of their addiction to naturalistic New Testament textual criticism and naturalistic modern-speech versions.

(8) *New International Version* (1973), New York Bible Society. This translation follows the critical (Westcott and Hort) text. There seems to be nothing particularly remarkable about it. However, it is falsely called *International*. Obviously it is wholly American, sometimes painfully so. For example, it joins *Beck's version* and *Good News for Modern Man* in consistently substituting *rooster* for *cock*. But this is American barnyard talk. Is there anything wrong with our American barnyard talk? As good Americans we answer, of course not. Nevertheless, however, such talk is not literary enough to be given a place in holy Scripture.

(c) The King James Version — The Providentially Appointed English Bible

Do we believing Bible Students "worship" the King James Version? Do we regard it as inspired, just as the ancient Jewish philosopher Philo (d. 42 A.D.) and many early Christians regarded the Septuagint as inspired? Or do we claim the same supremacy for the King James Version that Roman Catholics claim for the Latin Vulgate? Do we magnify its authority above that of the Hebrew and Greek Old and New Testament Scriptures? We have often been accused of such excessive veneration for the King James Version, but these accusations are false. In regard to Bible versions we follow the example of Christ's Apostles. We adopt the same attitude toward the King James Version that they maintained toward the Septuagint.

In their Old Testament quotations the Apostles never made any distinction between the Septuagint and the Hebrew Scriptures. They never said, "The Septuagint translates this verse thus and so, but in the original Hebrew it is this way." Why not? Why did they pass up all these opportunities to display their learning? Evidently because of their great respect for the Septuagint and the position which it occupied in the providence of God. In other words, the Apostles recognized the Septuagint as the providentially approved translation of the Old Testament into Greek. They understood that this was the version that God desired the gentle Church of their day to use as its Old Testament Scripture.

In regard to Bible versions, then, we follow the example of the Apostles and the other inspired New Testament writers. Just as they recognized the Septuagint as the providentially appointed translation of the Hebrew Old Testament into Greek, so we recognize the King James Version and the other great historic translations of the holy Scriptures as providentially approved. Hence we receive the King James Version as the providentially appointed English Bible. Admittedly this venerable version is not absolutely perfect, but it is trustworthy. No Bible-believing Christian who relies upon it will ever be led astray. But it is just the opposite with modern versions. They are untrustworthy, and they do lead Bible-believing Christians astray.

It is possible, if the Lord tarry that in the future the English language will change so much that a new English translation of the Bible will become absolutely necessary. But in that case any version which we prepare today would be equally antiquated. Hence this is a matter which we must leave to God, who alone knows what is in store for us. For the present, however, and the foreseeable future no new translation is needed to take the place of the King James Version. Today our chief concern must be to create a climate of Christian thought and learning which God can use providentially should the need for such a new English version ever arise. This would insure that only the English wording would be revised and not the underlying Hebrew and Greek text.

(For further discussion see *Believing Bible Study*, pp. 81-88, 214-228).

(d) Which King James Version? — A Feeble Rebuttal

Opponents of the King James Version often try to refute us by asking us which edition of the King James Version we receive as authoritative. For example, a professor in a well known Bible school writes as follows: "With specific reference to the King James translation, I must ask you which revision you refer to as the one to be accepted? It has been revised at least three times. The first translation of 1611 included the Apocrypha, which I do not accept as authoritative."

This retort, however, is very weak. All the editions of the King James Version from 1611 onward are still extant and have been examined minutely by F. H. A. Scrivener and other careful scholars. Aside from printers errors, these editions differ from each other only in regard to spelling, punctuation, and, in a few places,

italics. Hence any one of them may be used by a Bible-believing Christian. The fact that some of them include the Apocrypha is beside the point, since this does not affect their accuracy in the Old and New Testaments.

CHAPTER FIVE

THE FACTS OF NEW TESTAMENT TEXTUAL CRITICISM

Facts are the temporal truths which God, the eternal Truth, establishes by His works of creation and providence. God reveals facts to men through their thought processes, and in and through the facts God reveals Himself. In the facts of nature God reveals Himself as the almighty Creator God, in the facts of Scripture God reveals Himself as the faithful Covenant God, and in the facts of the Gospel God reveals Himself as the triune Saviour God. Certainty is our clear perception of the clearly revealed facts. Probability is our dimmer perception of the less clearly revealed facts. Error is the sinful rejection of the facts, and especially of God's revelation of Himself in and through the facts.

In New Testament textual criticism, therefore, we must start at the highest point. We must begin with God, the supreme and eternal Truth, and then descend to the lower, temporal facts which He has established by His works of creation and providence. We must take all our principles from the Bible itself and borrow none from the textual criticism of other ancient books. It is only by following this rule that we will be able to distinguish facts from the fictions of unbelievers.

1. An Enumeration Of The New Testament Documents

For information concerning the vast fleet of documents which have transported the New Testament text across the sea of time under the direction of God's special providence let us apply to two of the leading experts in this field, namely, Kurt Aland (1968), (1) who currently assigns official numbers to newly discovered manuscripts of the Greek New Testament, and B. M. Metzger (1968), (2) author of many books and articles concerning the New Testament text.

(a) The Greek New Testament Manuscripts

How many New Testament manuscripts are there? In order to answer this question let us turn to the latest statistics as they are presented by Kurt Aland. According to Aland, there are 5,255 known manuscripts which contain all or part of the Greek New Testament. (3)

The earliest of these Greek New Testament manuscripts are the papyri. They are given that name because they are written on papyrus, an ancient type of writing material made from the fibrous pith of the papyrus plant, which in ancient times grew plentifully along the river Nile. Eighty-one of these papyri have now been discovered, many of them mere fragments. (4) The most important of these papyrus manuscripts are the Chester Beatty Papyri and the Bodmer Papyri. The Chester Beatty Papyri were published in 1933-37. They include Papyrus 45 (Gospels and Acts, c. 225 A.D.), Papyrus 46 (Pauline Epistles, c. 225 A.D.), and Papyrus 47 (Revelation, c. 275 A.D.). The Bodmer Papyri were published in 1956-62. The most important of these are Papyrus 66 (John, c. 200 A.D.) and Papyrus 75 (Luke and John 1: 15, c. 200 A.D.).

All the rest of the Greek New Testament manuscripts are of *velum* (leather), except for a few late ones in which paper was used. The oldest of the velum manuscripts are written in *uncial* (capital) letters. These uncial manuscripts now number 267. (5) The three oldest complete (or nearly complete) uncial manuscripts are B (*Codex Vaticanus*), Aleph (*Codex Sinaiticus*), and A (*Codex Alexandrinus*). *Codex B* was written about the middle of the 4th century. It is the property of the Vatican Library at Rome. When it arrived there is not known, but it must have been before 1475, since it is mentioned in a catalogue of the library made in that year. *Codex Aleph* was discovered by Tischendorf in 1859 at the Monastery of St. Catherine on Mount Sinai. Tischendorf persuaded the monks to give it as a present (requited with money and favors) to the Czar of Russia. In 1933 it was purchased from the Russian government by the Trustees of the British Museum. It is generally considered by scholars to have been written in the second half of the 4th century. *Codex A* was for many years regarded as the oldest extant New Testament manuscript. It was given to the King of England in 1627 by Cyril Lucar, patriarch of Constantinople, and is now kept in the British Museum. Scholars date it from the first half of the 5th century. Other important uncial manuscripts are *W* (Gospels, 4th or 5th century), *D* (Gospels and Acts, 5th or 6th century), and *D2* (Pauline Epistles, 6th century).

About the beginning of the 9th century *minuscule* (small letter) handwriting began to be used for the production of books. Thus all the later New Testament manuscripts are *minuscules*. According to Aland, 2,764 minuscules have been catalogued. (6) These date from the 9th to the 16th century.

Another important class of Greek New Testament manuscripts are the *lectionaries*. These are service books which contain in proper sequence the text of the passages of Scripture appointed to be read at the worship services of the Church. These *lectionaries* are of two kinds, the *synaxaria*, which begin the year at Easter, and the *menologia*, which begin the year at September 1. Aland sets the number of the lectionary manuscripts at 2,143. (7)

(b) Cataloguing the New Testament Manuscripts

To discover and catalogue all these manuscripts was the first task of New Testament textual criticism. As early as 1550 Stephanus began to do this. This scholarly printer placed in the margin of his 3rd edition of the Textus Receptus variant readings taken from 15 manuscripts, which he indicated by Greek numbers. One of these manuscripts was *D* and another *L*, and most of the rest have been identified with minuscule manuscripts in the Royal (National) Library at Paris. Stephanus' pioneer efforts were continued 100 years later by the English scholar Brian Walton. In the 6th volume of his great Polyglot Bible (1657) he included the variant readings of Stephanus and also those of 15 other manuscripts. These were listed along with the libraries in which they were kept. In 1707 John Mill, another English scholar, published his monumental edition of the New Testament in which almost all the available evidence of the Greek manuscripts and the early versions was presented. Scrivener (1883) gives a list of the 82 Greek New Testament manuscripts which Mill knew and catalogued in his epoch making work. (8)

The modern system of cataloguing the New Testament manuscripts was introduced by J. J. Wettstein in his two volume edition of the New Testament, published at Amsterdam in 1751-52. He designated the uncial manuscripts by capital letters and the minuscule manuscripts by Arabic numerals. According to K. W. Clark (1950), Wettstein catalogued about 125 Greek New Testament manuscripts. (9)

After the opening of the 19th century the process of cataloguing New Testament manuscripts speeded up tremendously due to the improved means of travel and communication. During the years 1820-36 J. M. A. Scholz listed 616 manuscripts which had not previously been known. In the four editions of his *Introduction to the Criticism of the New Testament* (1861-94) F. H. A. Scrivener extended the catalogue to almost 3,000 manuscripts. Between the years 1884 and 1912 C. R. Gregory enlarged this list to over 4,000 manuscripts. (10) After Gregory's death in World War I, the task of registering newly discovered manuscripts was taken over by von Dobschuetz, and then by Eltester, and is at present the responsibility of K. Aland. As stated, he lists the total number of Greek New Testament manuscripts at 5,255. In view of these large numbers, it may very well be that almost all the extant New Testament manuscripts have now been discovered and catalogued.

(c) Collating the New Testament Manuscripts

After a manuscript is discovered and catalogued, it must be studied to find out what it says, and its readings must be published. Usually this is done by collating (comparing) the manuscript with some well known printed text and noting the readings in regard to which the manuscript varies from this printed text. If the collation is perfectly accurate, these variant readings, when again compared with the printed text, will exhibit perfectly the text of the manuscript which has been collated. Unfortunately, however, the collations of the earlier New Testament scholars were not very reliable. It was not considered necessary to record every variant of the manuscript that was being examined.

It was not until the 19th century that scholars began to aim at perfect accuracy and completeness in the collation of New Testament manuscripts. The most famous of these 19th century publishers and collators of New Testament manuscripts was C. Tischendorf. The 8th edition of his Greek New Testament (1869) is still a

The Western text may actually have originated in the East, as Ropes (1926) (20) and other noted scholars have believed, but if so it was probably taken to Rome almost immediately and adopted by the Christian community of that great city as its official text. Then from Rome the use of the Western text spread to all parts of the civilized world, the prestige of the Roman Church securing for it a favorable reception everywhere. As Souter (1912) observed, "The universal diffusion of the Western text can best be explained by the view that it circulated from Rome, the capital and centre of all things." (21)

(a) Western Additions to the New Testament Text

The Western text is singularly long in many places, containing readings which are not found in the Alexandrian or Traditional texts. Some of the most interesting of these Western additions to the New Testament text are as follows:

Matt. 3:15 To the account of Christ's baptism certain Old Latin manuscripts add, *and a great light shone around*.

Matt. 20:28 After the familiar words, *The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many*, *D* and certain Old Latin manuscripts add, *But as for you, seek to increase from that which is small, and from that which is greater to be come less. And when ye come in and are invited to dine, do not sit at the best places; lest some one more honorable than thou approach, and the host come and say to thee, Move farther down, and thou be ashamed. But if thou sit down at the lower place, and some one less than thou approach, the host also will say to thee, Move farther up, and this shall be profitable for thee.*

Luke 3:22 At Christ's baptism, according to *D* and certain Old Latin manuscripts, the heavenly voice states, *Thou art My Son. This day have I begotten Thee.*

Luke 6:4 At the end of this verse *D* adds this apocryphal saying of Jesus. *On the same day, seeing a certain man working on the sabbath, He said to him, Man, if thou knowest what thou doest, thou art blessed, but if thou*

knowest not, thou art cursed and art a transgressor of the law.

Luke 23:53 After the words, *wherein never man before was laid*, *D c Sahidic* add, *And when He was laid there, he placed before the tomb a stone, which twenty men could scarcely roll.*

John 6:56 After Christ's solemn statement, *He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him*, *D* and the Old Latin add, *according as the Father is in Me and I in the Father. Verily, verily I say unto you, except ye take the body of the Son of Man as the bread of life, ye have not life in Him.*

Acts 15:20 To the apostolic decree *D Sahidic Ethiopic* add these words (the Golden Rule in negative form), *And whatsoever they do not wish to be done to themselves, not to do to others.*

Acts 23:24 Here the Old Latin and the Vulgate give an interesting explanation why Claudius Lysias sent Paul away by night to Felix the governor, *For he feared lest the Jews should seize him and kill him and he meanwhile should be accused of having taken a bribe.*

These longer Western readings have found few defenders and are one of the many indications that the Western New Testament text is a corrupt form of the divine original.

(b) The Western Omissions

In the last portion of Luke there are eight readings which *The Revised Standard Version* (R.S.V.) and *The New English Bible* (N.E.B.) remove from the text and consign to the footnotes. These readings are usually called *Western omissions*, because (with two exceptions) they are omitted only by a few manuscripts of the Western group, namely, *D*, certain Old Latin manuscripts, and one or two Old Syriac manuscripts. These Western omissions are as follows:

Luke 22:19-20 (the Lord's Supper) from *which is given for you to is shed for you*, omitted by *D* and the Old Latin version.

Luke 24:3 (referring to Christ's body) *of the Lord Jesus*, omitted by *D* and the Old Latin version.

Luke 24:6 (the angelic announcement) *He is not here but is risen*, omitted by *D*, the Old Latin version, the Old Syriac version (?), and certain manuscripts of the

Armenian version.

Luke 24:12 (Peter's journey to the tomb) whole verse omitted by *D*, the Old Latin version, and the Old Syriac version (?).

Luke 24:36 (salutation of the risen Christ) *and saith unto them, Peace be unto you*, omitted by *D*, the Old Latin version and the Old Syriac version (?).

Luke 24:40 (proofs of Christ's resurrection) *And when He had thus spoken, He shewed them His hands and His feet*, omitted by *D* and the Old Latin and Old Syriac versions.

Luke 24:51 (the ascension of Christ) *and was carried up into heaven*, omitted by Aleph, *D*, the Old Latin version and the Sinaitic Syriac manuscript.

Luke 24:52 (recognition of Christ's deity) *worshipped Him, and* omitted by *D*, the Old Latin version and the Sinaitic Syriac manuscript.

The omission of these eight readings in the R.S.V. and the N.E.B. is certainly not a matter that can be taken lightly, for it means, as far as these two modern versions can make it so, that all reference to the atoning work of Christ has been eliminated from Luke's account of the Lord's Supper (Luke 22:19-20) and that the ascension of Christ into heaven (Luke 24:51) has been entirely removed from the Gospels, Mark's account of the ascension having already been rejected by the critics. Certainly no believing Bible student can remain indifferent to this mutilation of the Gospel record.

In their Greek New Testament text (1881) Westcott and Hort placed these Western omissions in double brackets, thus indicating their opinion that these readings were interpolations which had been added to the text of Luke in all the New Testament manuscripts except *D* and those few others mentioned above. But the fact that all eight of these readings have recently been found to occur in Papyrus 75 is unfavorable to their hypothesis that these readings are additions to the text. For if this were so, it is hard to see how all these readings could have made their way into so early a witness as Papyrus 75. Surely some of them would have failed to do so and thus would be absent from this papyrus. Hort's answer to objections of this sort was vague and scarcely satisfactory. He believed that these readings were added to the text at a very early date just after the Neutral text "had parted company from the earliest special ancestry of the Western text," perhaps "at the actual divergence," (22) but where or by whom this was done he didn't say.

Thus Westcott and Hort believed that in Luke's account of the Lord's Supper, for example, all the extant New Testament manuscripts are in error except D and a few Old Latin manuscripts. According to these two scholars and also Kilpatrick (1946) (23) and Chadwick (1957), (24) the reading, *which is given for you: this do in remembrance of Me. Likewise the cup after supper, saying, This cup is the new testament in My blood, which is shed for you*, is an interpolation which some very early scribe borrowed from Paul's account of the Lord's Supper (1 Cor. 11:24-25). The scribe's motive, these scholars claim, was to make Luke agree with Matthew and Mark in having the cup come after the bread. This interpolation, these scholars believe, was so extraordinarily successful that it is found today in all the extant New Testament manuscripts except D and those few others.

The R.S.V. and the N.E.B. are certainly to be condemned for using such doubtful speculations as a basis for their alterations of the Lucan account of the Lord's Supper. For this theory is rejected even by many liberal scholars. As Kenyon and Legg (1937) and Williams (1951) (25) have pointed out, no scribe would have tried to harmonize Luke's narrative with that of Matthew and Mark by borrowing from 1 Cor. 11:24-25. For this would make the supposed contradiction worse. There would then be two cups where before there had been only one.

The ascension of Christ into heaven is another important Western omission which the R.S.V. and the N.E.B. have wrongly relegated to the footnotes. The words *and was carried up into heaven* are found not in "some" documents or "many" documents, as these two modernistic versions misleadingly state in their footnotes, but in *all* the New Testament documents except those few mentioned above. Westcott and Hort believed that these words were not originally a part of Luke's Gospel but were inserted by a scribe who thought that the ascension was implied by the preceding words, *He was parted from them*. According to Westcott and Hort, Luke did not intend even to hint at the ascension in his Gospel but was saving his account of it for the first chapter of Acts. (26) But, as Zahn (1909) pointed out, this theory is contradicted by the opening verses of Acts, which make it clear that Luke thought that he had already given an account of the ascension in the last chapter of his Gospel. (27)

It is much more reasonable to suppose with Streeter (1924), (28) Williams 1951), (29) and other scholars that the ascension into heaven was omitted by some of the early Christians in order to avoid a seeming conflict with the first chapter of Acts. The account in Luke may have seemed to them to imply that the ascension took place on the very day of the resurrection, and this would seem to be out of harmony with the narrative in Acts, which plainly states that the ascension occurred forty days after the resurrection. In order to eliminate this difficulty they may have omitted the reference to the ascension in Luke 24:51. This drastic remedy, however, was in no wise necessary. For, contrary to the opinion of Streeter and Williams, there is no real contradiction between the Gospel of Luke and Acts in regard to the ascension of Christ. The Gospel of Luke need not be regarded as teaching that the resurrection and ascension of Christ took place on the same day.

Because these eight omitted readings have been found to occur in Papyrus 75, critics are now changing their minds about them. Kurt Aland (1966), for example, has restored these Western omissions to the text of the Nestle New Testament. (30) Hence the R.S.V., the N.E.B., and the other modern versions which omit them are already out of date. And this rapid shifting of opinion shows us how untrustworthy naturalistic textual criticism is. Christians who rely upon it for their knowledge of the New Testament text are to be pitied. Surely they are building their house upon the sands.

(c) The Western and Caesarean Texts in Egypt

The Western text circulated not only in the East and in Italy and North Africa but also in Egypt. This was first proved in 1899 by P. M. Barnard in a study entitled *The Biblical Text of Clement of Alexandria*. (31) Barnard analyzed Clement's quotations from the Four Gospels and Acts and found them to be of a fundamentally Western character. Then in 1926 Papyrus 37, a 3rd-century fragment of Matthew, was shown by H. A. Sanders to be Western in its text, (32) and again in the following year Sanders showed the same thing to be true of Papyrus 38, a 3rd or 4th-century fragment of Acts. (33)

During the 1920's and 30's another type of New Testament text was discovered to have circulated in Egypt, namely, the *Caesarean* text. This text occurs in certain late manuscripts (e.g., *Theta* 1 13 28 565 700) in places in which these manuscripts do not agree with the Traditional (Byzantine) text. In 1924 Streeter gave this newly discovered text the name Caesarean because he believed that Origen used this type of text in Caesarea after he had fled there from Alexandria in 231 A.D. (34) In 1928, however, Kirsopp Lake brought out the possibility that the Caesarean text was an Egyptian text. According to Lake, when Origen first moved to Caesarea, he used the Alexandrian text, not switching to the Caesarean text until later. This might mean that he found the Alexandrian text in Caesarea and used it only temporarily until the Caesarean text could be sent to him out of Egypt. (35) Then, finally, in 1933-37 F. G. Kenyon published the newly discovered Chester Beatty Papyri. In Acts, the Pauline Epistles and Revelation he found them to possess an Alexandrian type of text, but in the Gospels, and especially in Mark, he discovered them to be Caesarean. (36) This discovery provided one more link in the chain binding the Caesarean text to Egypt.

Thus these discoveries and these researches into the New Testament text of ancient Egypt are unfavorable to the theory of Westcott and Hort that the Alexandrian text, and especially the text of B. represents the pure original New Testament text. For, as Kenyon pointed out, the evidence shows that the Alexandrian text was not dominant even in Egypt. Clement never used it, and Origen used it only some of the time. (37) Clearly it is wrong to suppose that the Alexandrian text enjoyed an official status that kept it pure.

3. The Early History Of The Alexandrian Text

Concerning the relationship of the Alexandrian New Testament text to the Western New Testament text there has been a difference of opinion dating back to the early days of New Testament textual criticism. Some critics have believed that the Western text was the earlier and that the Alexandrian text came into being as a refinement of this primitive Western text. Among those who have thought this are Griesbach (1796), Hug (1808), Burkitt (1899), A. C. Clark (1914), Sanders (1926), Lake (1928), Glaue (1944), and Black (1954). Other critics have regarded the Alexandrian text as prior and have looked upon the Western Text as a corruption of this purer Alexandrian text-form. Some of those who have held this view are Tischendorf (1868), Westcott and Hort (1881), B. Weiss (1899), Ropes (1926), Lagrange (1935), and Metzger (1964). In the paragraphs that follow we shall bring forth evidence to show that neither of these positions is correct.

(a) Early Alterations in the Alexandrian Text

At a very early date the Alexandrian text was altered in many places. The following are some of these alterations occurring in B. which Westcott and Hort (WH) regarded as the purest of all extant manuscripts, and also in the Chester Beatty Papyri and the Bodmer Papyri.

Luke 10:41-42 *One thing is needful*. Traditional Text, Pap 45 (dated 225 A.D.) Pap 75 (dated 200 A.D.).

Few things are needful, or one. B Aleph WH & footnotes of R.V., A.S.V., R.S.V., N.E.B. This Alexandrian alteration makes Jesus talk about food rather than spiritual realities.

Luke 12:31 *Seek ye the kingdom of God*. Traditional Text, Pap 45.

Seek ye the kingdom. Pap 75.

Seek ye His kingdom. B Aleph, WH, R.V., A.S.V., R.S.V., N.E.B.

A similar Alexandrian alteration is made in Matt. 6:33, where B alters the text still further into, *But seek ye first His righteousness and His kingdom*.

Luke 15:21 B Aleph D add *Make me as one of thy hired servants*. As Hoskier observes, (38) this tasteless Alexandrian addition (accepted by WH and placed in the footnotes of modern versions) spoils the narrative. In the true text the prodigal never pronounces the words which he had formulated in vs. 19. As soon as he beholds his father's loving face, they die on his lips. This addition is not found in Pap 75.

Luke 23:35 saying, *He saved others, let him save himself, if this is the Christ, the chosen of God.* Traditional Text. *they said to Him, Thou savedst others, save thyself, if thou art the Son of God, if thou art Christ, the chosen.*

D c aeth.

saying, *He saved others, let him save himself, if this is the Christ, the Son of God, the chosen.* Pap 75.

saying, *He saved others, let him save himself, if he is the Son, the Christ of God, the chosen.* B.

We see here that the Traditional Text was altered by the Western text at a very early date. Then this alteration was adopted in part by Pap 75 and then in still a different form by B.

Luke 23:45 *And the sun was darkened.* Here Pap 75, *Aleph B C L* Coptic, WH, R.V., A.S.V., R.S.V., N.E.B., read, *the sun having become eclipsed.* This rationalistic explanation of the supernatural darkness at the crucifixion is ascribed to the Jews in the Acts of Pilate and to a heathen historian Thallus by Julius Africanus, but, as Julius noted, it is impossible, because at Passover time the moon was full. (39)

John 1:15 *John bare witness of Him and cried, saying, This was He of whom I spake, He that cometh after me etc.* Traditional Text, Pap 66 (dated 200 A.D.), Pap 75. *John bare witness of Him and cried, saying (this was he that said) He that cometh after me etc.* B WH & footnotes of R.V., A.S.V. This Alexandrian alteration, *this was he that said*, makes no sense. It had already been stated that John was speaking.

John 8:39 *If ye were Abraham's children, ye would do the works of Abraham.* Traditional Text. *If ye are Abraham's children, do the works of Abraham.* Pap 66 B. WH, R.V., A.S.V., and footnotes of N.E.B.

If ye are Abraham's children, ye would do the works of Abraham. Pap 75 *Aleph D.*

Here we see that the Traditional Text has the original reading. This was altered at a very early date by Pap 66, who was followed by B and, in modern times, by WH, R.V., A.S.V., and N.E.B. (footnotes). Then, also at a very early date, the scribe of Pap 75 combined the first two readings in an ungrammatical way, and he was followed by *Aleph* and *D.*

John 10:29 *My Father, who gave them to Me, is greater than all.* Traditional Text, Pap 66, Pap 75.

That which My Father hath given unto Me is greater than all. B *Aleph*, WH & footnotes of R.V., A.S.V., R.S.V., N.E.B.

This alteration is of great doctrinal importance, since it makes the preservation of the saints depend on the Church rather than on God. So Westcott expounds it, "The faithful, regarded in their unity, are stronger than every opposing power." (40)

(b) The Alexandrian Text Influenced by the Sahidic (Coptic) Version

Coptic is the latest form of the language of ancient Egypt. At first it was written in native Egyptian characters, but after the beginning of the Christian era Greek capital letters were mainly employed. At least a half a dozen different Coptic dialects were spoken in ancient Egypt, but the most important of these were the Sahidic dialect spoken in southern Egypt and the Bohairic dialect spoken in northern Egypt. At a very early date the Greek New Testament was translated into Sahidic, and some of the distinctive readings of this Sahidic version are found in Papyrus 75, thus supporting the contention of Hoskier (1914) that the Alexandrian text was "tremendously influenced" by the Sahidic version. (41)

For example, in the parable of the Rich Man and Lazarus (Luke 16:19) Papyrus 75 says that the Rich Man's name was *Neves*. The Sahidic version says that the Rich Man's name was *Nineve*. Why was the Rich Man given this name? Metzger (1964) says that it was because there was a wide-spread tradition among the ancient catechists of the Coptic Church that the name of the Rich Man was *Nineveh* a name which had become the symbol of dissolute riches. (42) Grobel (1964), on the other hand, argues that this name was derived from an old Egyptian folk-tale and that the name *Nineve* in Sahidic means *Nobody*. (43) But, however this may be, it is obvious that this reading was taken early into the text of Papyrus 75 from the Sahidic version.

Another Sahidic reading that found its way into the text of Papyrus 75 occurs in John 8:57. Here the majority of the New Testament documents read, *Hast thou seen Abraham?* But Papyrus 75, *Aleph*, T. Sahidic, Sinaitic Syriac read *Hath Abraham seen thee?*

In John 10:7 Papyrus 75 agrees with the Sahidic version in reading, *I am the shepherd of the sheep*, instead of, *I am the door of the sheep*.

In John 11:12 Papyrus 75 agrees with the Sahidic version against all the rest of the New Testament documents. In the other documents the disciples say (referring to Lazarus), *Lord, if he hath fallen asleep, he will be saved.* Papyrus 75 and the Sahidic version, however, read, *he will be raised*.

(c) Have True Readings Been Hiding for Centuries in the Papyri?

In John 7:52, according to the Traditional Text, the chief priests and Pharisees say to Nicodemus, *Search and look: for out of Galilee hath arisen no prophet.* In the early 19th century the rationalists Bretschneider and Baur insisted that these Jewish rulers could not have said this because they would have known that several prophets, e. g., Elijah, Nahum, Hosea, Jonah, were of Galilean origin. (44) More recently Bultmann (1941) and others have suggested that the true reading is *the Prophet*, referring to the great Prophet whose coming had been foretold by Moses long ago (Deut. 18:18). (45) Still more recently this suggested reading, *the Prophet*, has been found to occur in Papyrus 66 and is regarded by J. R. Michaels (1957) and others as "almost certainly" correct. (46) For support appeal is made to Luke 7:39 where B similarly adds *the* before *prophet*. But this appeal cuts both ways, for this B reading is accepted only by WH and the footnotes of R.V. and A.S.V. Hence if B is wrong in Luke 7:39, it is reasonable to suppose that Papyrus 66 is wrong in John 7:52. And as Fee (1965) observes, (47) a correction appears in this verse in Papyrus 66 which may indicate that even the scribe who wrote it may not, on second thought, have approved of the novelty which he had introduced into the text. Certainly there is no need to change the text to answer the criticism of Bretschneider and Baur. We need only to suppose that the Jewish rulers were so angry that they forgot their biblical history.

There is no compelling reason, therefore, to conclude that in John 7:52 the true reading has been hiding for centuries in Papyrus 66 and has just now come to light. And such a conclusion is contrary to the doctrine of the special providential preservation of the Scriptures, since no one knows where Papyrus 66 comes from. As its name implies, this manuscript is the property of the Bodmer Library in Geneva, Switzerland. According to Kurt Aland (1957), it is part of a collection of more than fifty papyrus documents which was purchased in 1954 by the Bodmer Library from E. N. Adler of London. (48) And to this information Mile. O. Bongard, secretary of the Bodmer Library, adds little. "We can only tell you," she writes (1957), "that it was purchased at Geneva by M. Bodmer. The numerous intermediaries are themselves ignorant of the exact source. And so we ourselves have given up looking for it." (49)

The Chester Beatty Papyri, which are housed in the Beatty Museum in Dublin, are in no better position. According to the information which Prof. Carl Schmidt obtained from the dealer, they were found in a pot on the east bank of the Nile south of Cairo. (50) Aland (1963) believes that there may be a connection between the Chester Beatty Papyri and the Bodmer Papyri. According to Aland, "the Bodmer Papyri seem to have been found in one place and to have come from an important Christian educational center, which was very old and which flourished for a long time." (51) Aland thinks it possible that the Chester Beatty Papyri also came from this same place. The reason for supposing this lies in the fact that a fragment of Bodmer Papyrus 66 (from chapter 19 of John) has been found among the Chester Beatty Papyri in Dublin. (52)

But however all this may be, it is evident that as Bible-believing Christians we cannot consistently maintain that there are true readings of the New Testament text which have been hiding in papyri for ages, enclosed in pots, waiting for the light of day, and just now discovered. If we thought this, our faith would be always wavering. We could never be sure that a dealer would not soon appear with something new from somewhere. Thank God that He has not preserved the New Testament text in this secret way but publicly in the usage of His Church and in the Traditional Text and the Textus Receptus which reflect this usage.

(d) Christ's Agony and Bloody Sweat

Luke 22:43-44 "And there appeared an angel unto Him from heaven strengthening Him. And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."

The evidence for these precious verses may be briefly summed up as follows: They are found in the vast majority of the New Testament manuscripts, including *Aleph*, *D*, and *L*. They are also found in the Old Latin versions and in the Curetonian Syriac. They occur also in the Peshitta and Palestinian Syriac versions and in certain manuscripts of the Armenian and Coptic versions.

The evidence against Luke 22:43-44 is as follows: These verses are omitted by Papyrus 75, *B. A. N. R. T. W.* and a group of later manuscripts called Family 13, which contain the Caesarean text. They are also omitted by one Old Latin manuscript, the Sinaitic Syriac, and Harclean Syriac margin, and the Coptic and Armenian versions.

On the strength of this negative evidence Westcott and Hort decided that the account of Christ's agony and bloody sweat was not part of the original Gospel of Luke but a bit of oral tradition which was inserted into the sacred text somewhere in the western part of the Roman empire. "These verses," they concluded, "and the first sentence of 23:34 (Christ's prayer for His murderers) may safely be called the most precious among the remains of this evangelic tradition which were rescued from oblivion by the scribes of the second century." (53)

In arguing for this theory, however, Westcott and Hort ran into an insoluble difficulty. They insisted that this alleged interpolation was a distinctive feature of the Western text. The early Fathers who cited this reading, they maintained, were all Westerners. "The early patristic evidence on its behalf is purely Western." (54) But if this had been so, how did these verses find acceptance in the 4th century among Eastern Fathers such as Epiphanius, Didymus, Eusebius, and Gregory Nazianzus? For then the Arian controversy was at its height and orthodox Christians were on their guard against anything which detracted from Christ's deity. The account of the Saviour's bloody sweat and of the ministering angel seems, at first sight, to do this, and therefore it would never have been accepted as Scripture by 4th-century Christians if it had come to them as something new and not previously a part of their Bible. According to Epiphanius, precisely the opposite development had taken place. Arius had used these verses to support his low view of Christ, and for this reason some of the orthodox Christians had removed them from their Gospel manuscripts. (55)

In more recent years the genuineness of Luke's account of Christ's agony and bloody sweat has been defended by such well known scholars as Streeter (1924), (56) Goguel, Williams (1951), (57) and especially Harnack (1931). (58) Harnack defended the Lucan authorship of these verses on linguistic grounds. "In the first place," he wrote, "this short passage bears the stamp of the Lucan viewpoint and speech so distinctly that it is in the highest degree mistaken to explain it as an interpolation." Harnack gives two reasons why this passage was offensive to orthodox Christians of the 2nd century and therefore might have been omitted by some of them. "In the first place, it was offensive that an angel strengthened the Lord—especially offensive in the earliest period, when, beginning with the epistles to the Colossians and the Hebrews, it was necessary to fight for the superiority of Jesus over the angels. In the second place, the agony with its bloody consequences was also offensive.... The more one emphasized against the Jews and heathen that the Lord endured suffering of His own free will (see Barnabas and Justin), so much the more strange must this fearful soul-struggle have appeared."

The fact that Luke 22:43-44 does not occur in Papyrus 75 indicates that Harnack was right in supposing that it was during the 2nd century that these verses began to be omitted from certain of the New Testament manuscripts. It is not necessary to suppose, however, that this practice originated among orthodox Christians. It may be that the docetists were the first ones to take the decisive step of omitting these verses. These heretics would be anxious to eliminate the account of Christ's agony and bloody sweat, since this passage refuted their contention that Christ's human nature was merely an appearance (phantom) and was one of the biblical texts which Irenaeus (c. 180) (59) and other orthodox writers were urging against them. The easiest way for the docetists to meet this orthodox appeal to scripture was to reject Luke 22:43-44 altogether. And when once this omission was made, it would be accepted by some of the orthodox Christians who for various reasons found these verses hard to reconcile with Christ's deity.

(e) Christ's Prayer His Murderers

Luke 23:34a "Then said Jesus, Father forgive them, for they know not what they do."

This disputed reading is found in the vast majority of the New Testament manuscripts, including *Aleph*, *A*, *C*, *L*, *N*. and also in certain manuscripts of the Old Latin version, in the Curetonian Syriac manuscript and in the Peshitta, Harclean, and Philoxenian versions. It is also cited or referred to by many of the Church Fathers, including the following: in the 2nd century, Tatian (60) Irenaeus; (61) in the 3rd century, Origen; in the 4th century, Basil, Eusebius, and others. The reading is omitted, on the other hand, by the following witnesses: Papyrus 75, *B. D. W. Theta*, 38, 435, certain manuscripts of the Old Latin version, the Sinaitic manuscript of the Old Syriac version, and the Coptic versions (with the exception of certain manuscripts). Cyril of Alexandria is also listed as omitting the reading, but, as Hort admitted, this is only an inference.

Not many orthodox Christians have agreed with Westcott and Hort in their rejection of this familiar reading which has become hallowed by many centuries of tender association. But these critics were nevertheless positive that this petition ascribed to Christ was not part of the original New Testament text but was interpolated into the Western manuscripts early in the 2nd century. This prayer of our Saviour for His murderers, they insisted, like the agony and bloody sweat, was "a fragment from the traditions, written or oral, which were, for a while at least, locally current beside the canonical Gospels, and which doubtless included matter of every degree of authenticity and intrinsic value.... Few verses of the Gospels," they continued, "bear in themselves a surer witness to the truth of what they record than this first of the Words from the Cross: but it need not therefore have belonged originally to the book in which it is now included. We cannot doubt that it comes from an extraneous source." (62)

Westcott and Hort's theory, however, is a most improbable one. This prayer of Christ would be interpreted as referring to the Jews and, thus interpreted, would not be something likely to have been added to the Gospel narrative by 2nd-century Christian scribes. For by that time the relationship between Jews and Christians had hardened into one of permanent hostility, and the average Christian would not have welcomed the thought that the Jews ought to be forgiven or that the Saviour had so prayed. Certainly the general tone of the 2nd-century Christian writers is markedly anti-Jewish. *The Epistle of Barnabas*, written about 130 A.D. reveals this emphasis. "In no other writing of that early time," Harnack tells us, "is the separation of the Gentile Christians from the patriotic Jews so clearly brought out. The Old Testament, he (Barnabas) maintains, belongs only to the Christians. Circumcision and the whole Old Testament sacrificial and ceremonial institution are the devil's work." (63)

For these reasons Harnack (1931) was inclined to accept Luke 23:34a as genuine and to believe that this prayer of Christ for His murderers was omitted from some of the manuscripts because of the offense which it occasioned many segments of the early Christian Church. "The words," he observed, "offered a strong offense to ancient Christendom as soon as they were related to the Jews generally. Indeed the connection, viewed accurately, shows that they apply only to the soldiers; but this is not said directly, and so, according to the far-sighted methods of the exegesis of those days, these words were related to the enemies of Jesus, the Jews generally. But then they conflicted not only with Luke 23:28 but also with the anti-Judaism of the ancient Church generally.... The verse ought in no case to be stricken out of the text of Luke; at the very most it must be left a question mark." (64)

Streeter also and Rendel Harris (65) were friendly to the supposition that Christ's prayer for His murderers was purposely deleted from Luke's Gospel by some of the scribes due to anti-Jewish feeling. But again it is not necessary to imagine that orthodox Christian scribes were the first to make this omission. It may be that Marcion was ultimately responsible for this mutilation of the sacred text. For, as Williams observes, "Marcion was anti-Jewish in all his sentiments." (66) It is true that, according to Harnack's analysis, Marcion still included this prayer of Christ in his edition of Luke's Gospel (probably relating it to the Roman soldiers), (67) but some of his followers may have referred it to the Jews and thus come to feel that it ought to be deleted from the Gospel record.

(f) The Only Begotten Son Versus Only Begotten God

John 1:18 "No man hath seen God at any time; *the only begotten Son*, which is in the bosom of the Father, He hath declared Him."

This verse exhibits the following four-fold variation:

(1) *the only begotten Son*, Traditional Text, Latin versions, Curetonian Syriac.

(2) *only begotten God*, Pap 66, *Aleph B C L*, WH.

(3) *the only begotten God*, Pap 75.

(4) *(the) only begotten*, read by one Latin manuscript.

The first reading is the genuine one. The other three are plainly heretical. Burgon (1896) long ago traced these corruptions of the sacred text to their source, namely Valentinus. (68) Burgon pointed out that the first time John 1:18 is quoted by any of the ancients a reference is made to the doctrines of Valentinus. This quotation is found in a fragment entitled *Excerpts from Theodotus*, which dates from the 2nd century. R. P. Casey (1934) translates it as follows:

The verse, "in the beginning was the Logos and the Logos was with God and the Logos was God," the Valentinians understand thus, for they say that "the beginning" is the "Only Begotten" and that he is also called God, as also in the verses which immediately follow it explains that he is God, for it says, "The *Only-Begotten God* who is in the bosom of the Father, he has declared him." (69)

This passage is very obscure, but at least it is clear that the reading favored by Valentinus was precisely that now found in Papyrus 75, *the only begotten God*. What could be more probable than Dean Burgon's suggestion that Valentinus fabricated this reading by changing *the only begotten Son* to *the only begotten God*? His motive for doing so would be his apparent desire to distinguish between the *Son* and the *Word* (Logos). According to the Traditional reading, the *Word* mentioned in John 1:14 is identified with *the only begotten Son* mentioned in John 1:18. Is it not likely that Valentinus, denying such identification, sought to reinforce his denial by the easy method of altering *Son* to *God* (a change of only one letter in Greek) and using this word *God* in an inferior sense to refer to the *Word* rather than the *Son*? This procedure would enable him to deny that in John 1:14 the *Word* is identified with the *Son*. He could argue that in both these verses the reference is to the *Word* and that therefore the *Word* and the *Son* are two distinct Beings.

Thus we see that it is unwise in present-day translators to base the texts of their modern versions on recent papyrus discoveries or on *B* and *Aleph*. For all these documents come from Egypt, and Egypt during the early Christian centuries was a land in which heresies were rampant. So much was this so that, as Bauer (1934) (70) and van Unnik (1958) (71) have pointed out, later Egyptian Christians seem to have been ashamed of the heretical past of their country and to have drawn a veil of silence across it. This seems to be why so little is known of the history of early Egyptian Christianity. In view, therefore, of the heretical character of the early Egyptian Church, it is not surprising that the papyri, *B*, *Aleph*, and other manuscripts which hail from Egypt are liberally sprinkled with heretical readings.

(g) Son of God Versus Holy One of God

John 6:68-69 "Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art *the Christ, the Son of the living God*."

This verse exhibits the following four-fold variation:

1. *the Christ, the Son of the living God*, Traditional Text, Peshitta Syriac, Harclean Syriac, Old Latin (some mss.).
2. *the Holy One of God*, Papyrus 75, *Aleph B C D L W*: Sahidic, WH, R.V., A.S.V., R.S.V., N.E.B.
3. *the Christ, the Holy One of God*, Papyrus 66, Sahidic (some mss) Bohairic.

(4) *the Christ, the Son of God, Theta*, 1 33 565, Old Latin, Vulgate, Sinaitic Syriac.

According to the critics, reading (2) *the Holy One of God* was the original reading. This was changed to reading (3) and then to reading (4) and then finally to reading (1). By these easy stages, the critics maintain, John 6:69 was harmonized to Matt. 16:16, which reads, "And Simon Peter answered and said, *Thou art the Christ, the Son of the living God*."

But internal evidence forbids us to adopt this critical conclusion. For if as Bible-believing Christians we regard Matt.16:16 and John 6:69 as actually spoken by Peter, then it is difficult to explain why on two similar occasions he would make two entirely different affirmations of his faith in Jesus, in one place confessing Him as *the Christ, the Son of God* and in the other as *the Holy One of God*. For in the other Gospels only the demons address Jesus as *the Holy One of God*. (Mark 1:24; Luke 4:34). And even if we should adopt a modernistic approach to John 6:69 and regard it as put in the mouth of Peter by the Gospel writer, still it would be difficult to receive *Holy One of God* as the true reading. For in John 20:31 the evangelist states that his purpose in writing his Gospel is that his readers may believe that *Jesus is the Christ, the Son of God*. Such being his intention, he surely would not have made Peter confess Jesus as *the Holy One of God* rather than as *the Christ the Son of the living God*.

The external evidence also is against the critical hypothesis that *the Holy One of God* is the original reading of John 6:69. For some of the documents which favor this reading have quite evidently gone astray in John 1:34. Here instead of *the Son of God* (which is the reading of most of the New Testament documents) Papyrus 5, *Aleph* 77 218, Old Latin (some mss), Curetonian Syriac read *the Chosen One of God*. This reading is accepted by N.E.B. and placed in the margin by WH, but most critics reject it as false. And if *Chosen One of God* is a false reading in John 1:34, then it is surely reasonable to conclude that *Holy One of God* is a false reading in John 6:69. Both readings are used as substitutes for the reading *Son of God* and both seem to be supported by the same class of documents. The Gnostic papyrus discovered in 1945 at Nag-Hammadi in Egypt seem to indicate that these 2nd-century heretics regarded the term *Son of God* as a mystic name which should not be pronounced except by the initiated, and so it may have been they who introduced these substitutes *Chosen One of God* and *Holy One of God* into the text of John. (72)

(h) Other Heretical Readings in the Alexandrian Text

Other examples of heretical readings in the Alexandrian New Testament text are as follows:

(1) In Mark 1:1 the Traditional Text reads with *B* and most other manuscripts, *The beginning of the Gospel of Jesus Christ, the Son of God*. *Aleph*, *Theta*, 28 and several other documents omit *the Son of God*. This seems to be the work of heretics unfriendly to Christ's deity.

(2) In Luke 23:42, according to the Traditional Text and the Old Latin and the Sinaitic Syriac, the prayer of the dying thief was, *Lord, remember me when Thou comest in Thy kingdom*. But according to the Alexandrian text (represented by Papyrus 75, *Aleph B C L*, and the Sahidic), the thief said, *Jesus, remember me when Thou comest in Thy kingdom*. Modern critics insist that this latter reading is the original one, but is this at all a reasonable hypothesis? The dying thief recognizes Jesus as the messianic King; he is praying to Him for pardon and mercy. Would it be at all natural for the thief to address his new found King rudely and familiarly as *Jesus*? Surely not. Surely he must have commenced his dying prayer with the vocative, *Lord*! In the Alexandrian text this prayer has been tampered with by the docetists, who believed that the divine "Christ" returned to heaven just before the crucifixion,

leaving only the human Jesus to suffer and die. In accordance with this belief they made the thief address the Saviour not as *Lord* but as *Jesus*.

(3) In John 3:13 the Traditional Text reads with the Old Latin and the Sinaitic Syriac, *No man hath ascended up to heaven but He that came down from heaven, even the Son of Man who is in heaven*. But the Alexandrian text (represented by Papyri 66 and 75, *Aleph B* etc.) omits the clause *who is in heaven*. This mutilation of the sacred text ought also, no doubt, to be charged to heretics hostile to the deity of Christ.

(4) In John 9:35, according to the Traditional Text and the Old Latin version, Jesus asks the blind man, *Dost thou believe on the Son of God?* But according to the Western and Alexandrian texts (represented by Papyri 66 and 75, *Aleph B D*, the Sinaitic Syriac), Jesus' question is, *Dost thou believe on the Son of Man?* Tischendorf and von Soden reject this Western-Alexandrian reading. Very probably it represents an attempt on the part of heretics to lower Christ's claim to deity.

(5) John 9:38-39 *And he said, Lord, I believe. And he worshipped Him. And Jesus said . . .* These words are omitted by Papyrus 75, *Aleph W*. Old Latin manuscripts *b 1*, and the 4th-century Coptic manuscript *Q*. This confession of the blind man can scarcely have been left out accidentally. Its absence from these documents goes far toward proving that this passage was tampered with in ancient times by heretics.

(6) In John 19:5 Papyrus 66 omits the following famous sentence, *And he saith unto them, Behold the Man*. Four Old Latin manuscripts and the Coptic manuscript *Q* also omit this reading. This omission seems to be a mutilation of the sacred text at the hands of heretics, probably Gnostics. They seem to have disliked the idea that Christ, whom they regarded as exclusively a heavenly Being, actually became a man and was crucified.

(7) In Rom. 14:10 the Traditional Text speaks of the *judgment seat of Christ*, implying that Christ is that Jehovah spoken of in Isa. 45:23, to whom every knee shall bow. This Traditional reading is also found in Polycarp, Tertullian, and Marcion. But the Western and Alexandrian texts (represented by *Aleph B D2* etc.) take away this testimony to Christ's deity by substituting *judgment seat of God* for *judgment seat of Christ*. It is difficult to believe that this substitution was not also made by heretics.

(8) In 1 Tim. 3:16 the Traditional Text reads, *God was manifest in the flesh*, with *A* (according to Scrivener), *C* (according to the "almost supernaturally accurate" (73) Hoskier), (Ignatius), (Barnabas), (Hippolytus), Didymus, Gregory of Nyssa, and Chrysostom. The Alexandrian text (represented by *Aleph*) reads, *who was manifest in the flesh*, and the Western text (represented by *D2* and the Latin versions) reads, *which was manifest in the flesh*. Undoubtedly the Traditional reading, *God was manifest in the flesh*, was the original reading. This was altered by the Gnostics into the Western reading, *which was manifest in the flesh*, in order to emphasize their favorite idea of mystery. Then this Western reading was later changed into the meaningless Alexandrian reading, *who was manifest in the flesh*.

Since Westcott and Hort, critics have adopted the Alexandrian reading and have translated the word *who* as *He who* insisting that Paul is here quoting a fragment of an early Christian hymn. But what could Paul have meant by this quotation? Did he mean that the mystery of godliness was the fact that Christ was manifest in the flesh? If he did why then did he not make his meaning plain by substituting the word *Christ* for the word *He who*, making the quotation read, *Christ was manifest in the flesh, etc.*? Did he mean that Christ was the mystery of godliness? Why then did he not place the word *Christ* in apposition to the word *who*, making the quotation read, *Christ, He who was manifest in the flesh, etc.*? But, according to the critics, Paul did neither of these two things. Instead he quoted an incomplete sentence, a subject without a predicate, and left it dangling. The makers of the R.S.V. adopt the Alexandrian reading and translate it, *He was manifested in the flesh, etc.*, and then place under it a note, Greek, *who*. But if the Greek is *who* how can the English be *He*? This is not translation but the creation of an entirely new reading. The change, therefore, that the translators felt compelled to make from *who* to *He* comes as a belated admission that the reading, *who was manifest in the flesh*, cannot be interpreted satisfactorily. And ought not unprejudiced students of the problem to regard this as proof that Paul never wrote the verse in this form but rather as it stands in the Traditional Text, *God was manifest in the flesh*?

Two other erroneous Alexandrian readings should also be mentioned:

In Mark 9:29, Acts 10:30 and 1 Cor.7:5 *Aleph B* and their allies omit *fasting*. These omissions are probably due to the influence of Clement of Alexandria and other Gnostics, who interpreted *fasting* in a spiritual sense and were opposed to literal fasting (Strom. 6:12, 7:12).

In 1 Cor.11:24 *Aleph B* and their allies read, *This is My body which is for you*, omitting *broken*, either for Gnostic reasons or to avoid a supposed contradiction with John 19:33ff. Many denominations have adopted this mutilated reading in their communion liturgies, but it makes no sense. Even Moffatt and the R.S.V. editors recognized this fact and so retained the traditional reading, *broken for you*.

CHAPTER FOUR

A CHRISTIAN VIEW OF THE BIBLICAL TEXT

In the Bible God reveals Himself in three ways: *First*, He reveals Himself as the God of creation, the almighty Creator God. In revealing Himself in this way, God not only repeats the revelation which He has already made of Himself in nature but also amplifies this revelation and makes it clearer. Hence the Scriptures are the God-given eyeglasses which correct our faulty spiritual vision and enable our sin-darkened minds to see aright the revelation which God makes of Himself in the world which He has created. *Second*, God reveals Himself as the God of history, the faithful Covenant God. In the Bible God gives a full account of His dealings with men by way of covenant. *Third*, God reveals Himself as the God of salvation. In the Gospel of Christ He offers Himself to sinners as the triune Saviour God.

But even this is not all that God does for sinners. In addition to revelation there is regeneration. Because of Adam's first transgression all men are sinners (Rom. 5:19). They hate God (Rom. 8:7) and reject His revelation of Himself as foolishness (1 Cor. 2:14). Therefore when God saves sinners, He regenerates them through the power of the Holy Spirit. He raises them up out of their death in sin and gives them the gift of faith (Eph. 2:1,8). Through the Spirit they are born again (John 3:5). They are saved through the renewing of the Holy Ghost (Titus 3:5). They believe in God as He reveals Himself in the holy Bible and trust their souls to Jesus Christ His Son.

When the Holy Spirit gives us the gift of faith, we immediately receive from God three benefits of Christ's redeeming grace. The first of these is *justification*. We are justified by faith (Rom. 3:28). When we believe in Christ His death is reckoned ours (Gal. 2:20), and we receive the gift of His righteousness (2 Cor. 5:21). The second is *adoption*. By faith we become the children of God (John 1:12) and joint heirs with Jesus Christ (Rom. 8:17). The third is *sanctification*. God begins to work within us by His Holy Spirit to will and to do of His good pleasure (Phil. 2:13) and to make us more and more like Christ our Lord (Eph. 4:13).

We are saved by faith! This is a mystery which we cannot fully understand, but it means that there are three things which we can and must do to obtain these benefits which Christ purchased by His atoning sacrifice and to know that we have been born again. In the first place, we must *repent*. Saving faith is a repentant faith. Jesus Christ Himself commands us to repent of our sins and believe the Gospel (Mark 1:15). In the second place, we must *receive* Christ as our only Lord and Saviour (John 1:12). How do we do this? By believing that He died for us upon the cross. *He loved me and gave Himself for me* (Gal.2:20). And in the third place, having so received Christ, we must *rest* in Him as He bids us do (Matt.11:28). When we thus rest in Christ, then we have assurance of faith. Then we know that we have truly received Him as Lord and Saviour.

Does this mean that our assurance comes from ourselves? Do we create our own assurance by our own will power, by our own repenting, receiving, and resting? Not at all! For if our assurance depended on ourselves, we would always be in doubt. We would never know certainly whether we were saved or not. We would never be sure that we had really repented or that we had actually received Christ and were truly resting in Him. Our assurance therefore comes from God. As we continue to trust in Christ, the Holy Spirit bears witness in our hearts that we are truly God's children. *The Spirit itself beareth witness with our spirit, that we are the children of God* (Rom. 8:16).

But how does the Holy Spirit testify to us that we are God's children? Does He do this in some private way apart from Scripture? Not at all! For this would dishonor the Scriptures. Then everyone would be seeking these private revelations of the Spirit and ignoring the revelation which He has given once for all in the holy Bible. The Holy Spirit therefore bears witness not apart from the Word but by and with the Word. He guides believers in their study of the Scriptures, and as He guides them, He persuades them that this blessed Book is truly God's Word and leads them more and more to trust the Saviour who reveals Himself in it. *But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him* (1 John 2:27).

1. The Principles Of Believing Bible Study

Three principles of believing Bible study are included in this conviction which we receive from the Holy Spirit that the Bible is truly God's Word. These are as follows: *first*, the infallible inspiration of the Scriptures; *second*, the eternal origin of the Scriptures; *third*, the providential preservation of the Scriptures.

a. The Infallible Inspiration of the Scriptures

The Holy Spirit persuades us to adopt the same view of the Scriptures that Jesus believed and taught during the days of His earthly ministry. Jesus denied explicitly the theories of the higher critics. He recognized Moses (Mark 12:26), David (Luke 20:42), and Daniel (Matt. 24:15) by name as the authors of the writings assigned to them by the Old Testament believers. Moreover, according to Jesus, all these individual Old Testament writings combined together to form one divine and infallible Book which He called "the Scriptures." Jesus believed that these Scriptures were inspired by the Holy Spirit (Mark 12:36), that not one word of them could be denied (John 10:35), that not one particle of them could perish (Matt. 5: 18), and that everything written in them was divinely authoritative (Matt. 4:4, 7, 10).

This same high view of the Old Testament Scriptures was held and taught by Christ's Apostles. *All Scripture*, Paul tells us, is *given by inspiration of God* (2 Tim. 3:16). And Peter adds, *No prophecy of the Scripture is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost* (2 Peter 1:20-21). The Scriptures were the living oracles through which God spoke (Acts. 7:38), which had been committed to the Jews for safekeeping (Rom. 3:2) which contained the principles of divine knowledge (Heb. 5:12), and according to which Christians were to pattern their own speech (1 Peter 4:11). To the Apostles, "It is written," was equivalent to, "God says."

Jesus also promised that the New Testament would be infallibly inspired just as the Old had been. *I have yet many things to say unto you*, He told His Apostles, *but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come* (John 16:12-13). The Holy Spirit, Jesus pledged, would enable the Apostles to remember their Lord's teaching and understand its meaning (John 14:26). And these promises began to be fulfilled on the day of Pentecost when Peter was inspired to declare for the first time the meaning of Christ's death and resurrection (Acts 2:14-36). Paul also was conscious of this same divine inspiration. *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord* (1 Cor. 14:37). And in the last chapter of Revelation John the Apostle asserts the actuality of his inspiration in the strongest possible terms (Rev. 22: 18-19).

Jesus, therefore and His Apostles regarded both the Old and the New Testaments as the infallibly inspired Word of God, and the Holy Spirit, bearing witness in our hearts, assures us that this view was not mistaken.

b. The Eternal Origin of the Scriptures

When He was on earth Jesus constantly affirmed that His message was eternal, that the very words which He spoke had been given to Him by God the Father before the creation of the world. *For I have not spoken of Myself*, He told the unbelieving multitude, *but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak* (John 12:49-50). And in His "high-priestly" prayer Jesus also states emphatically that the words which He had spoken to His Apostles had been

given to Him in eternity by God the Father. *For I have given unto them the words which Thou gavest Me* (John 17:8). The Scriptures, therefore, are eternal. When God established His Covenant of Grace in eternity, He gave to Jesus Christ His Son *the words of eternal life* (John 6:68). These are the words that Christ brought down from heaven for the salvation of His people and now remain inscribed in holy Writ.

The Scriptures are eternal. Does this mean that there is an eternal Bible in heaven, or that the Hebrew and Greek languages in which the Bible is written are eternal? No, but it does mean that Jesus Christ, the divine Word, worked providentially to develop the Hebrew and Greek tongues into fit vehicles for the conveyance of His saving message. Hence in the writing of the Scriptures the Holy Spirit did not have to struggle, as modernists insist, with the limitations of human language. The languages in which the writing was done were perfectly adapted to the expression of His divine thoughts.

For ever, O LORD, Thy Word is settled in heaven (Ps. 119:89). Although the Scriptures were written during a definite historical period, they are not the product of that period but of the eternal plan of God. When God designed the holy Scriptures in eternity, He had the whole sweep of human history in view. Hence the Scriptures are forever relevant. Their message can never be outgrown. *The grass withereth, the flower fadeth: but the Word of our God shall stand for ever* (Isa. 40:8). In the Scriptures God speaks to every age, including our own. *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope* (Rom. 15:4).

(c) The Providential Presentation of the Scriptures

Because the Scriptures are forever relevant, they have been preserved down through the ages by God's special providence. The reality of this providential preservation of the Scriptures was proclaimed by the Lord Himself during His life on earth. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled* (Matt. 5:18). *And it is easier for heaven and earth to pass, than one tittle of the law to fail* (Luke 16:17). Here our Lord assures us that the Old Testament text in common use among the Jews during His earthly ministry was an absolutely trustworthy reproduction of the original text written by Moses and the other inspired authors. Nothing had been lost from that text, and nothing ever would be lost. It would be easier for heaven and earth to pass than for such a loss to take place.

Jesus also taught that the same divine providence which had preserved the Old Testament would preserve the New Testament too. In the concluding verses of the Gospel of Matthew we find His "Great Commission" not only to the twelve Apostles but also to His Church throughout all ages, *go ye therefore and teach all nations*. Implied in this solemn charge is the promise that through the working of God's providence the Church will always be kept in possession of an infallible record of Jesus' words and works. And, similarly, in His discourse on the last things He assures His disciples that His promises not only shall certainly be fulfilled but also shall remain available for the comfort of His people during that troubled period which shall precede His second coming. In other words, that they shall be preserved until that time. *Heaven and earth shall pass away, but My words shall not pass away* (Matt. 24:35; Mark 13:31; Luke 21:33).

2. How The Old Testament Text Was Preserved

In discussing the providential preservation of the holy Scriptures we must notice first a very important principle which accounts for the difference between Old Testament textual criticism and New Testament textual criticism. The Old Testament Church was under the care of the divinely appointed Aaronic priesthood, and for this reason the Holy Spirit preserved the Old Testament through this priesthood and the scholars that grouped themselves around it. The Holy Spirit guided these priests and scholars to gather the separate parts of the Old Testament into one Old Testament canon and to maintain the purity of the Old Testament text. In the New Testament Church, on the other hand, this special priesthood has been abolished through the sacrifice of Christ. Every believer is a priest before God, and for this reason the Holy Spirit has preserved the New Testament text not through any special priesthood but through the *universal priesthood of believers*, that is, through the usage of God's people, the rank and file of all those that truly trust in Christ.

With this distinction in mind let us consider briefly the history of the Old Testament text and then pass on to a discussion of the problems of New Testament textual criticism.

a. How the Priests Preserved the Old Testament Text

The Hebrew Scriptures were written by Moses and the prophets and other inspired men to whom God had given prophetic gifts. But the duty of preserving this written revelation was assigned not to the prophets but to the *priests*. The priests were the divinely appointed guardians and teachers of the law. *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee* (Deut. 31:24-26). Thus the law "was placed in the charge of the priests to be kept by them along side of the most sacred vessel of the sanctuary, and in its innermost and holiest apartment." (1) Also the priests were commanded, as part of their teaching function, to read the law to the people every seven years (Deut. 31:12). Evidently also the priests were given the task of making correct copies of the law for the use of kings and rulers, or at least of supervising the scribes to whom the king would delegate this work (Deut. 17:18).

Not only the Law of Moses but also the Psalms were preserved in the Temple by the priests, and it was probably the priests who divided the Hebrew psalter into five books corresponding to the five books of Moses. It was David, the sweet singer of Israel who taught the priests to sing psalms as part of their public worship service (1 Chron. 15:16,17). Like David, Heman, Asaph and Ethan were not only singers but also inspired authors, and some of the psalms were written by them. We are told that the priests sang these psalms on various joyful occasions, such as the dedication of the Temple by Solomon (2 Chron. 7:6), the coronation of Joash (2 Chron. 23:18), and the cleansing of the Temple by Hezekiah (2 Chron. 29:30).

How the other Old Testament books were preserved during the reigns of the kings of Israel and Judah we are not told explicitly, but it is likely that the books of Solomon were collected together and carefully kept at Jerusalem. Some of Solomon's proverbs, we are told, were copied out by *the men of Hezekiah king of Judah* (Prov. 25:1).

Except for periodic revivals under godly rulers, such as Asa, Jehoshaphat, Hezekiah, and Josiah, the days of the kings were times of apostasy and spiritual darkness in which the priests neglected almost entirely their God-given task of guarding and teaching God's holy law. This had been the case during the reigns of the ungodly rulers who had preceded the good king Asa. *Now for a long season Israel hath been without the true God, and without a teaching priest and without law* (2 Chron. 15:3). And during the reign of Manasseh the original copy of the Law had been mislaid and was not found again until Josiah's time (2 Kings 22:8). Because the priests were thus unfaithful in their office as teachers, Jerusalem was finally destroyed, and the Jews were carried away captive to Babylon (Mic. 3:11-12). But in spite of everything, God was still watching over His holy Word and preserving it by His special providence. Thus when Daniel and Ezekiel and other true believers were led away to Babylon, they took with them copies of all the Old Testament Scriptures which had been written up to that time.

(b) The Traditional (Masoretic) Hebrew Text of the Old Testament

After the Jews returned from the Babylonian exile, there was a great revival among the priesthood through the power of the Holy Spirit *Not by might nor by power, but by my Spirit, saith the LORD of hosts* (Zech. 4:6). The Law was taught again in Jerusalem by Ezra the priest who *had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments* (Ezra 7:10). By Ezra and his successors, under the guidance of the Holy Spirit, all the Old Testament books were gathered together into one Old Testament canon, and their texts were purged of errors and preserved until the days of our Lord's earthly ministry. By that time the Old Testament text was so firmly established that even the Jews' rejection of Christ could not disturb it. Unbelieving Jewish scribes transmitted this traditional Hebrew Old Testament text blindly but faithfully, until the dawn of the Protestant Reformation. As Augustine said long ago, these Jewish scribes were the librarians of the Christian Church. (2) In the providence of God they took care of the Hebrew Old Testament Scriptures until at length the time was ripe for Christians to make general use of them.

According to G. F. Moore (1927), the earliest of these scribes were called *Tannaim* (Teachers). These scribes not only copied the text of the Old Testament with great accuracy but also committed to writing their oral tradition, called *Mishna*. These were followed by another group of scribes called *Amoraim* (Expositors). These were the scholars who in addition to their work as copyists of the Old Testament also produced the Talmud, which is a commentary on the Mishna. (3)

The Amoraim were followed in the sixth century by the *Masoretes* (Traditionalists) to whom the Masoretic (Traditional) Old Testament text is due. These Masoretes took extraordinary pains to transmit without error the Old Testament text which they had received from their predecessors. Many complicated safeguards against scribal slips were devised, such as counting the number of times each letter of the alphabet occurs in each book. Also critical material previously perpetuated only by oral instruction was put into writing. It is generally believed that vowel points and other written signs to aid in pronunciation were introduced into the text by the Masoretes. (4)

It was this Traditional (Masoretic) text which was printed at the end of the medieval period. The first portion of the Hebrew Old Testament ever to issue from the press was the Psalms in 1477. In 1488 the entire Hebrew Bible was printed for the first time. A second edition was printed in 1491 and a third in 1494. This third edition was used by Luther in translating the Old Testament into German. Other faithful Protestant translations followed, including in due time the King James Version. Thus it was that the Hebrew Old Testament text, divinely inspired and providentially preserved, was restored to the Church, to the circle of true believers. (5)

(c) The Greek Old Testament (Septuagint)

Although the unbelief of the Jews and their consequent hostility deprived the Church for a time of the Hebrew Old Testament and of the benefits of Hebrew scholarship, still the providence of God did not permit that the Old Testament Scriptures should ever be taken away wholly from His believing people. Even before the coming of Christ God had brought into being the Septuagint, the Greek Old Testament translation which was to serve the Church as a temporary substitute until such a time as the ancient Hebrew Bible could be restored to her. According to tradition, this translation was made at Alexandria for the library of Ptolemy Philadelphus, king of Egypt, by a delegation of seventy Jewish elders, hence the name *Septuagint* (Seventy). According to Irwin (1949), however, and other modern scholars, the Septuagint was not produced in any such official way but arose out of the needs of the Alexandrian Jews. (6) The Pentateuch, it is said, was translated first in the 3rd century B. C., the other Old Testament books following later. From Alexandria the use of the Septuagint rapidly spread until in the days of the Apostles it was read everywhere in the synagogues of the Greek-speaking Jews outside of Palestine. Then, at length, converts from these Greek-speaking synagogues brought their Septuagint with them into the Christian Church.

When one studies the Old Testament quotations in the New Testament, one is struck by the inspired wisdom which the Apostles exhibited in their attitude toward the Septuagint. On the one hand, they did not invariably set this version aside and make new translations from the Hebrew. Such an emphasis on the Hebrew would have been harmful to the gentile churches which had just been formed. It would have brought these gentile Christians into a position of dependence upon the unbelieving Jewish rabbis, on whose learning they would have been obliged to rely for an understanding of the Hebrew Old Testament. But on the other hand, the Apostles did not quote from the Septuagint invariably and thus encourage the notion that this Greek translation was equal to the Hebrew Old Testament in authority. Instead, they walked the middle way between these two extremes. Sometimes they cited the Septuagint verbatim, even when it departed from the Hebrew in non-essential ways, and sometimes they made their own translation directly from the Hebrew or used their knowledge of Hebrew to improve the rendering of the Septuagint.

In the Epistle to the Hebrews there are three Old Testament quotations which have been the subject of much discussion. The first of these is Heb. 1:6, *And let all the angels of God worship Him*. This clause is found in *Manuscript B* of the Septuagint as an addition to Deut. 32:43. On this basis the author of the Epistle to the Hebrews has often been accused of citing as Scripture a verse not found in the Hebrew Bible. The text of the Septuagint, however, is not certain at this point. *Manuscript A* reads, *And let all the angels of God give them (Him) strength*, and this is the reading adopted by Rahlfs (1935), one of the most recent editors of the Septuagint. If the reading of *A* is correct, then the text of *B* must have been changed at this point to agree with Heb. 1:6, and the author of the Epistle to the Hebrews could not be quoting it. He may have had Deut. 32:43 in mind, but the passage which he was actually citing was Psalm 97:7, which is found both in the Hebrew Old Testament and in the Septuagint and which reads (in the Septuagint), *worship Him all ye His angels*.

The second Old Testament quotation causing difficulty is Heb. 10:5, *Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me*. This is a quotation from Psalm 40:6 and is found in this form in the majority of the manuscripts of the Septuagint. The Hebrew text, however, reads *Mine ears hast Thou opened instead of but a body hast Thou prepared Me*. Because of this the author of the Epistle to the Hebrews has been accused also of using a mistranslation of the Hebrew text as a support for the Christian doctrine of Christ's atoning death. But this is not a necessary conclusion. For in Psalm 40 and in Heb. 10 the emphasis is not so much on the sacrifice of Christ's body as on Christ's willing obedience which made the sacrifice of His body effective. Because of this emphasis the inspired author of Hebrews was justified in regarding the Septuagint as sufficiently accurate to express this central meaning of the passage. The opening of Christ's ears to make Him an obedient servant he considered to be the first step in the preparation of Christ's body for His obedient sacrifice.

The third Old Testament quotation to present a problem is Heb. 11:21. *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff*. This is usually thought to be a reference to Gen. 47:31, where the Hebrew text and the Septuagint differ, the former stating that Jacob bowed himself upon the bed's head, the latter that he bowed himself on the top of his staff. This difference is attributable to the fact that in Hebrew the words *bed* and *staff* are the same except for their vowel points, so that *bed* could easily be mistaken for *staff* and vice versa. It is usually said that Heb. 11:21 follows the Septuagint reading of Gen. 47:31, but this too is not a necessary conclusion, since actually Heb. 11:21 refers not to Gen. 47:31 but to Gen. 48:1-22. Here Jacob sat apparently, on the edge of his bed and may very well have had a staff in his hand.

(d) The Latin Old Testament (Vulgate)—The Apocrypha

The earliest Latin version of the Old Testament was a translation of the Septuagint. Scholars think that this translating was probably done at Carthage during the 2nd century. Many other such translations were made during the years that followed. In the fourth century Augustine reported that there was "an infinite variety of Latin translations," (7) and Jerome that there were as many texts of this version as there were manuscripts. (8) Jerome at first attempted to revise the Latin Old Testament, but in 390 he undertook the labor of producing a new translation directly from the Hebrew. This version, which Jerome completed in 405, later became known as the Latin Vulgate and is the official Bible of the Roman Catholic Church, having been so proclaimed at the Council of Trent (1546).

In his prologue to his translation of the Old Testament Jerome gave an account of the canonical Scriptures of the Hebrew Bible and enumerated them exactly. Then he added: "This prologue to the Scriptures may suit as a helmed preface to all the books which we have rendered from Hebrew into Latin, that we may know that whatever book is beyond these must be reckoned among the Apocrypha." (9) Thus Jerome was one of the first to use the term Apocrypha (noncanonical) to designate certain books which were included in the Septuagint and the Latin Old Testament versions but had never been part of the Hebrew Scriptures. The names of these apocryphal books are as follows: Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, certain additions to the books of Esther and Daniel, First and Second Esdras, and the Prayer of Manasses. These books were written by Jewish authors between 200 B.C. and 100 A.D. Some of them were written in Hebrew or Aramaic and then translated into Greek. Others were written in Greek originally.

The Roman Catholic Church rejects First and Second Esdras and the Prayer of Manasses. Hence in the printed Latin Vulgate they are placed after the New Testament as an appendix and in small type. The other apocryphal books are mentioned by name in the decrees of the Council of Trent, where they are declared sacred and canonical and a solemn curse is pronounced against all those who will not receive them as such. Accordingly, in the printed Latin Vulgate they are interspersed without distinction among the other books of the Latin Old Testament.

Protestants have always opposed this attempt of the Roman Catholic Church to canonize the Apocrypha for several reasons. In the first place, it is contrary to the example of Christ and His Apostles. Never in the New Testament is any passage from the Apocrypha quoted as Scripture or referred to as such. This

is admitted by all students of this subject, including present-day scholars such as B. M. Metzger (1957). (10) This fact is decisive for all those who acknowledge the divine authority and infallible inspiration of the New Testament writers. And all the more is this so if it be true, as Metzger and many other scholars have contended, that Paul was familiar with Wisdom, James with Ecclesiasticus, John with Tobit, and the author of Hebrews (who may have been Paul) with 2 Maccabees. (11) For if these Apostles knew these apocryphal books this well and still refrained from quoting or mentioning them as Scripture, then it is doubly certain that they did not accord these books a place in the Old Testament canon. According to C. C. Torrey (1945), however, only in the Epistle to the Hebrews is there clear evidence of a literary allusion to the Apocrypha. (12)

A second reason why the books of the Apocrypha cannot be regarded as canonical is that the Jews, the divinely appointed guardians of the Old Testament Scriptures, never esteemed them such. This fact is freely admitted by contemporary scholars. According to Torrey, the Jews not only rejected the Apocrypha, but after the overthrow of Jerusalem in 70 A.D., they went so far as to "destroy, systematically and thoroughly, the Semitic originals of all extra-canonical literature," including the Apocryphal, "The feeling of the leaders at that time," Torrey tells us, "is echoed in a later Palestinian writing (*Midrash Qohleth*, 12,12): 'Whosoever brings together in his house more than twenty-four books (the canonical scriptures) brings confusion.'" (13) And additional evidence that the Jews did not recognize the Apocrypha as canonical is supplied by the Talmudic tract *Baba Bathra* (2nd century) and by the famous Jewish historian Josephus (c. 93 A.D.) in his treatise *Against Apion*. Neither of these sources make any mention of the Apocrypha in the lists which they give of the Old Testament books. For, as Torrey observes, the Jews had but one standard, acknowledged everywhere. Only such books as were believed to have been composed in either Hebrew or Aramaic before the end of the Persian period were received into the Old Testament canon. (14)

There is reason to believe, however, that the Greek-speaking Jews of Alexandria were not so strict as the Palestinian rabbis about the duty of shunning apocryphal books. Although these Alexandrian Jews did not recognize the Apocrypha as Scripture in the highest sense, nevertheless they read these books in Greek translation and included them in their Septuagint. And it was in this expanded form that the Septuagint was transmitted to the early gentile Christians. It is not surprising therefore that those early Church Fathers especially who were ignorant of Hebrew would be misled into placing these apocryphal books on the same plane with the other books of the Septuagint, regarding them all as Scripture. Schuerer (1908) mentions Irenaeus, Tertullian, Clement of Alexandria, Cyprian, and others as having made this mistake. (15) And later investigators, such as Torrey, (16) Metzger, (17) and Brockington (1961), (18) have pointed out another factor which may have led numerous Christians into this error of regarding the Apocrypha as part of the Old Testament. This was the practice which Christians had, and are believed to have initiated, of writing their literature in codex (book) form rather than on rolls. A codex of the Septuagint would contain the Apocrypha bound together indiscriminately with the canonical Old Testament books, and this would induce many gentile Christians to put them all on the same level. Such at least appears to have been the popular tendency in the early and medieval Church.

But whenever early Christians set themselves seriously to consider what books belonged to the Old Testament and what did not the answer was always in favor of the Hebrew Old Testament. (19) This was the case with Melito (?-172), Julius Africanus (160-240), Origen (182-251), Eusebius (275-340), Athanasius (293-373) and many later Fathers of the Greek Church. In the Latin Church greater favor was shown toward the Apocrypha, but even here, as we have seen, the Apocrypha were rejected by Jerome (340-420). And in his preface to the books of Solomon Jerome further defined his position. "As the Church reads the books of Judith and Tobit and Maccabees but does not receive them among the canonical Scriptures, so also it reads Wisdom and Ecclesiasticus for the edification of the people, not for the authoritative confirmation of doctrine." (20) Augustine (354-430) at first defended the canonicity of the Apocrypha but later came to a position not much different from Jerome's. There should be a distinction, he came to feel, between the books of the Hebrew canon and the "deuterocanonical" books accepted and read by the churches. Pope Gregory the Great (540-604) also adopted Jerome's position in regard to the Apocrypha, and so did Cardinal Ximenes and Cardinal Cajetan at the beginning of the Protestant Reformation. (21) Hence, the decree of the Council of Trent canonizing the Apocrypha is contrary to the informed conviction of the early and medieval Church. And this is the third reason why Protestants reject it.

But although all Protestants rejected the Apocrypha as canonical Old Testament Scripture, there was still considerable disagreement among them as to what to do with these controversial books. Luther rejected 1 and 2 Esdras, and placed the other apocryphal books in an appendix at the close of the Old Testament, prefacing it with the statement: "Apocrypha — that is, books which are not regarded as equal to the holy Scriptures, and yet are profitable and good to read." (22) The early English Bibles, including finally the King James Version, placed the Apocrypha in the same location, and in addition the Church of England retained the custom of reading from the Apocrypha in its public worship services during certain seasons of the year. In opposition to this practice Puritans and Presbyterians agitated for the complete removal of the Apocrypha from the Bible. In 1825 the British and Foreign Bible Society agreed to this, and since this time the Apocrypha has been eliminated almost entirely from English Bibles (except pulpit Bibles).

(e) The Pseudepigrapha—Enoch, Michael the Archangel, Jannes and Jambres

In addition to the Apocrypha there are also the Pseudepigrapha. These are other non-canonical books which were held in high esteem by many early Christians but which, unlike the Apocrypha, were never included in the manuscripts of the Greek Septuagint or of the Latin Vulgate. Because of this circumstance the texts of many of these Pseudepigrapha were lost during the middle-ages and have been found again only in comparatively recent times. They are called Pseudepigrapha because most of them falsely claim to have been written by various Old Testament patriarchs. Actually, however, they were composed between 200 B.C. and 100 A.D., mostly by Jewish authors but in some cases perhaps by Christians. (23)

One of the best known of the Pseudepigrapha is the *Book of Enoch*, an Ethiopic version of which was discovered in Abyssinia by James Bruce (c. 1770). This Book is of special interest because Jude is commonly thought to have quoted it in his Epistle. *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.* (Jude 14-15; Enoch 1:9). Among early Christians there were three reactions to this seeming quotation of the Book of Enoch on the part of Jude. (24) First there were those like Tertullian, who accepted both the Epistle of Jude and the Book of Enoch as canonical. Second, there were those (mentioned by Jerome) who rejected both the Epistle of Jude and the Book of Enoch. Third, there were those like Origen and Augustine, who accepted the Epistle of Jude as canonical but rejected the Book of Enoch. This third position was adopted by the Church at large and is undoubtedly the true one. For it is not certain that Jude actually did quote from the Book of Enoch. He may have been quoting a common source, a traditional saying handed down from remote antiquity. And even if he were quoting from the Book of Enoch, this would not necessarily mean that he was endorsing this book as a whole or vouching for its canonicity.

Jude 9 is another verse which is often attributed to the Pseudepigrapha. *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.* According to Origen and Didymus of Alexandria, Jude is here quoting from a non-canonical book called *The Assumption of Moses*. This book was lost for many centuries until in 1861 Ceriani published about a third of it from a manuscript in the Ambrosian Library at Milan. This manuscript comes to an end, however, before reaching the account of the death of Moses, and so there is no way of verifying the statements of Origen and Didymus concerning Jude's use of this book. (25) But even if the manuscript were complete and did contain the desired incident, it would still be preferable to suppose that Jude was quoting not *The Assumption of Moses* but a common source, probably an ancient oral tradition. For a similar instance is related by the prophet Zechariah (Zech. 3:1-3), and this indicates that encounters such as these between the good and evil angels were not fabulous but actual events.

There are also several verses of the Apostle Paul in which he has been accused of citing passages from lost non-canonical books as Scripture. In 1 Cor. 2:9, for example, Paul says, but as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.* According to Origen, Paul quoted this verse from the *Apocalypse of Elijah*. Jerome denied this allegation but admitted that the verse occurred not only in the *Apocalypse of Elijah* but also in another non-canonical book entitled the *Ascension of Isaiah*. It is probable however, that Paul is here quoting freely from Isaiah 64:4. Such, at any rate, was the opinion of Clement of Rome (c. 90) and of Jerome. And the same may be said concerning Eph. 5:14, where Paul writes, *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Here again Paul seems to be quoting freely, this time from Isaiah 60:1, in spite of the statement of Epiphanius (c. 390) that these words were also found in the *Apocalypse of Elijah*. For, as Robertson and Plummer (1911) observe, it is more reasonable to suppose that the author or editor of this lost book quoted from Paul than that Paul quoted from him. For if Paul and the other New Testament writers refrained from quoting even the Apocrypha as Scripture, why would they quote other non-canonical books of much lower status in this way. (26)

In 2 Timothy 3:8 Paul refers by name to the magicians who contended with Moses at Pharaoh's court. *Now as Jannes and Jambres withstood Moses, so do these also resist the truth.* Origen asserts that here Paul is quoting from the *Book of Jannes and Jambres*. But there is no need to suppose this. For in the days of Paul the names of these two magicians were well known everywhere both in Jewish and in gentile circles—to Pliny (d. 79), for example, and to Apuleius (c. 130). Hence when Paul identifies these two adversaries of Moses by employing these familiar appellations, we need not conclude that he is quoting from a book. (27)

(f) Manuscripts of the Hebrew Old Testament — The Dead Sea Scrolls

The Jewish rabbis venerated their copies of the Old Testament so much that they did not allow them to be read to pieces. As soon as their Old Testament manuscripts became too old and worn for ordinary use, they stored them in their synagogues and later buried them. Hence, until rather recently no ancient Hebrew Old Testament manuscripts were available to scholars, the oldest known manuscript dating from no earlier than the 9th century A.D. All the available manuscripts, however, were found to contain the Masoretic (Traditional) text and to agree with one another very closely. The first critic to demonstrate this was Bishop Kennicott, who published at Oxford in 1776–80 the readings of 634 Hebrew manuscripts. He was followed in 1784–88 by De Rossi, who published collations of 825 more manuscripts. No substantial variation among the manuscripts was detected by either of these two scholars. (28)

The discovery of the Dead Sea Scrolls has altered this situation. These scrolls had been placed in earthen jars and deposited in caves near Wadi Qumran by the Dead Sea. They were first brought to light in 1947 by an Arab who was looking for a goat which had wandered away. After a few months some of the scrolls from this first cave were sold by the Arabs to the Syrian Orthodox Monastery of St. Mark and others to the Hebrew University. In 1955 the Monastery of St. Mark sold its share of the Dead Sea Scrolls to the State of Israel. Thus these two lots of ancient writings were finally reunited under the same owners. (29)

This collection includes the following documents: (1) Isaiah A, an almost complete copy of Isaiah in Hebrew; (2) Isaiah B, another copy of Isaiah in Hebrew, reasonably complete from chapter 41 onwards but containing only fragments of earlier chapters; (3) a copy in Hebrew of the first two chapters of Habakkuk with a verse-by-verse commentary also in Hebrew; (4) the *Rule of the Community*, a code of rules of a community written in Hebrew; (5) a collection of hymns in Hebrew; (6) the *Rule of War*, a description in Hebrew of ancient warfare; (7) an Aramaic paraphrase of chapter 5 to 15 of Genesis. (30) Of these seven manuscripts Isaiah A is regarded as the oldest. One expert sets its date at 175–150 B.C.; another expert makes it 50 years younger. The other manuscripts are thought to have been written from 50 to 150 years later than Isaiah A. (31)

After these manuscripts had been discovered in the first cave, ten other caves in the same vicinity were found to contain similar treasures. Of these Cave 4 has proved the most productive. Thousands of fragments, once constituting about 330 separate books, have been taken from this location. These fragments include portions of every Old Testament book except Esther. (32) Rather recently (1972) O'Callaghan has claimed that certain fragments found in Cave 7 are from New Testament manuscripts. This discovery, however, has been rejected by most other scholars. (33)

The discovery of the first Dead Sea Scroll, Isaiah A, was generally regarded by scholars as a victory for the Masoretic (Traditional) Hebrew text of the Old Testament. According to Burrows (1948), this manuscript agreed with the Masoretic text to a remarkable degree in wording. (34) And according to Albright (1955), the second Isaiah scroll (Isaiah B) agreed even more closely with the Masoretic text. (35) But the discovery in 1952 of Cave 4 with its vast store of manuscripts altered the picture considerably. It became apparent that the Proto-Masoretic text of the Isaiah scrolls was not the only type of Old Testament text that had been preserved at Qumran. In the manuscripts from Cave 4 many other text-types have been distinguished. Accordingly, in 1964 F. M. Cross presented some of the conclusions which he had drawn from his Qumran studies. He believed that three distinct ancient texts of Samuel can be identified, namely, (1) an Egyptian text represented by the Septuagint, (2) a Palestinian text represented by manuscript 4Q from Cave 4, and (3) a Proto-Masoretic text represented by a Greek text of Samuel also from Cave 4. And in the Pentateuch also Cross divides the text into the Egyptian, Palestinian, and Proto-Masoretic varieties. (36) G. R. Driver (1965), however, disagreed with Burrows, Albright, and Cross. According to him, the Dead Sea Scrolls were written in the first and early second centuries A.D. (37)

Thus we see that, despite the new discoveries, our confidence in the trustworthiness of the Old Testament text must rest on some more solid foundation than the opinions of naturalistic scholars. For as the Qumran studies demonstrate, these scholars disagree with one another. What one scholar grants another takes away. Instead of depending on such inconstant allies, Bible-believing Christians should develop their own type of Old Testament textual criticism, a textual criticism which takes its stand on the teachings of the Old Testament itself and views the evidence in the light of these teachings. Such a believing textual criticism leads us to full confidence in the Masoretic (Traditional) Hebrew text which was preserved by the divinely appointed Old Testament priesthood and the scribes and scholars grouped around it.

3. How The New Testament Text Was Preserved

At the Council of Trent the Roman Catholic Church not only added the Apocrypha to the Old Testament but also claimed to be in possession of certain unwritten traditions "which," the Council asserted, "received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted as it were from hand to hand." A solemn curse was pronounced against anyone who should "knowingly and deliberately" despise these traditions and also against anyone who, "in matters of faith and morals," should "presume to interpret the said sacred Scripture contrary to that sense which holy mother Church hath held and doth hold." (38) According to Roman Catholicism, therefore, a knowledge of the unwritten traditions of the Church is necessary in order to interpret the Scriptures properly. But who has the power to determine what these unwritten traditions are? In 1870 the Vatican Council of bishops answered this question. The Pope, they declared, is infallible when he "defines a doctrine regarding faith or morals to be held by the universal Church." This, however was a most illogical procedure, for if only the Pope was infallible, then where did the other bishops get the infallibility with which to declare the Pope infallible?

According to Roman Catholic doctrine, then, the authority of the Bible depends upon the authority of the Roman Catholic Church and ultimately of the Pope. But this line of reasoning leads to an endless regression. Why do we believe that the Bible is infallible? Because, Roman Catholics answer, the infallible Pope says that the Bible is infallible and interprets it for us infallibly in accordance with ecclesiastical traditions which only he can define with certainty. But how do Roman Catholics know that the Pope is infallible? To be sure of this they would need an angel to certify that the Pope was truly infallible and then a second angel to establish that the first angel was truly an angel and not the devil in disguise and then a third angel to authenticate the two previous angels, and so on *ad infinitum*.

True Protestants have always rejected these false claims of Roman Catholicism and maintained the very opposite. The true Church derives its authority from the Bible and not the Bible from the Church. In the Bible God reveals Himself, *first*, as the almighty Creator God, *second*, as the faithful Covenant God, and *third*, as the triune Saviour God. And since God thus reveals Himself in the holy Scriptures, we need no human priest to stand between us and Jesus Christ, the great High Priest. Nor do we need an allegedly infallible Pope to assure us that these Scriptures are truly God's Word, for the Holy Ghost Himself gives us this assurance, bearing witness by and with the Word in our hearts.

In order, therefore, to discover the true principles of New Testament textual criticism we must turn neither to the dogmas of the Roman Catholic Church nor to the equally arbitrary dicta of the naturalistic critics but to the teaching of the New Testament itself. The following is a brief outline of this teaching which will be developed more fully in the chapters that follow.

(a) The Universal Priesthood of Believers

As we have seen, the study of the Old Testament indicates that the Old Testament Scriptures were preserved through the divinely appointed Old Testament priesthood. The Holy Spirit guided the priests to gather the separate parts of the Old Testament into one Old Testament canon and to maintain the purity of

the Old Testament text. Have the New Testament Scriptures been preserved in this official manner? In the New Testament Church has there ever been a special, divinely appointed organization of priests with authority to make decisions concerning the New Testament text or the books that should belong to the New Testament canon? No! Not at all! When Christ died upon the cross, the veil of the Temple was rent in sunder, and the Old Testament priesthood was done away forever. There has never been a special order of priests in the New Testament Church. Every believer is a priest under Christ, the great High Priest. (1 Peter 2: 9, Rev. 1: 5-6).

Just as the divine glories of the New Testament are brighter far than the glories of the Old Testament, so the manner in which God has preserved the New Testament text is far more wonderful than the manner in which He preserved the Old Testament text. God preserved the Old Testament text by means of something physical and external, namely, the Aaronic priesthood. God has preserved the New Testament text by means of something inward and spiritual, namely, the universal priesthood of believers, through the leading, that is to say, of the Holy Spirit in the hearts of individual Christians of every walk of life.

(b) The Writing of the New Testament Books

The writing of the New Testament as well as the preservation of it was a fulfillment of the promises of Christ that His Word should be forever preserved. *Heaven and earth shall pass away, but My words shall not pass away* (Matt. 24:35; Mark 13:31; Luke 21:33). As the Saviour was about to return to His heavenly Father, He left His Apostles this blessed assurance: *These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you* (John 14:25-26). Here we see that both the agreements of the Four Gospels with one another and their differences are due to the inspiration which the Apostles received from the Holy Spirit and the control which He exercised over their minds and memories.

In the Gospels, therefore, Jesus reveals Himself through the story of His earthly ministry. The rest of the New Testament books are His divine commentary on the meaning of that ministry, and in these books also Jesus reveals Himself. These remaining books were written in accordance with His promise to His Apostles: *I have yet many things to say unto you, but ye cannot bear them now. However, when He, the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself: but whatsoever He shall hear that shall He speak: and He will shew you things to come* (John 16:12-13). It was in fulfillment of this promise that the Holy Spirit descended upon the Apostles at Pentecost, filled their minds and hearts with the message of the risen, exalted Lord, and sent them out to preach this message, first to the Jews at Jerusalem and then to all the world. Then followed the conversion of the Apostle Paul and the Epistles which he wrote under the inspiration of the Holy Spirit. Then James, Peter, John, and Jude were inspired to write their Epistles, and Luke to tell the story of the Acts of the Apostles. Finally, the Revelation proceeded from the inspired pen of John on Patmos, announcing those things that were yet to come. Volumes, of course, could be filled with a discussion of these sacred developments, but here a bare statement of the essential facts must suffice.

(c) The Formation of the New Testament Canon

After the New Testament books had been written, the next step in the divine program for the New Testament Scriptures was the gathering of these individual books into one New Testament canon in order that thus they might take their place beside the books of the Old Testament canon as the concluding portion of God's holy Word. Let us now consider how this was accomplished under the guidance of the Holy Spirit. (39)

The first New Testament books to be assembled together were the Epistles of Paul. The Apostle Peter, shortly before he died, referred to Paul's Epistles as Scripture and in such a way as to indicate that at least the beginning of such a collection had already been made (2 Peter 3:15-16). Even radical scholars, such as E. J. Goodspeed (1926), (40) agree that a collection of Paul's Epistles was in circulation in the beginning of the 2nd century and that Ignatius (117) referred to it. When the Four Gospels were collected together is unknown, but it is generally agreed that this must have taken place before 170 A.D. because at that time Tatian made his *Harmony of the Gospels* (Diatessaron), which included all four of the canonical Gospels and only these four. Before 200 A.D. Paul, the Gospels, Acts, 1 Peter and 1 John were recognized as Scripture by Christians everywhere (as the writings of Irenaeus, Clement of Alexandria, and Tertullian prove) and accorded an authority equal to that of the Old Testament Scriptures. It was Tertullian, moreover, who first applied the name *New Testament* to this collection of apostolic writings. (41)

The seven remaining books, 2 and 3 John, 2 Peter, Hebrews, James, Jude, and Revelation, were not yet unanimously accepted as Scripture. By the time the 4th century had arrived, however, few Christians seem to have questioned the right of these disputed books to a place in the New Testament canon. Eminent Church Fathers of that era, such as Athanasius, Augustine, and Jerome, include them in their lists of New Testament books. Thus through the Holy Spirit's guidance of individual believers, silently and gradually—but nevertheless surely, the Church as a whole was led to a recognition of the fact that the twenty-seven books of the New Testament, and only these books, form the canon which God gave to be placed beside the Old Testament Scriptures as the authoritative and final revelation of His will.

This guidance of the Holy Spirit was negative as well as positive. It involved not only the selection of canonical New Testament books but also the rejection of many non-canonical books which were mistakenly regarded as canonical by some of the early Christians. Thus the *Shepherd of Hermas* was used as holy Scripture by Irenaeus and Clement of Alexandria, and the same status was wrongly given to the *Teaching of the Twelve Apostles* by Clement and Origen. Clement likewise commented on the *Apocalypse of Peter* and the *Epistle of Barnabas*, to which Origen also accorded the title "catholic." And in addition, there were many false *Gospels* in circulation, as well as numerous false *Acts* ascribed to various Apostles. But although some of these non-canonical writings gained temporary acceptance in certain quarters, this state of affairs lasted for but a short time. Soon all Christians everywhere were led by the Holy Spirit to repudiate these spurious works and to receive only the canonical books as their New Testament Scriptures.

b. The Preservation of the New Testament Text

Thus the Holy Spirit guided the early Christians to gather the individual New Testament books into one New Testament canon and to reject all non-canonical books. In the same manner also the Holy Spirit guided the early Christians to preserve the New Testament text by receiving the true readings and rejecting the false. Certainly it would be strange if it were otherwise. It would have been passing strange if God had guided His people in regard to the New Testament canon but had withheld from them His divine assistance in the matter of the New Testament text. This would mean that Bible believing Christians today could have no certainty concerning the New Testament text but would be obliged to rely on the hypotheses of modern, naturalistic critics.

But God in His mercy did not leave His people to grope after the True New Testament Text. Through the leading of the Holy Spirit He guided them to preserve it during the manuscript period. God brought this to pass through the working of His preserving and governing providence. *First*, many trustworthy copies of the original New Testament manuscripts were produced by faithful scribes. *Second*, these trustworthy copies were read and recopied by true believers down through the centuries. *Third*, untrustworthy copies were not so generally read or so frequently recopied. Although they enjoyed some popularity for a time, yet in the long run they were laid aside and consigned to oblivion. Thus as a result of this special providential guidance the True Text won out in the end, and today we may be sure that the text found in the vast majority of the Greek New Testament manuscripts is a trustworthy reproduction of the divinely inspired Original Text. This is the text which was preserved by the God-guided usage of the Greek Church. Critics have called it the Byzantine text, thereby acknowledging that it was the text in use in the Greek Church during the greater part of the Byzantine period (452-1453). It is much better, however, to call this text the Traditional Text. When we call the text found in the majority of the Greek New Testament manuscripts the Traditional Text, we signify that this is the text which has been handed down by the God-guided tradition of the Church from the time of the Apostles unto the present day.

A further step in the providential preservation of the New Testament was the printing of it in 1516 and the dissemination of it through the whole of Western Europe during the Protestant Reformation. In the first printing of the Greek New Testament we see God's preserving providence working hiddenly and, to the outward eye, accidentally. The editor, Erasmus, performed his task in great haste in order to meet the deadline set by the printer, Froben of Basle. Hence this first edition contained a number of errors of a minor sort, some of which persisted in later editions. But in all essentials the New Testament text first printed by Erasmus and later by Stephanus (1550) and Elzevir (1633) is in full agreement with the Traditional Text provisionally preserved in the vast majority of the Greek New Testament manuscripts. This printed text is commonly called the Textus Receptus (Received Text). It is the text which was used by the Protestant Reformers during the Reformation and by all Protestants everywhere for three hundred years thereafter. Hence the printing of it was, after all, no accident but the work of God's special providence.

The special providence of God is particularly evident in the fact that the text of the Greek New Testament was first printed and published not in the East but in Western Europe where the influence of the Latin usage and of the Latin Vulgate was very strong. Through the influence of the Latin-speaking Church Erasmus and his successors were providentially guided to follow the Latin Vulgate here and there in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading. Hence the Textus Receptus was a further step in the providential preservation of the New Testament. In it the few errors of any consequence occurring in the Traditional Greek Text were corrected by the providence of God operating through the usage of the Latin speaking Church of Western Europe.

Thus God by His special providence has preserved the New Testament text in a three-fold way through the universal priesthood of believers. In the *first* place, during the fourteen centuries in which the New Testament circulated in manuscript form God worked providentially through the usage of the Greek-speaking Church to preserve the New Testament text in the majority of the Greek New Testament manuscripts. In this way the True New Testament Text became the prevailing Traditional Text. In the *second* place, during the 16th century when the New Testament text was being printed for the first time, God worked providentially through the usage of the Latin-speaking Church to influence Erasmus and the other editors and printers of that period to follow the Latin Vulgate in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading. Then in the *third* place, during the 450 years which have elapsed since the first printing of the New Testament, God has been working providentially through the usage of Bible-believing Protestants to place and keep the stamp of His approval upon this God-guided printed text. It is upon this Textus Receptus that the King James Version and the other classic Protestant translations are based.

(e) Alternative Views of the Providential Preservation of the New Testament

We see now how Christ has fulfilled His promise always to preserve in His Church the True New Testament Text, namely, through the universal priesthood of believers. In the special providence of God believers down through the ages have been guided to reject false readings and preserve the true, so that today the True New Testament Text is found in the majority of the Greek New Testament manuscripts, in the Textus Receptus, and in the King James Version and the other classic Protestant translations. But because of the opposition of unbelievers conservative Christian scholars have become increasingly reluctant to adopt this view and have offered various alternatives in place of it. Let us therefore consider briefly these alternative views of God's providential preservation of the New Testament text.

1. *The alleged agreement of all the New Testament manuscripts in matters of doctrine.* In dealing with the problems of the New Testament text most conservatives place great stress on the amount of agreement alleged to exist among the extant New Testament manuscripts. These manuscripts, it is said, agree so closely with one another in matters of doctrine that it does not make much difference which manuscript you follow. The same essential teaching is preserved in them all. This reputed agreement of all the extant New Testament manuscripts in doctrinal matters is ascribed to divine providence and regarded as the fulfillment of the promise of Christ always to preserve in His Church a trustworthy New Testament text.

This is the thought that was emphasized by Richard Bentley (1713) in his celebrated reply to the free-thinker, Anthony Collins, who asserted that New Testament textual criticism had made the sacred text uncertain. This charge, Bentley rejoined, was baseless. "The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single manuscript or edition, but is dispersed in them all. 'Tis competently exact indeed even in the worst manuscript now extant; choose as awkwardly as you can, choose the worst by design, out of the whole lump of readings.... Make your 30,000 (variant readings) as many more, if numbers of copies can ever reach that sum: all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinister and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same." (42)

Since the days of Bentley countless conservative scholars have adopted this same apologetic approach to the study of the New Testament text. New Testament textual criticism, they have affirmed, can do no harm to the Christian faith, because the special providence of God has brought it to pass that the differences which exist among the extant New Testament manuscripts do not affect any essential point of doctrine. This theory, however, presupposes an extremely mechanical and unhistorical conception of the providential preservation of Scripture. According to this theory, God in some mechanical way must have prevented heretical scribes from inserting into the New Testament manuscripts which they were copying readings that favored their false views. Or, if God did now and then allow an heretical reading to creep into a manuscript, He must have quickly brought about the destruction of that manuscript before the false reading could be transferred to another manuscript and thus propagated. But the testimony of history indicates that God's providential preservation of Scripture did not function in any such mechanical fashion but organically through the Church. Heretical readings were invented and did circulate for a time, but they were rejected by the universal priesthood of believers under the guidance of God.

- (2) *The true reading preserved in at least one of the extant manuscripts.* Many conservative scholars seem to feel that God's providential care over the New Testament text is adequately defined by the saying that the true reading has been preserved in at least one of the extant New Testament manuscripts. Theodor Zahn (1909) gave expression to this point of view in the following words: "Though the New Testament text can be shown to have met with varying treatment, it has never as yet been established from ancient citations, nor made really probable on internal grounds, that a single sentence of the original text has disappeared altogether from the text transmitted in the Church, that is, of all the manuscripts of the original and of the ancient translations." (43) In other words, the true reading is always to be found in some one or other of the extant manuscripts. The only question is, which one.

Zahn's doctrine seems to be comforting at first glance, but on closer analysis this comfort soon disappears. Has the special providence of God over the New Testament text done no more than to preserve the true readings somewhere, that is to say, in some one or other of the great variety of New Testament manuscripts now existing in the world? If Christ has done no more than this, how can it be said that He has fulfilled His promise always to preserve in His Church the True New Testament Text? How can His people ever be certain that they have the True New Testament Text? For not all the extant New Testament manuscripts have yet been discovered. No doubt many of them still remain in the obscurity into which they were plunged centuries ago, concealed in holes, ruins, and other unknown places. How can we be sure that many true readings are not hiding in these undiscovered manuscripts? And even if this is not the case, how can we be certain which of the known manuscripts contain the true reading in places in which these manuscripts differ? For Christians troubled with doubts like these Zahn's theory is no help at all.

- (3) *Are naturalistic New Testament textual critics providentially guided?* Many conservatives have adopted the theory that it is through textual criticism, and especially through the textual criticism of Westcott and Hort, that Christ has fulfilled His promise always to preserve in His Church the True New Testament Text. In regard to this matter J. H. Skilton (1946) writes as follows: "Textual Criticism, in God's providence, is the means provided for ascertaining the true text of the Bible." (44) And half a century earlier Dr. B. B. Warfield (1893) expressed himself in a very similar manner. "In the sense of the Westminster Confession, therefore, the multiplication of copies of the Scriptures, the several early efforts towards the revision of the text, the raising up of scholars in our own day to collect and collate manuscripts, and to reform them on scientific principles— of our Tischendorfs and Tregelleses, and Westcotts and Horts—are all parts of God's singular care and providence in preserving His inspired Word pure." (45)

Dr. B. B. Warfield was an outstanding defender of the orthodox Christian faith, so much so that one hesitates to criticize him in any way. Certainly no Bible-believing Christian would wish to say anything disrespectful concerning so venerable a Christian scholar. But nevertheless it is a fact that Dr. Warfield's thinking was not entirely unified. Through his mind ran two separate trains of thought which not even he could join together. The one train of thought was dogmatic, going back to the Protestant Reformation. When following this train of thought Dr. Warfield regarded Christianity as true. The other train of thought was apologetic, going back to the rationalistic viewpoint of the 18th century. When following this train of thought Dr. Warfield regarded Christianity as merely probable. And this same divided outlook was shared by Dr. Warfield's colleagues at Princeton Seminary and by conservative theologians and scholars generally throughout the 19th and early 20th century. Even today this split-level thinking is still a factor to be reckoned with in conservative circles, although in far too many instances it has passed over into modernism.

Dr. Warfield's treatment of the New Testament text illustrates this cleavage in his thinking. In the realm of dogmatics he agreed with the Westminster Confession that the New Testament text had been "kept pure in all ages" by God's "singular care and providence," but in the realm of New Testament textual criticism he agreed with Westcott and Hort in ignoring God's providence and even went so far as to assert that the same methods were to be applied to the text of the New

Testament that would be applied to the text of a morning newspaper. It was to bridge the gap between his dogmatics and his New Testament textual criticism that he suggested that God had worked providentially through Tischendorf, Tregelles, and Westcott and Hort to preserve the New Testament text. But this suggestion leads to conclusions which are extremely bizarre and inconsistent. It would have us believe that during the manuscript period orthodox Christians corrupted the New Testament text, that the text used by the Protestant Reformers was the worst of all, and that the True Text was not restored until the 19th century, when Tregelles brought it forth out of the Pope's library, when Tischendorf rescued it from a waste basket on Mt. Sinai, and when Westcott and Hort were providentially guided to construct a theory of it which ignores God's special providence and treats the text of the New Testament like the text of any other ancient book. But if the True New Testament Text was lost for 1500 years, how can we be sure that it has ever been found again?

(f) The Principles of Consistently Christian New Testament Textual Criticism

Bentley, Zahn, Warfield, and countless others have tried to devise a theory of the special providential preservation of the Scriptures which leaves room for naturalistic New Testament textual criticism. But this is impossible, for the two concepts are mutually exclusive. Naturalistic New Testament textual criticism requires us to treat the text of the New Testament like the text of any other ancient book, in other words, to ignore or deny the special providential preservation of the Scriptures. Hence if we really believe in the special providential preservation of the Scriptures, then we cannot follow the naturalistic method of New Testament textual criticism.

For a believer, then, the only alternative is to follow a consistently Christian method of New Testament textual criticism in which all the principles are derived from the Bible itself and none is borrowed from the textual criticism of other ancient books. In the preceding pages we have striven to present such a consistently Christian New Testament textual criticism, and now we will recapitulate and summarize its principles briefly:

Principle One: The Old Testament text was preserved by the Old Testament priesthood and the scribes and scholars that grouped themselves around that priesthood.

Principle Two: When Christ died upon the cross, the Old Testament priesthood was abolished. In the New Testament dispensation every believer is a priest under Christ the great High Priest. Hence the New Testament text has been preserved by the universal priesthood of believers, by faithful Christians in every walk of life.

Principle Three: The Traditional Text, found in the vast majority of the Greek New Testament manuscripts, is the True Text because it represents the God-guided usage of this universal priesthood of believers.

Principle Four: The first printed text of the Greek New Testament represents a forward step in the providential preservation of the New Testament. In it the few errors of any consequence occurring in the Traditional Greek Text were corrected by the providence of God operating through the usage of the Latin-speaking Church of Western Europe. In other words, the editors and printers who produced this first printed Greek New Testament text were providentially guided by the usage of the Latin-speaking Church to follow the Latin Vulgate in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading.

Principle Five: Through the usage of Bible-believing Protestants God placed the stamp of His approval on this first printed text, and it became the Textus Receptus (Received Text). It is the printed form of the Traditional Text found in the vast majority of the Greek New Testament manuscripts.

Principle Six: The King James (Authorized) Version is an accurate translation of the Textus Receptus. On it God has placed the stamp of His approval through the long continued usage of English-speaking believers. Hence it should be used and defended today by Bible-believing Christians.

(g) New Testament Textual Criticism and Evangelism

Why should we Christians study the New Testament text from a neutral point of view rather than from a believing point of view? The answer usually given is that we should do this for the sake of unbelievers. We must start with the neutral point of view in order that later we may convert unbelievers to the orthodox, believing point of view. Sir Frederic Kenyon expressed himself to this effect as follows: "It is important to recognize from the first that the problem is essentially the same, whether we are dealing with sacred or secular literature, although the difficulty of solving it, and likewise the issues depending on it are very different. It is important, if for no other reason, because it is only in this way that we can meet the hostile critics of the New Testament with arguments, the force of which they admit. If we assume from the first the supernatural character of these books and maintain that this affects the manner in which their text has come down to us, we can never convince those who start with a denial of that supernatural character. We treat them at first like any other books, in order to show at last that they are above and beyond all other books." (46)

Although Kenyon probably advised this oblique approach with the best of intentions, still the course which he advocated is very wrong. Orthodox Christians must not stoop to conquer. We must not first adopt a neutral position toward the Bible in order that later we may persuade unbelievers to receive the Bible as God's Word. There are several reasons why we must not do this. In the first place if we should take this step, we would be inconsistent. We would be denying the conclusion that we were seeking to establish. In the second place, we would be ineffective. In taking up this neutral position we would not be doing anything to convert unbelievers to the orthodox Christian faith. On the contrary, we would be confirming them in their confidence in the essential rightness of their unbelieving presuppositions. And in the third place, we would be sinning. To approach unbelievers from this neutral point of view would be not only allowing them to ignore the divine inspiration and providential preservation of the Scriptures but even doing so ourselves. In other words, we would be seeking to convert unbelievers by the strange method of participating in their unbelief.

If we truly believe in Christ, then God is real to us, more real even than our faith in Him. Otherwise we are not believing but doubting. Therefore we must begin all our thinking with that which is most real, namely, God and His three-fold revelation of Himself in nature, in the holy Scriptures, and in the Gospel of Christ. This is the system of truth which we must proclaim to others, both to unbelievers and to our fellow Christians. And in this system of truth, as we have seen, the principles of consistently Christian New Testament textual criticism occupy a very necessary and important place.

(h) Believing Bible Study on the Graduate Level — Christ and Grammar

We must make God and Jesus Christ His Son the starting point of all our thinking. But how can we do this on the graduate level at a theological seminary or a university? How can we know for example whether the King James Version is a correct translation or not? Don't we have to rely on dictionaries, such as Brown-Driver-Briggs, Thayer, Kittel, and Liddel-Scott? And for grammar don't we have to go to the great authorities in this field, such as Gesenius, Bauer, and Blass-Debrunner? And how, really, do we know that the Textus Receptus is a trustworthy reproduction of the majority New Testament text? For our knowledge of the New Testament manuscripts are we not obliged to depend almost entirely on the writings of experts, such as Gregory, Kenyon, Colwell, Metzger, and Aland? When we study the Bible on the graduate level, therefore, how can we begin with God? Must we not rather begin with men? With the information provided by scholars, most of whom are unbelievers?

Questions like these cause many conservative seminary students to panic and become virtual unbelievers in their biblical studies. In order therefore, to prevent such catastrophes, we must always emphasize the Christian starting point that all our thinking ought to have. If we are Christians, then we must begin our thinking not with the assertions of unbelieving scholars and their naturalistic human logic, but with Christ and the logic of faith.

For example, how do we know that the Textus Receptus is the true New Testament text? We know this through the logic of faith. Because the Gospel is true, the Bible which contains this Gospel was infallibly inspired by the Holy Spirit. And because the Bible was infallibly inspired it has been preserved by God's special providence. Moreover, this providential preservation was not done privately in secret holes and caves but publicly in the usage of God's Church. Hence the true New Testament text is found in the majority of the New Testament manuscripts. And this providential preservation did not cease with the invention of printing. Hence the formation of the Textus Receptus was God-guided.

And how do we know that the King James Version is a faithful translation of the true New Testament text? We know this also through the logic of faith. Since the

formation of the Textus Receptus was God-guided the translation of it was God-guided also. For as the Textus Receptus was being formed, it was also being translated. The two processes were simultaneous. Hence the early Protestant versions, such as Luther's, Tyndale's, the Geneva, and the King James, were actually varieties of the Textus Receptus. And this was necessarily so according to the principles of God's preserving providence. For the Textus Receptus had to be translated in order that the universal priesthood of believers, the rank and file, might give it their God-guided approval.

In biblical studies, in philosophy, in science, and in every other learned field we must begin with Christ and then work out our basic principles according to the logic of faith. This procedure will show us how to utilize the learning of non-Christian scholars in such a way as to profit by their instruction. Undeniably these unbelievers know a great many facts by virtue of God's common grace. They misinterpret these facts however, because they ignore and deny God's revelation of Himself in and through the facts. Hence our task is to point out the inconsistencies and absurdities of unbelieving thought and then to take the facts which learned unbelievers have assembled and place them in their proper framework of biblical truth.

For example, if we begin with Christ, then we will understand what language is, namely, the medium by which God reveals the facts unto men and also Himself in and through the facts. And if we adopt this basic position, then the study of Greek grammar, and especially the history of it, will prove immensely profitable to us and will strengthen our faith, for then we will see how God in His providence has preserved the knowledge of Greek grammar from the days of the ancient Alexandrian grammarians down to the time of Erasmus and the Protestant Reformers and even up until now. Such a survey certainly increases our confidence in the King James translators. Judged even by modern standards, their knowledge of the biblical languages was second to none.

Begin with Christ and the Gospel and follow the logic of faith. This is the principle that must guide us in our graduate studies, especially in the biblical field. If we adhere to it, then everything we learn will fit beautifully into its place in the Christian thought-system. But if we ignore Christ and adopt a neutral approach to knowledge, we will soon lose ourselves in a wilderness of details and grow more and more chaotic in our thinking.

(For further discussion see *Believing Bible Study*, pp. 51-52, 214-225. See also *A History of Classical Scholarship*, by J. E. Sandys, vols. 1 & 2.)

CHAPTER NINE

CHRIST'S HOLY WAR WITH SATAN

As Dean Burgon (1883) pointed out, the history of the New Testament text is the history of a conflict between God and Satan. Soon after the New Testament books were written Satan corrupted their texts by means of heretics and misguided critics whom he had raised up. These assaults, however, on the integrity of the Word were repulsed by the providence of God, who guided true believers to reject these false readings and to preserve the True Text in the majority of the Greek New Testament manuscripts. And at the end of the middle ages this True Text was placed in print and became the Textus Receptus, the foundation of the glorious Protestant Reformation.

But Satan was not defeated. Instead he staged a clever come-back by means of naturalistic New Testament textual criticism. Old corrupt manuscripts, which had been discarded by the God-guided usage of the believing Church, were brought out of their hiding places and re-instated. Through naturalistic textual criticism also the fatal logic of unbelief was set in motion. Not only the text but every aspect of the Bible and of Christianity came to be regarded as a purely natural phenomenon. And today thousands of Bible-believing Christians are falling into this devil's trap through their use of modern-speech versions which are based on naturalistic textual criticism and so introduce the reader to the naturalistic point of view. By means of these modern-speech versions Satan deprives his victims of both the shield of faith and the sword of the Spirit and leaves them unarmed and helpless before the terrors and temptations of this modern, apostate world. What a clever come-back! How Satan must be hugging himself with glee over the seeming success of his devilish strategy.

1. The Gospel And The Logic Of Faith

How can we dispel these dark clouds of error which the devil has generated and bring a new Reformation to our modern age? In only one way, namely, through the preaching of the Gospel. But the Gospel which we preach must be the pure Gospel, and we must preach it not according to the dictates of our own human logic but according to the logic of faith. We must preach the Gospel, *first*, as a message that must be believed, *second*, as a command that must be obeyed, and, *third*, as an assurance that comforts and sustains. Let us therefore discuss these three concepts briefly.

(a) The Gospel Is a Message that Must Be Believed

The Gospel is a message that must be believed. Our Lord Jesus Himself teaches us this in the Gospel of Mark. *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel* (Mark 1:14-15). And what was this Gospel which Jesus commanded all who heard Him to believe? That He should die upon the cross for sinners. Jesus explained this also to His disciples on the road to Caesarea Philippi. *And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.... And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it* (Mark 8:31, 34-35).

There are four things especially which we must believe concerning Christ's atoning death for sinners:

First, Christ died for many sinners. *For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many* (Mark 10:45).

Second, Christ died for all kinds of sinners, for all sorts and conditions of men. *And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die* (John 12:32-33).

Third, Christ died for sinners the world over. *For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved* (John 3:16-17).

Fourth, Christ died for all those sinners who down through the ages would be converted through the preaching of the Gospel. *Neither pray I for these* (the Apostles) *alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us, that the world may believe that Thou has sent Me* (John 17:20-21).

(b) The Gospel Is a Command that Must Be Obeyed

We must believe the message of the Gospel that Christ died for sinners, but we cannot really do so until we apply this message to ourselves and believe in Jesus personally. And this is what Jesus commands us to do in the Gospel. *What must we do*, the Jews asked Him hypocritically, *that we might work the works of God?* *This is the work of God*, He answered sternly, *that ye believe on Him whom He hath sent* (John 6:29). And Jesus repeated this command again and again throughout the course of His earthly ministry. *I am the bread of life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst* (John 6:35). *I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die* (John 11:25-26). *Ye believe in God, believe also in Me* (John 14:1).

But how do we obey the command of the Gospel? How do we believe in Jesus? How do we receive Him? By repenting and applying the message of the Gospel to ourselves (Mark 1:15). By believing that Jesus died for us personally on the cross. This is what Jesus told Nicodemus when he came to Him by night seeking salvation. *And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life* (John 3:14-15). We must receive Jesus as our perfect sacrifice. *Whoso eateth My flesh and drinketh My blood, hath eternal life: and I will raise him up at the last day* (John 6:54). We must trust wholly in His body given and His blood shed for us at Calvary. *And He took bread, and gave thanks, and brake it and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you* (Luke 22:20).

(c) The Gospel Is an Assurance that Comforts and Sustains

We are saved, first, by believing the message of the Gospel that Jesus died for sinners and, second, by applying this message to ourselves so that we repent and believe that Jesus died for us personally upon the cross. But there is also a third requirement. We must persevere, we must abide in Christ. Jesus reminds His Apostles of this obligation in His famous metaphor, *I am the vine, ye are the branches: He that abideth in Me, and I in him the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned* (John 15:5-6). How about this third requirement? Will we persevere? In the future will we still believe and be saved, or will we cease to believe and become unsaved? Will we abide in Christ, or will we be cast forth as a broken branch and perish?

The Gospel gives us the assurance which we need to comfort us and calm our fears. In the Gospel Jesus teaches us that the sinners for whom He died were given unto Him by God the Father in the eternal Covenant of Grace before the foundation of the world. *All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out. For I came down from heaven not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day* (John 6:37-39). Because true believers

have been given to Christ by God the Father, they shall never perish. *My sheep hear My voice, and I know them, and they follow Me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me is greater than all and no man is able to pluck them out of My Father's hand* (John 10:27-29).

I am the good shepherd, Jesus says, *the good shepherd giveth His life for the sheep* (John 10:11). Christ died for the elect, for those that had been given to Him by God the Father before the foundation of the world. *I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep* (John 10:14-15). There are three ways especially in which this doctrine comforts believers. In the *first* place, this doctrine teaches us that Jesus loved us not only on the cross but from all eternity. He *loved me and gave Himself for me* (Gal. 2:20). In the *second* place this doctrine reveals to us that on the cross Jesus not only fully satisfied for all our sins but also purchased for us the gift of the Holy Spirit and of faith. *Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear* (Acts 2:33). And in the *third* place, this doctrine assures us that we will never lose our eternal redemption, which was obtained for us by Jesus through His sufferings and death. *Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us* (Heb. 9:12).

2. Hyper-Calvinism and Arminianism Versus the Logic Of Faith

Christ died for sinners of every sort (John 12:32). Repent and believe that He died for you personally (John 3:14-15). Christ died for His elect (John 10: 11). Believe and be comforted (John 14:1). Know that Jesus loved you not only on the cross but from all eternity (Gal. 2:20). Know that on the cross He not only fully satisfied for all your sins but also purchased for you the gift of the Holy Spirit and of faith (Acts 2:33). Know that you shall never perish because no man is able to pluck you out of your heavenly Father's hand (John 10:29). Such is the Gospel when it is preached according to the logic of faith.

Many modern Christians, however, reject this logic of faith on the ground that it does not solve the problem of the non-elect (the reprobate). "What about the non-elect," they clamor, "how do these reprobates fit into the logic of faith? For if Christ died for the elect only, then how can God command all men to repent and believe that Christ died for them personally? For then He would be asking the non-elect to believe something that is not true in their case. And how can God find fault with the non-elect for not believing that Christ died for them personally? For how can He blame them for not believing something that is not true in regard to them?"

There are three answers to this objection (WHICH NO CONVICTED SINNER WILL EVER RAISE): *first*, the hyper-Calvinistic answer; *second*, the Arminian answer; *third*, the biblical answer, which is founded on the logic of faith.

(a) Hyper-Calvinism—An Error of Human Logic

Hyper-Calvinists base their presentation of the Gospel upon a faulty human logic. They reason that because Christ died for the elect only salvation is offered to the elect only. Hence before a sinner can believe that Christ died for him personally upon the cross, he must try to find out whether he has any right to believe this. In other words, according to the hyper-Calvinists, before a sinner can receive Jesus as his Saviour, he must have good grounds for believing that he is one of God's elect.

How can we determine whether we are members of God's elect? How can we find out whether we have the right to believe that Jesus died for us upon the cross? According to the hyper-Calvinists, there are two tests by which we can discover this. The first test is repentance. Do we truly repent, are we genuinely sorry for our sins? The second test is willingness. *Thy people shall be willing in the day of Thy power* (Psalm 110:3). Are we truly willing to receive Jesus as our Saviour? Do we really wish to be saved? According to hyper-Calvinism, we have no right to believe that Jesus died for us personally until we can answer these questions in the affirmative. Only if we pass these preliminary tests, do we have any reason for supposing that we belong to the elect for whom the Saviour laid down His life.

Hyper-Calvinism appeals to some because at first sight it seems to be logical and to promote earnestness. Actually, however, it is illogical. On the one hand, it requires us to know that we are elect before we believe in Christ, and, on the other hand, it teaches us that the only way we can know that we are elect is to begin to believe in Christ by repenting and being willing to have Him as our Saviour. And even the earnestness of Hyper-Calvinism is often detrimental. It takes our eyes off our Saviour and turns them inward on ourselves and our mental state. It fills us with doubt as to whether we are saved or even can be saved. And, finally Hyper-Calvinism makes the conversion of a sinner very difficult, almost impossible. For it teaches him that he cannot believe in Christ savingly until he is sure that he is one of the elect. But how can a sinner ever be sure of this apart from Christ?

(b) Arminianism—Another Error of Human Logic

But what if we drop the doctrine of election altogether and assert that Christ died for all human beings? Arminians do this and are very pleased with themselves. They claim that this makes the way of salvation very simple. First you take as your major premise the proposition, "Christ died for all human beings." Then you supply the minor premise, "I am a human being." Then you draw the conclusion, "Christ died for me." Then on the basis of this conclusion you receive Christ as your Saviour.

But this "simple Gospel" is not so simple after all. There are difficulties. As an exposition of the way of salvation it is faulty in three respects. In the first place, I cannot first believe that Jesus died for others and then as a consequence believe that Jesus died for me. For how can I really be sure that Jesus died for others unless I first am sure that He died for me? In the second place, if I believe this proposition, "Jesus died for me," merely as the conclusion of a logical syllogism, then I do not truly believe it and hence have no basis for receiving Jesus as my Saviour. But on the other hand, if I truly believe that Jesus died for me, then I have already received Him as my Saviour. In the third place, I cannot first believe that Jesus died for me and then on this basis receive Jesus as my Saviour. For repenting, believing, and receiving are all aspects of one act of faith. They go together and cannot be separated from one another. I receive Jesus as my Saviour by repenting and believing that He died for me. If I try to receive Him in any other way, then I am not a Christian but a mystic.

Hence it is a mistake to tell a sinner first to believe that Jesus died for all human beings numerically, and then to believe that Jesus died for him because he is a human being, and finally to receive Jesus as his Saviour on this basis. For this implies that there is no difference between saved saints and lost sinners from the standpoint of faith. Both saved saints and lost sinners could unite in the same confession, "Jesus died for all human beings. Therefore Jesus must have died for me because I am a human being." In this case both the saved saint and the lost sinner would believe the same thing, and the only difference between the two would be that the saved saint *receives* Christ as his Saviour while the lost sinner doesn't. And this would imply that we are saved not by *believing* but by a *receiving* which is different from believing, by a "yielding" to Christ perhaps, or a "surrendering" to Him, or a "turning over of our lives" to Him. But all this is salvation by works and contrary to the Bible. For the Scriptures plainly teach that to receive Christ as Saviour is to believe on Him. *Believe on the Lord Jesus Christ, and thou shalt be saved* (Acts 16:31). *But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name* (John 1:12).

These, then, are some of the cardinal errors of Arminianism. It tends to break down the distinction between the saved and the lost. It substitutes an unbiblical *receiving* for the *believing* commanded in the Gospel. Hence it minimizes the doctrine of justification by faith and promotes an unscriptural mysticism.

(c) The Logic of Faith —Christ's Death Sufficient for All Men but Efficient for the Elect

"Christ died sufficiently for all men but efficiently only for the elect." This is an ancient saying which is not found in Scripture but which sums up very well the teaching of the Bible concerning the death of Christ. It emphasizes three points especially:

First, the doctrine of election and God's universal command to all men to repent and trust in Jesus' blood are not contrary. For our Lord Jesus Christ Himself taught both. On the one hand, He taught the doctrine of election with great plainness, especially in His high priestly prayer. *Father, the hour is come; glorify Thy*

Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him (John 17:1-2). On the other hand, Jesus offered salvation to all men without distinction and even mourned over the non-elect that refused to believe in Him. Consider, for example, His lamentation over the apostate city of Jerusalem. *O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, howoften would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not* (Matt. 23:37). But how do we reconcile these two strands in our Lord's teaching? Only God knows the answer to this question. *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children* (Deut. 29:29).

Second, we cannot receive Christ by human logic but only by the logic of faith. Both the hyper-Calvinists and the Arminians try to reason their way to Christ by means of logical syllogisms. The hyper-Calvinist says, "Christ died for the elect. I am one of the elect. Therefore Christ must have died for me." The Arminian says, "Christ died for all human beings. I am a human being. Therefore Christ must have died for me." But it is not in this way that we believe that Christ died for us upon the cross. If we truly believe this, then this belief is the *foundation* of all our reasoning and not a conclusion which we arrive at through logical reasoning. In other words, the belief that Jesus died for us upon the cross is the beginning of the logic of faith. We arrive at this belief not through reasoning but through an act of faith. And this act of faith makes us truly reasonable because it brings us into immediate contact with Christ *in whom are hid all the treasures of wisdom and knowledge* (Col. 2:3).

Third, we perform this act of faith through the effectual calling of the Holy Spirit. How do we break through the encirclement of our human experience and reach out and lay hold on Christ? How are we able to believe that Jesus died for us upon the cross? This we do not know exactly. We only know that the Holy Spirit makes us able. *No man can say that Jesus is the Lord, but by the Holy Ghost* (1 Cor. 12:3). We are saved through the Holy Spirit's regenerative power. *Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost* (Titus 3:5). The Holy Spirit, sent by God the Father, draws me to God's Son and teaches me that Jesus died for me. *No man can come to Me except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every one therefore that hath heard and hath learned of the Father cometh unto Me* (John 6:44-45). Thus it is the Holy Spirit that introduces us to the logic of faith.

3. The Logic Of Faith And The Christian Thought-System

"Lord Jesus, I repent. O blessed Redeemer, I believe that Thou didst die for me personally upon the cross. Forgive me and take me, O Thou my Saviour." When a sinner receives Jesus in this manner by the power of the Holy Spirit, he has taken the first step in the logic of faith. And this first step leads to *three* momentous changes in his life and thinking:

First, the converted sinner exchanges a sinful life for a godly life. This was the emphasis of the Ancient Church. Justin Martyr (165 A.D.) thus describes the striking change which Christianity made in the lives of these early believers. "We who once served lust now find our delight only in pure morals; we who once followed sorcery, now have consecrated ourselves to the good and unbegotten God; we who once loved gain above all, now give what we have for the common use and share with every needy one. We who once hated and destroyed one another, and on account of their different manners would not live with men of a different tribe, now, since the coming of Christ, live with them, pray for our enemies, and seek to convince those who hate us unjustly that they may live according to the good precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of all" (First Apology, Chap. 14).

Second, the converted sinner exchanges a guilty, evil conscience for a good and peaceful conscience. This was the emphasis of the Reformation Church under the leadership of Martin Luther. During the middle ages professing Christians tried to rid themselves of guilt and secure peace of conscience through penances, pilgrimages, crusades, the building of great cathedrals, and finally through the purchase of indulgences from the pope. It was at this point that Luther arose and nailed his Ninety-five Theses on the church door in Wittenberg. In them he insisted that an indulgence can never remove guilt, for God has kept this authority in His own hand. Only by true faith in Christ can guilt be taken away, justification granted, and peace of conscience obtained (Rom. 3:28). This was the message that ushered in the Protestant Reformation.

Third, the converted sinner exchanges a carnal mind for a spiritual mind. This must be our emphasis today in the Modern Church if we truly desire to bring in a New Reformation. *For to be carnally minded is death; but to be spiritually minded is life and peace* (Rom. 8:6). This is a favorite Bible verse with many pious, modern Christians. The only trouble is that they take far too narrow and restricted a view of the spiritual-mindedness which God requires. It is not sufficient for us to be spiritually minded only in our private devotions or when doing mission work or talking with Christian friends or speaking in a Church. Many modern Christians are spiritually minded in these respects but are carnally minded in their New Testament textual criticism, in their philosophy and science, and in their economic and political views. In these areas their thinking is the same as the thinking of unbelievers.

To be truly spiritually minded, therefore, is something much bigger and more comprehensive than these pietists suppose. To be spiritually minded in the largest and best sense is to follow the logic of faith out into every realm of thought and life and thus to work out biblical views concerning the nature of faith, concerning the holy Scriptures, concerning philosophy and science, and concerning politics and economics. In order, now, to see how all this fits together, let us review very briefly the teaching of the Bible in these four fields.

(a) The Biblical View of Faith—The Difference Between Faith and Mere Belief

What is the difference between faith and doubting? Many Christians are unable to answer this question because they confuse divine, God given faith with mere animal or human belief. Animal belief arises spontaneously out of habit. If you put your dog's food in a certain bowl, he will soon believe that this is the place to go when hungry. But if you stop putting food in the bowl, his belief will begin to give place to doubt and will eventually cease. Our human beliefs likewise arise involuntarily out of our experience. For example, unless we are very ill or in great danger, we cannot help believing that we will be alive tomorrow, because this has always been our experience. Yet we cannot be sure. So when we believe anything, we partly doubt it, and when we doubt anything we partly believe it.

But our faith in God is different from all our other beliefs. For otherwise this faith would be in part a doubting, and our thinking would be no better than a dog's. God is the Truth, the Supreme Reality on which all other realities depend. A *God of truth and without iniquity, just and right is He* (Deut. 32:4). And because God is most real, we must believe in Him as such. We must let nothing else be more real to us than God. For this is faith! Anything less than this would be doubting. We must make God and Jesus Christ His Son the starting point of all our thinking.

We see, then, the difference between the carnally minded man and the spiritually minded man. The carnally minded man begins his thinking with something other than God and then believes in God merely as a probability or a possibility. Hence he cannot distinguish between believing and doubting. All his beliefs are doubtful. The spiritual man takes God and Jesus Christ His Son as the starting point of all his thinking. When anything else becomes more real to him than God and Christ, then he knows that he is doubting and must repent and return to the feet of his Saviour.

(b) The Biblical View of the Holy Scriptures — Their Content and History

The spiritual man is drawn to the holy Bible by the logic of faith as by a magnet. For how else can he take God as the starting point of all his thinking save through the diligent study of the sacred Scriptures. They are God's revelation of HIMSELF, the eyeglasses through which we may view aright God's revelation of Himself in nature, the key to God's revelation of Himself in history, the pure well of salvation to which the preachers of the Gospel must continually repair for fresh supplies of living water. In the Scriptures God reveals Himself as the God of Creation, the God of History, and the God of Salvation. In the first chapter of Genesis God reveals Himself as the almighty Creator God. In the Prophets He reveals Himself as the faithful Covenant God. In the Four Gospels and the other New Testament books He reveals Himself as the triune Saviour God.

Right views of the content of the Bible lead to right views of the history of its text. Because the Gospel is true and necessary for the salvation of souls, the Bible which contains this Gospel must have been infallibly inspired. And since the Bible was infallibly inspired, it must have been preserved down through the ages by God's special providence. And this providential preservation took place not in holes and caves but in the usage of the Church. And it did not cease with the

invention of printing. Hence the true text of holy Scripture is found today in the printed Masoretic text, in the Textus Receptus, and in the King James Version and other faithful translations.

The logic of faith also shows us the inconsistencies and absurdities of unbelieving Bible study. The Old Testament critics, for example, admit that the art of writing had been known for centuries before the time of Moses, but they still insist that the Old Testament material was transmitted orally for hundreds of years after the death of Moses, not being written down until the 8th century B.C. And in the New Testament field unbelieving scholars tell us that the books of the New Testament were written not by the Apostles but by anonymous persons in the Early Church and that Christianity, including even Jesus Himself, was also the invention of such anonymous persons. But if these anonymous persons had so much ability as this, how could they possibly have remained anonymous?

(c) The Biblical View of Philosophy and Science—Truth and Fact

Through the study of the Scriptures also we are led to a biblical view of philosophy and science and especially of truth and fact. It is in this last respect that modern unbelievers fail notably. For the most part they are positivists. They insist that we must begin our thinking with *facts*, facts which (they claim) are independent of God, facts (they say) that are so no matter whether God exists or not. But when you ask them what facts are, they cannot tell you. Hence they are beginning their thinking blindly. The Bible, on the other hand, tells us what facts are. Facts are *temporal truths* which God, the eternal Truth (John 14:6), has established by His works of creation and providence. God reveals these facts in nature and in the holy Scriptures, and in and through the facts He reveals Himself. The facts which God clearly reveals are certain, the facts which He less clearly reveals are probable, and the facts which He does not reveal at all are His secrets (Deut. 29:29), forever hidden from the mind of man. Error and falsehood, however, are not from God but from Satan, the evil one.

By virtue of God's common grace unbelieving scientists know many facts, but because they ignore God's revelation of Himself in and through these facts, they too fall into many inconsistencies. For example, they say that the universe has been expanding into infinite space from all eternity. Why then hasn't it disappeared long ago? Some try to answer this question by supposing that the universe is constantly being replenished by hydrogen atoms which come from nothing. Others say that the universe is alternately expanding and contracting like an accordion. They admit, however, that this oscillation could not have gone on from all eternity but would have eventually "damped out" and come to a halt. (1)

In other scientific fields also unbelievers contradict themselves in fundamental ways. In geology, for example, the uniformitarians admit that the fossils were buried quickly, but at the same time they insist that the strata in which the fossils are buried were laid down very slowly. And similarly, evolutionists appeal to reason in the effort to justify their theory, but at the same time they overthrow the authority of human reason by assigning it an animal origin. And nuclear physicists also contradict themselves, professing to believe in scientific law but at the same time maintaining that the atom is governed by the laws of chance.

We see therefore that in spite of the many marvelous achievements the history of modern science has been one of apostasy and rebellion against God. Newton, the father of modern science, believed in God, but he was led by his rationalism to give first place in his thinking to four independent, disconnected absolutes which he had set up, namely, time, space, inertia, and gravity. To God, creation, providence, and the Bible Newton gave only second place in his thinking. And later scientists dropped these religious concepts, retaining only Newton's rationalistic absolutes. Hence the contradictions which we have noticed.

Einstein revised Newtonian science (on his own confession) in a pantheistic direction. He made simultaneity relative to the human observer. This led to two different kinds of simultaneity, namely, the simultaneity of events near at hand in which the observer is present (mathematically plus), and the simultaneity of events far away in which the observer is absent (mathematically minus). But Einstein ignored this discrepancy. And Einstein also ignored the observable fact that simultaneous events do not occur in exactly the same space but do occur at exactly the same time. Hence simultaneity is coincidence in time only and does not at all depend on the human observer and his position in space.

On what then does simultaneity depend? On the eternal plan of God. In the Bible God reveals Himself as the only Absolute. *I am God, and there is none else; I am God, and there is none like Me* (Isaiah 46:9). God's eternal plan for all things is the only ultimate continuum. *Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure* (Isaiah 46:10). Hence God created time when He began to fulfill His eternal plan, and God created space when He created the world. Simultaneity, therefore, depends on the eternal decree of God, *who worketh all things after the counsel of His own will* (Eph. 1:11). Such is the comprehensive framework which the Bible affords for all the details of science.

The Bible, therefore, enables us to interpret scientific experiments properly. For example, the Michelson-Morley experiment, which Einstein tried to explain away, actually indicates that the earth is not travelling in space but is stationary. In other words, the earth cannot be *removed* out of its place (Psalm 104:5). It has an absolute inertia which cannot be overcome. This absolute inertia of the earth, combined with the earth's gravity, probably guides the motion of the sun and moon. It would not control the movements of the planets, however, since these are governed by the gravity of the sun. Hence it is probable that the sun, like the moon, revolves about the earth, while the planets revolve about the sun. This hypothesis was advanced 400 years ago by Tycho Brahe. Unfortunately, it was rejected by his pupil Kepler, who for mystic reasons preferred a sun-centered universe.

(For further discussion see *Believing Bible Study*, pp. 165-71, 223-24.)

(d) The Biblical View of Politics and Economics — Occupy Till I Come

On September 25, 1961, President John F. Kennedy made an address before the United Nations General Assembly in which he committed the United States of America to an eventual surrender to the United Nations Peace Force. "The program to be presented to this Assembly for general and complete disarmament under effective international control moves to bridge the gap between those who insist on a gradual approach and those who talk only of the final and total achievement. It would create machinery to keep the peace as it destroys the machinery of war. It would proceed through balanced and safeguarded stages designed to give no state a military advantage over another. It would place the final responsibility for verification and control where it belongs not with the big powers alone, not with one's adversary or one's self, but in an international organization within the framework of the United Nations." (2)

For almost two decades this policy of unilateral disarmament and surrender has been relentlessly pursued by the forces of the Liberal-left, until now the end of the road is clearly in sight. Humanly speaking, the United States has only a few more years to exist as an independent nation. Soon riots and insurrections will take place. Then the Russians will move in with overwhelming force in the name of the United Nations, and the United States Government will surrender as planned. Then world government, the goal of the Liberal-left, will have been achieved. Christians, however, will be bitterly persecuted even unto death.

Most American citizens are completely carnal, absorbed in their fleshly pursuits and oblivious to their country's impending doom. And, tragically, this carnal carelessness is shared by many professing Christians. They take a balcony view of these threatening dangers and will not lift a finger to avert them, insisting that the rapture will take place before these disasters overtake America. But this is a misuse of biblical prophecy. Christ's word to us is, *Occupy till I come* (Luke 19:13). We must not use the doctrine of the second coming of our Lord as an excuse for failure to do our present duty now. As spiritually minded Christians we must work for the re-arming of our country and do everything we can to roll back the tide of atheism and communism which is now engulfing the world. But in order to accomplish this we must first arm ourselves with *the sword of the Spirit* (Eph. 6:17), namely, the true Word of God, which is found today in the printed Masoretic text, the Textus Receptus, and the King James Version and other faithful translations.

(e) Why Believing Bible Students Must Use the King James Version—A Recapitulation

In regard to Bible versions many contemporary Christians are behaving like spoiled and rebellious children. They want a Bible version that pleases them no matter whether it pleases God or not. "We want a Bible version in our own idiom," they clamor. "We want a Bible that talks to us in the same way in which we talk to our friends over the telephone. We want an informal God, no better educated than ourselves, with a limited vocabulary and a taste for modern slang." And having thus registered their preference, they go their several ways. Some of them unite with the modernists in using the R.S.V. or the N.E.B. Others deem the N.A.S.V. or the N.I.V. more "evangelical". Still others opt for the T.E.V. or the *Living Bible*.

But God is bigger than you are, dear friend, and the Bible version which you must use is not a matter for you to decide according to your whims and prejudices. It has already been decided for you by the workings of God's special providence. If you ignore this providence and choose to adopt one of the modern versions,

you will be taking the first step in the logic of unbelief. For the arguments which you must use to justify your choice are the same arguments which unbelievers use to justify theirs, the same method. If you adopt one of these modern versions, you must adopt the naturalistic New Testament textual criticism upon which it rests. This naturalistic textual criticism requires us to study the New Testament text in the same way in which we study the texts of secular books which have *not* been preserved by God's special providence. In other words, naturalistic textual criticism regards the special, providential preservation of the Scriptures as of no importance for the study of the New Testament text. But if we concede this, then it follows that the infallible inspiration of the Scriptures is likewise unimportant. For why is it important that God should infallibly inspire the Scriptures, if it is not important that He should preserve them by His special providence?

Where, oh where, dear brother or sister, did you ever get the idea that it is up to you to decide which Bible version you will receive as God's holy Word. As long as you harbor this false notion, you are little better than an unbeliever. As long as you cherish this erroneous opinion, you are entirely on your own. For you the Bible has no real authority, only that which your rebellious reason deigns to give it. For you there is no comfort no assurance of faith. Cast off, therefore, this carnal mind that leads to death! Put on the spiritual mind that leads to life and peace! Receive by faith the True Text of God's holy Word, which has been preserved down through the ages by His special providence and now is found in the Masoretic Hebrew text, the Greek Textus Receptus, and the King James Version and other faithful translations!

4. Why Satan Can Not Win — God's Eternal Purpose

Today Satan seems successful as never before not only in raising up adversaries to persecute and destroy God's people but also in depriving them of their faith in the Word of God through naturalistic New Testament textual criticism and the resultant modernism. Will Satan's clever come-back be finally successful? No, for this is but a phase of his losing battle. The Bible indicates that Satan was once the fairest of God's creatures. He was *the anointed cherub* (Ezek. 28:14). He was *Lucifer, son of the morning* (Isaiah 14:12), bright as the morning star. But he fell through pride (1 Tim. 3:6) and dragged down a multitude of rebellious spirits with him (2 Peter 2:4, Jude 6). Then, after his fall, Satan began his long and stubborn guerrilla-warfare against God. In the Garden of Eden he persuaded our first parents to violate the Covenant of Works and thus involved the whole human race in his ruinous conspiracy.

But God was ready for this stratagem of Satan. Even before He created the world God had provided the remedy for Adam's sin. In the eternal Covenant of Grace He had appointed Jesus Christ His Son to be the Second Adam and to do what the first Adam failed to do, namely, to fulfill the broken Covenant of Works and save His people from its condemnation *As in Adam all die, even so in Christ shall all be made alive* (1 Cor. 15:22). By His life of perfect obedience and by His sufferings and death Jesus completely fulfilled the requirements of the Covenant of Works and paid the penalty of its violation. Through His obedience Christ earned for His people the gift of righteousness and delivered them from the guilt of Adam's sin. *For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous* (Rom. 5:19). By the regenerating power of the Holy Spirit Christ unites His people to Himself and constitutes them one new human race. *If any man be in Christ, he is a new creature* (2 Cor. 5:17). And finally, His saving work shall culminate in the restoration of the whole universe. *Behold, I make all things new* (Rev. 21:5).

God in His eternal plan and purpose decreed the fall of Satan and the sin of Adam in order that He might reveal His wrath, His power, His longsuffering, and His redeeming love and mercy. *What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory even us whom He hath called, not of the Jews only, but also of the Gentiles?* (Rom. 9:22-24).

Satan's attack upon the holy Bible is bound to fail, because the Bible is the *Book of the Covenant* (Exodus 24:7). The Bible is eternal, infallible, pure and sure, and in it God reveals *Himself*, not mere information concerning Himself but HIMSELF. In the Bible God reveals Himself as the almighty Creator God, the faithful Covenant God, and the triune Saviour God. The God of Creation, the God of History, and the God of Salvation! In the Bible Christ reveals Himself to sinners as Prophet, Priest, and King.

"I believe that Jesus died for me!" This confession is the foundation of the Christian thought-system, the beginning of the logic of faith. Because the Gospel is true and necessary for the salvation of souls, the Bible, which contains the Gospel, was infallibly inspired and has been providentially preserved down through the ages. Therefore, dear Christian Readers, continue in this life-giving logic. Be spiritually minded in all your thinking, especially in your New Testament textual criticism. Take your stand with Christ and receive from His hands the True Text of holy Scripture which He has preserved for you by His special providence. Then, armed with the sword of the Spirit and sheltered by the shield of faith, press on to victory.

HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY (Matt. 24:35).

CHAPTER SEVEN

THE TRADITIONAL NEW TESTAMENT TEXT

The Bible is the Book of the Covenant. Its origin is eternal, its inspiration infallible, its preservation providential and sure. In it God reveals Himself as the almighty Creator God, the faithful Covenant God, and the triune Saviour God. In it Christ reveals Himself to sinners as Prophet, Priest, and King. Hence the Bible is unique! divine! No other book is like the Bible. And because this is so, we must reject every type of naturalistic Bible study, every tendency to deal with the Bible as other ancient books are dealt with. Above all we must be alert to the dangers of naturalistic New Testament textual criticism. For this is naturalistic Bible study of a most insidious sort. It begins by persuading an unsuspecting Christian to ignore God's providential preservation of the Scriptures and then leads him on to ignore other divine aspects of the Bible until almost before he knows it he finds himself bereft of faith and almost completely modernistic in outlook.

Therefore, as Bible-believing Christians, we reject all forms of naturalistic New Testament textual criticism and adopt and advocate in their place a consistently Christian method which derives all its principles from the Bible itself and none from the textual criticism of other ancient books. And because this consistently Christian approach leads us to accept the Traditional New Testament Text, found in the vast majority of the manuscripts, as a trustworthy reproduction of the divinely inspired Originals, we shall now endeavor to defend this Traditional Text against the attacks of naturalistic critics and especially of Westcott and Hort. Such a defense may possibly contribute to the beginning of a new Reformation.

1. The Traditional Text Not The Invention Of Editors

Although naturalistic textual critics differ from one another in regard to many matters, they all agree in regarding the Traditional Text, found in the vast majority of the Greek New Testament manuscripts, as a late invention. They believe that there were editors who deliberately created the Traditional Text by selecting *readings* (words, phrases, and sentences) from the various texts already in existence and then recombining these readings in such a way as to form an altogether new text. This naturalistic view, however, is contrary to the evidence, as we shall endeavor to show in the following paragraphs.

(a) The Evidence of Codex W

In demonstrating the antiquity of the Traditional Text it is well to begin with the evidence of *Codex W*, the Freer Manuscript of the Gospels, named after C. L. Freer of Detroit, who purchased it in 1906 from an Arab dealer at Gizeh, near Cairo. It is now housed in the Freer Gallery of Art in Washington, D.C. In 1912 it was published under the editorship of H. A. Sanders. (1) It contains the Four Gospels in the Western order, Matthew, John, Luke, Mark. In John and the first third of Luke the text is Alexandrian in character. In Mark the text is of the Western type in the first five chapters and of a mixed "Caesarean" type in the remaining chapters. The especial value of *W*, however, lies in Matthew and the last two thirds of Luke. Here the text is Traditional (Byzantine) of a remarkably pure type. According to Sanders, in Matthew the text of *W* is of the *Kappa 1* type, which van Soden (1906) regarded as the oldest and best form of the Traditional (Byzantine) Text. (2)

The discovery of *W* tends to disprove the thesis of Westcott and Hort that the Traditional Text is a fabricated text which was put together in the 4th century by a group of scholars residing at Antioch. For *Codex W* is a very ancient manuscript. B. P. Grenfell regarded it as "probably fourth century." (3) Other scholars have dated it in the 5th century. Hence *W* is one of the oldest complete manuscripts of the Gospels in existence, possibly of the same age as *Aleph*. Moreover, *W* seems to have been written in Egypt, since during the first centuries of its existence it seems to have been the property of the Monastery of the Vinedresser, which was located near the third pyramid. (4) If the Traditional Text had been invented at Antioch in the 4th century, how would it have found its way into Egypt and thence into *Codex W* so soon thereafter? Why would the scribe of *W*, writing in the 4th or early 5th century, have adopted this newly fabricated text in Matthew and Luke in preference to other texts which (according to Hort's hypothesis) were older and more familiar to him? Thus the presence of the Traditional Text in *W* indicates that this text is a very ancient text and that it was known in Egypt before the 4th century.

(b) The Evidence of Codex A

Another witness to the early existence of the Traditional Text is *Codex A* (*Codex Alexandrinus*). This venerable manuscript which dates from the 5th century, has played a very important role in the history of New Testament textual criticism. It was given to the King of England in 1627 by Cyril Lucar, patriarch of Constantinople, and for many years was regarded as the oldest extant New Testament manuscript. In Acts and the Epistles *Codex A* agrees most closely with the Alexandrian text of the *B* and *Aleph* type, but in the Gospels it agrees generally with the Traditional Text. Thus in the Gospels *Codex A* testifies to the antiquity of the Traditional Text. According to Gregory (1907) and Kenyon (1937), *Codex A* was probably written in Egypt. If this is so, then *A* is also another witness to the early presence of the Traditional Text upon the Egyptian scene.

(c) The Evidence of the Papyri

When the Chester Beatty Papyri were published (1933-37), it was found that these early 3rd century fragments agree surprisingly often with the Traditional (Byzantine) Text against all other types of text. "A number of Byzantine readings," Zuntz (1953) observes, "most of them genuine, which previously were discarded as 'late', are anticipated by Pap. 46." And to this observation he adds the following significant note, "The same is true of the sister-manuscript Pap. 45; see, for example, Matt. 26:7 and Acts. 17:13." (5) And the same is true also of the Bodmer Papyri (published 1956-62). Birdsall (1960) acknowledges that "the Bodmer Papyrus of John (Papyrus 66) has not a few such Byzantine readings." (6) And Metzger (1962) lists 23 instances of the agreements of Papyri 45, 46, and 66 with the Traditional (Byzantine) Text against all other text-types. (7) And at least a dozen more such agreements occur in Papyrus 75.

(d) Traditional (Byzantine) Readings in Origen

One of the arguments advanced by Westcott and Hort and other naturalistic critics against the early existence and thus against the genuineness of the Traditional (Byzantine) Text is the alleged fact that "distinctively" Traditional readings are never found in the New Testament quotations of Origen and other 2nd and 3rd-century Church Fathers. In other words, it is alleged that these early Fathers never agree with the Traditional Text in places in which it stands alone in opposition to both the Western and Alexandrian texts. For example, in Matt. 27:34 the Traditional Text tells us that before the soldiers crucified Jesus they gave Him *vinegar* mingled with gall, thus fulfilling the prophecy of Psalm 69:21. Hort thought this to be a late reading suggested by the Psalm. The true reading, he contended, is that found in *Aleph B D etc.*, *wine* mingled with gall. Burgon (1896), however, refuted Hort's argument by pointing out that the Traditional reading *vinegar* was known not only to Origen but also to the pagan philosopher Celsus (c. 180), who used the passage to ridicule Jesus. (8) In his treatise *Against Celsus* Origen takes note of this blasphemy and reproves it, but he never suggests that Celsus has adopted a false reading. "Those that resist the word of truth," Origen declares, "do ever offer to Christ the Son of God the gall of their own wickedness, and the *vinegar* of their evil inclinations; but though He tastes of it, yet He will not drink it." (9)

Hence, contrary to the assertions of the naturalistic critics, the distinctive readings of the Traditional (Byzantine) Text were known to Origen, who sometimes adopted them, though perhaps not usually. Anyone can verify this by scanning the apparatus of Tischendorf. For instance, in the first 14 chapters of the Gospel of John (that is, in the area covered by Papyrus 66 and Papyrus 75) out of 62 instances in which the Traditional Text stands alone Origen agrees with the Traditional Text 20 times and disagrees with it 32 times. These results make the position of the critics that Origen knew nothing of the Traditional Text difficult indeed to maintain.

Naturalistic critics, it is true, have made a determined effort to explain away the "distinctively" Traditional readings which appear in the New Testament quotations of Origen (and other early Fathers). It is argued that these Traditional readings are not really Origen's but represent alterations made by scribes who copied

Origen's works. These scribes, it is maintained, revised the original quotations of Origen and made them conform to the Traditional Text. The evidence of the Bodmer Papyri, however, indicates that this is not an adequate explanation of the facts. Certainly it seems a very unsatisfactory way to account for the phenomena which appear in the first 14 chapters of John. In these chapters 7 out of 20 "distinctively" Traditional readings which occur in Origen occur also in Papyrus 66 and/or in Papyrus 75. These 7 readings at least must have been Origen's own readings, not those of the scribes who copied Origen's works, and what is true of these 7 readings is probably true of the other 13, or at least of most of them. Thus it can hardly be denied that the Traditional Text was known to Origen and that it influenced the wording of his New Testament quotations.

(e) The Evidence of the Peshitta Syriac Version

The Peshitta Syriac version, which is the historic Bible of the whole Syrian Church, agrees closely with the Traditional Text found in the vast majority of the Greek New Testament manuscripts. Until about one hundred years ago it was almost universally believed that the Peshitta originated in the 2nd century and hence was one of the oldest New Testament versions. Hence because of its agreement with the Traditional Text the Peshitta was regarded as one of the most important witnesses to the antiquity of the Traditional Text. In more recent times, however, naturalistic critics have tried to nullify this testimony of the Peshitta by denying that it is an ancient version. Burkitt (1904), for example, insisted that the Peshitta did not exist before the 5th century but "was prepared by Rabbula, bishop of Edessa (the capital city of Syria) from 411-435 A.D., and published by his authority." (10)

Burkitt's theory was once generally accepted, but now scholars are realizing that the Peshitta must have been in existence before Rabbula's episcopate, because it was the received text of both the two sects into which the Syrian Church became divided. Since this division took place in Rabbula's time and since Rabbula was the leader of one of these sects, it is impossible to suppose that the Peshitta was his handiwork, for if it had been produced under his auspices, his opponents would never have adopted it as their received New Testament text. Indeed A. Voobus, in a series of special studies (1947-54), (11) has argued not only that Rabbula was not the author of the Peshitta but even that he did not use it, at least not in its present form. If this is true and if Burkitt's contention is also true, namely, that the Syrian ecclesiastical leaders who lived before Rabbula also did not use the Peshitta, then why was it that the Peshitta was received by all the mutually opposing groups in the Syrian Church as their common, authoritative Bible? It must have been that the Peshitta was a very ancient version and that because it was so old the common people within the Syrian Church continued to be loyal to it regardless of the factions into which they came to be divided and the preferences of their leaders. It made little difference to them whether these leaders quoted the Peshitta or not. They persevered in their usage of it, and because of their steadfast devotion this old translation retained its place as the received text of the Syriac-speaking churches.

(f) Evidence of the Sinaitic Syriac Manuscript

The Sinaitic Syriac manuscript was discovered by two sisters, Mrs. Lewis and Mrs. Gibson, in the monastery of St. Catherine on Mount Sinai, hence the name. It contains a type of text which is very old, although not so old as the text of the Peshitta. Critics assign an early 3rd-century date to the text of the Sinaitic Syriac manuscript. If they are correct in this, then this manuscript is remarkable for the unexpected support which it gives to the Traditional Text. For Burkitt (1904) found that "not infrequently" this manuscript agreed with the Traditional Text against the Western and Alexandrian texts. (12) One of these Traditional readings thus supported by the Sinaitic Syriac manuscript is found in the angelic song of Luke 2:14. Here the Traditional Text and the Sinaitic Syriac read, *good will among (toward) men*, while the Western and Alexandrian texts read, *among men of good will*.

(g) The Evidence of the Gothic Version

The Gothic version also indicates that the Traditional Text is not a late text. This New Testament translation was made from the Greek into Gothic shortly after 350 A.D. by Ulfilas, missionary bishop to the Goths. "The type of text represented in it," Kenyon (1912) tells us, "is for the most part that which is found in the majority of Greek manuscripts." (13) The fact, therefore, that Ulfilas in A.D. 350 produced a Gothic version based on the Traditional Text proves that this text must have been in existence before that date. In other words, there must have been many manuscripts of the Traditional type on hand in the days of Ulfilas, manuscripts which since that time have perished.

(h) The "Conflate Readings"

Westcott and Hort found proof for their position that the Traditional Text was a "work of attempted criticism performed deliberately by editors and not merely by scribes" in eight passages in the Gospels in which the Western text contains one half of the reading found in the Traditional Text and the Alexandrian text the other half (14) These passages are Mark 6:33; 8:26; 9:38; 9:49; Luke 9:10; 11:54, 12:18, 24:53. Since Hort discusses the first of these passages at great length, it may serve very well as a sample specimen.

Mark 6:33 *And the people saw them departing, and many knew Him, and ran together there on foot out of all the cities,*

(Then follow three variant readings.)

(1) *and came before them and came together to Him.* Traditional Reading.

(2) *and came together there.* Western Reading.

(3) *and came before them.* Alexandrian Reading.

Hort argued that here the Traditional reading was deliberately created by editors who produced this effect by adding the other two readings together. Hort called the Traditional reading a "conflate reading," that is to say, a mixed reading which was formed by combining the Western reading with the Alexandrian reading. And Hort said the same thing in regard to his seven other specimen passages. In each case he maintained that the Traditional reading had been made by linking the Western reading with the Alexandrian. And this, he claimed, indicated that the Traditional Text was the deliberate creation of an editor or a group of editors.

Dean Burgon (1882) immediately registered one telling criticism of this hypothesis of conflation in the Traditional Text. Why, he asked, if conflation was one of the regular practices of the makers of the Traditional Text, could Westcott and Hort find only *eight* instances of this phenomenon? "Their theory," Burgon exclaimed, "has at last forced them to make an appeal to Scripture and to produce some actual specimens of their meaning. After ransacking the Gospels for 30 years, they have at last fastened upon *eight*." (15)

Westcott and Hort disdained to return any answer to Burgon's objection, but it remains a valid one. If the Traditional Text was created by 4th-century Antiochian editors, and if one of their habitual practices had been to conflate (combine) Western and Alexandrian readings, then surely more examples of such conflation ought to be discoverable in the Gospels than just Hort's *eight*. But only a few more have since been found to add to Hort's small deposit. Kenyon (1912) candidly admitted that he didn't think that there were very many more (16) And this is all the more remarkable because not only the Greek manuscripts but also the versions have been carefully canvassed by experts, such as Burkitt and Souter and Lake, for readings which would reveal conflation in the Traditional Text.

Moreover, even the eight alleged examples of conflation which Westcott and Hort did bring forward are not at all convincing. At least they did not approve themselves as such in the eyes of Bousset (1894). This radical German scholar united with the conservatives in rejecting the conclusions of these two critics. In only one of their eight instances did he agree with them. In four of the other instances he regarded the Traditional reading as the original reading, and in the three others he regarded the decision as doubtful. "Westcott and Hort's chief proof," he observed, "has almost been turned into its opposite." (17)

In these eight passages, therefore, it is just as easy to believe that the Traditional reading is the original and that the other texts have omitted parts of it as to suppose that the Traditional reading represents a later combination of the other two readings.

(i) Alleged Harmonizations in the Traditional Text

According to the naturalistic critics, the Traditional Text is characterized by harmonizations, especially in the Gospel of Mark. In other words, the critics accuse the

Traditional Text of being altered in Mark and made to agree with Matthew. Actually, however, the reverse is the case. The boldest harmonizations occur not in the Traditional Text but in the Western and Alexandrian texts and not in Mark but in Matthew. For example, after Matt. 27:49 the following reading is found in *Aleph B C L* and a few other Alexandrian manuscripts: *And another, taking a spear, pierced His side, and there flowed out water and blood*. Because this reading occurs in *B*, Westcott and Hort were unwilling to reject it completely, (18) but less prejudiced critics admit that it is a harmonization taken from John 19:34.

A similar harmonization occurs in Matt. 24:36. Here *Aleph B D Theta* and a few other manuscripts read: *But of that day and hour knoweth no man, no not the angels of heaven, neither the Son, but the Father only*. The Traditional text, however, omits, *neither the Son*. Naturalistic critics say that this omission was made by orthodox scribes who were loath to believe that Christ could be ignorant of anything. But if this were so, why didn't these scribes omit this same reading in Mark 13:32? Why would they omit this reading in Matthew and leave it stand in Mark? Obviously, then, this is not a case of omission on the part of the Traditional Text but of harmonization on the part of the Western and Alexandrian texts, represented by *Aleph B D Theta* etc.

There is no evidence, therefore, to prove that the Traditional Text is especially addicted to harmonization.

(j) Why the Traditional Text Could Not Have Been Created by Editors

Thus discoveries since the days of Westcott and Hort have continued steadily to render less and less reasonable their hypothesis that the Traditional Text was created by editors. For if it originated thus, then it must consist of readings taken not only from the Western and Alexandrian texts but also many others, including the "Caesarean," the Sinaitic Syriac, Papyrus 45, Papyrus 46, Papyrus 66, and even Papyrus 75. In short, if the Traditional Text was created by editors, then we must agree with Hutton (1911) that it is a magpie's nest. The Traditional Text, he asserted, "is in the true sense of the word eclectic, drawing 'Various readings' of various value from various sources. Often times it picked up a diamond, and sometimes a bit of broken glass, sometimes it gives us brass or lacquer without distinction from the nobler metal. It was for all the world like a magpie, and the result is not unlike a magpie's nest." (19) But was Hutton really reasonable in supposing that the Traditional Text was created by editors who went about their work in the same irrational manner in which a magpie goes about selecting materials for her nest? Surely the hypothesis that the Traditional Text was created by editors breaks down if it is necessary to assume that those who performed this task were as whimsical as that witless bird.

And in the second place, to create the Traditional (Byzantine) Text by blending three or four or five older texts into one would be an amazingly difficult feat. It would be hard to do this even under modern conditions with a large desk on which to spread out your documents and a chair to sit on. Modern scholars who attempt this usually construct a critical apparatus by comparing all the documents with one standard, printed text and noting the variant readings. Ancient scribes, however, would be laboring under great disadvantages. They would have no printed text to serve as a standard of comparison, no desks, and not even any chairs! According to Metzger (1964), they sat on stools or on the ground and held the manuscripts which they were writing on their knees. (20) Under such conditions it would surely be difficult to be continually comparing many documents while writing. It seems unlikely that ancient scribes would be able to work with more than two documents at once. A scribe would compare his manuscript with another manuscript and write in some of the variant readings, usually in the margin. Another scribe would copy this corrected manuscript and adopt some of the corrections. Hence the mixture would be sporadic and unsystematic and not at all of the kind that would be required to produce the Traditional (Byzantine) New Testament Text.

Thus the theory that the Traditional Text was created by editors breaks down when carefully considered. No reason can be given why the supposed editors should have gone about their tremendous task in the irrational manner that the alleged evidence would require.

2. The Traditional Text Not An Official Text

Why is it that the Traditional (Byzantine) Text is found in the vast majority of the Greek New Testament manuscripts rather than some other text, the Western text, for example, or the Alexandrian? What was there about the Traditional (Byzantine) Text which enabled it to conquer all its rivals and become the text generally accepted by the Greek Church?

(a) Westcott and Hort's Theory of the Traditional (Byzantine) Text

The classic answer to this question was given by Westcott and Hort in their celebrated *Introduction* (1881). They believed that from the very beginning the Traditional (Byzantine) Text was an *official* text with official backing and that this was the reason why it overcame all rival texts and ultimately reigned supreme in the usage of the Greek Church. They regarded the Traditional Text as the product of a thorough-going revision of the New Testament text which took place at Antioch in two stages between 250 A.D. and 350 A.D. They believed that this text was the deliberate creation of certain scholarly Christians at Antioch and that the presbyter Lucian (d. 312) was probably the original leader in this work. According to Westcott and Hort, these Antiochian scholars produced the Traditional Text by mixing together the Western, Alexandrian, and Neutral (*B-Aleph*) texts. "Sometimes they transcribed unchanged the reading of one of the earlier texts, now of this, now of that. Sometimes they in like manner adopted exclusively one of the readings but modified its form. Sometimes they combined the readings of more than one text in various ways, pruning or modifying them if necessary. Lastly, they introduced many changes of their own where, so far as appears, there was no previous variation." (21)

What would be the motive which would prompt these supposed editors to create the Traditional New Testament Text? According to Westcott and Hort, the motive was to eliminate hurtful competition between the Western, Alexandrian, and Neutral (*B-Aleph*) texts by the creation of a compromise text made up of elements of all three of these rival texts. "The guiding motives of their (the editors') criticism are transparently displayed in its effects. It was probably initiated by the distracting and inconvenient currency of at least three conflicting texts in the same region. The alternate borrowing from all implies that no selection of one was made, — indeed it is difficult to see how under the circumstances it could have been made, — as entitled to supremacy by manifest superiority of pedigree. Each text may perhaps have found a patron in some leading personage or see, and thus have seemed to call for a conciliation of rival claims." (22)

In other words, Westcott and Hort's theory was that the Traditional Text was an official text created by a council or conference of bishops and leading churchmen meeting for the express purpose of constructing a New Testament text on which all could agree, and in their discussion of the history of the Traditional Text they continue to emphasize its official character. This text, they alleged, was dominant at Antioch in the second half of the 4th century, "probably by authority." (23) It was used by the three great Church Fathers of Antioch, namely, Diodorus (d. 394), Chrysostom (345-407), and Theodore of Mopsuestia (350-428). Soon this text was taken to Constantinople and became the dominant text of that great, imperial city, perhaps even the official text. Then, due to the prestige which it had obtained at Constantinople, it became the dominant text of the whole Greek-speaking Church. "Now Antioch," Westcott and Hort theorized, "is the true ecclesiastical parent of Constantinople; so that it is no wonder that the traditional Constantinopolitan text, whether formally official or not, was the Antiochian text of the fourth century. It was equally natural that the text recognized at Constantinople should eventually become in practice the standard New Testament of the East." (24)

(b) Westcott and Hort's Theory Disproved

Thus Westcott and Hort bore down heavily on the idea that the Traditional (Byzantine) Text was an *official* text. It was through ecclesiastical authority, they believed, that this text was created, and it was through ecclesiastical authority that this text was imposed upon the Church, so that it became the text found in the vast majority of the Greek New Testament manuscripts. This emphasis on ecclesiastical authority, however, has been abandoned by most present-day scholars. As Kenyon (1912) observed long ago, there is no historical evidence that the Traditional Text was created by a council or conference of ancient scholars. History is silent concerning any such gathering. "We know," he remarks, "the names of several revisers of the Septuagint and the Vulgate, and it would be strange if historians and Church writers had all omitted to record or mention such an event as the deliberate revision of the New Testament in its original Greek." (25)

Recent studies in the Traditional (Byzantine) Text indicate still more clearly that this was not an official text imposed upon the Church by ecclesiastical authority or by the influence of any outstanding leader. Westcott and Hort, for example, regarded Chrysostom as one of the first to use this text and promote its use in the Church. But studies by Geerlings and New (1931) (26) and by Dicks (1948) (27) appear to indicate that Chrysostom could hardly have performed this function,

since he himself does not seem always to have used the Traditional Text. Photius (815-897) also, patriarch of Constantinople, seems to have been no patron of the Traditional Text, for according to studies by Birdsall (1956-58), he customarily used a mixed type of text thought to be Caesarean. (28) The lectionaries also indicate that the Traditional Text could not have been imposed on the Church by ecclesiastical authority. These, as has been stated, are manuscripts containing the New Testament Scripture lessons appointed to be read at the various worship services of the ecclesiastical year. According to the researches of Colwell (1933) and his associates, the oldest of these lessons are not Traditional but "mixed" in text. (29) This would not be the case if Westcott and Hort's theory were true that the Traditional Text from the very beginning had enjoyed official status.

(c) The True Text Never an Official Text

Thus recent research has brought out more clearly the fact that the true New Testament text has never been an official text. It has never been dependent on the decisions of an official priesthood or convocation of scholars. All attempts to deal with the New Testament text in this way are bound to fail, for this is a return to Old Testament bondage. Nay, this is worse than Old Testament bondage! For God appointed the priests of the Old Testament dispensation and gave them authority to care for the Old Testament Scriptures, but who appointed the priests and pundits of our modern ecclesiastical scene and gave them the right to sit in judgment on the New Testament text? It was not in this way that the New Testament text was preserved but rather through the testimony of the Holy Spirit operating in the hearts of individual Christians and gradually leading them, by common consent, to reject false readings and to preserve the true.

3. Have Modern Studies Disintegrated The Traditional Text?

In the more recent years certain scholars have been saying that modern studies have disintegrated the Traditional (Byzantine) Text. Not only (so they say) has its use by Chrysostom been disproved but also its uniformity. Birdsall (1956) expresses himself on this head as follows: "Since the publication of Hort's Introduction in 1881 it has been assumed in most quarters, as handbooks reflect, that the text was uniform from the time of John Chrysostom and that this uniform text (called by a variety of names, and here Byzantine) is to be found in his quotations.... However, more recent investigation has questioned both the uniformity of the Byzantine text and its occurrence in Chrysostom's citations." (30) And earlier Colwell (1935) gave voice to the same opinion and appealed for support to the investigations of von Soden and Kirsopp Lake. "This invaluable pioneer work of von Soden greatly weakened the dogma of the dominance of a homogeneous Syrian (Traditional) text. But the fallacy received its death blow at the hands of Professor Lake. In an excursus published in his study of the Caesarean text of Mark, he annihilated the theory that the middle ages were ruled by a single recension which attained a high degree of uniformity." (31)

Have the studies of von Soden and Lake disintegrated the Traditional (Byzantine) Text, or is this a misinterpretation of the researches of the two scholars? This is the question, which we will consider in the following paragraphs.

(a) The Researches of von Soden

Von Soden (1906) made the most extensive study of the Traditional (Byzantine) Text that has ever yet been undertaken. (32) He called the Traditional Text the *Kappa* (Common) text, thereby indicating that it is the text most commonly found in the New Testament manuscripts. He divided the Traditional manuscripts into three classes, *Kappa 1*, *Kappa x*, and *Kappa r*. The manuscripts in the *Kappa 1* class (as the numeral 1 implies) he regarded as containing the earliest form of the Traditional (Byzantine) Text. Among the best representatives of this class he placed *Omega* (8th century), *V* (9th century), and *S* (10th century). In 1912, as has been stated, Sanders found that *Codex W* contained the *Kappa 1* text in Matthew.

Von Soden considered the *Kappa r* text to be a revision of the Traditional Text (the letter *r* signifying *revision*). In between the *Kappa 1* manuscripts and the *Kappa r* manuscripts in respect to time von Soden located the great majority of the Traditional (Byzantine) manuscripts. These he named *Kappa x* (the letter *x* signifying unknown) to indicate that the small differences which distinguish them from each other had not yet been thoroughly studied. And in addition von Soden distinguished several other families of manuscripts the texts of which had originated in the mixture of the Traditional and Western texts. One of the earliest of these was the *Kappa a* family, the chief representatives of which are *Codex A* (5th century) and *K* and *Pi* (both 9th century).

Thus von Soden divided the vast family of Traditional (Byzantine) manuscripts (which he called the *Kappa* manuscripts) into three main varieties. Unlike Colwell, however, he did not regard this variety as affecting the essential agreement existing between the Traditional manuscripts, i.e., the uniformity of their underlying text. "The substance of the text," he wrote, "remains intact throughout the whole period of perhaps 1,200 years. Only very sporadically do readings found in other text-types appear in one or another of the varieties." (33)

(b) The Researches of Kirsopp Lake

Von Soden's conclusions have, in general, been confirmed by the researches of Kirsopp Lake. In 1928 Lake and his associates published the results of a careful examination which they had made in the 11th chapter of Mark of all the manuscripts on Mt. Sinai, at Patmos, and in the Patriarchal Library and the collection of St. Saba at Jerusalem. (34) On the basis of this examination Lake was even more disposed than von Soden to stress the unity of the Traditional (Byzantine) Text, going even so far as to deny that the *Kappa 1* text and the *Kappa r* text were really distinct from the *Kappa x* text (which Lake preferred to call the *Ecclesiastical* text). "We cannot," he wrote, "at present distinguish anything which can be identified with von Soden's *Kappa r* nor do we feel any confidence in his *Kappa 1* as a really distinct text." (35)

In a later study (1940), however, Lake agreed with von Soden that the *Kappa l* and *Kappa x* manuscripts are distinguishable from each other even though they differ from each other very little. "*Kappa 1* and *Kappa x*," he reported, "each show a certain amount of individual variation, by which they can be identified—but it is surprisingly little. The scribes who were responsible for the variations in the Byzantine text introduced remarkably few and unimportant changes, they shunned all originality." (36)

Thus Lake came to the same conclusions as von Soden in regard to the uniformity of text exhibited by the vast majority of the New Testament manuscripts. Both these noted scholars discovered that in spite of the divisions which exist among these manuscripts they all have the same fundamental text. This agreement, however, is not so close as to indicate that these manuscripts have been copied from each other. On this point Lake (1928) is very explicit. "Speaking generally," he says, "the evidence in our collations for the grouping of the codices which contain this text is singularly negative. There is extraordinarily little evidence of close family relationship between the manuscripts even in the same library. They have essentially the same text with a large amount of sporadic variation." (37)

And the more recent studies of Aland (1964) have yielded the same result. He and his associates collated 1,000 minuscule manuscripts of the Greek New Testament in 1,000 different New Testament passages. According to him, 90% of these minuscules contain the Traditional (Byzantine) text, which he calls, "the majority text." (38)

(c) The God-guided Usage of the Church

We see, then, that Birdsall and Colwell are quite mistaken in suggesting that modern studies have "disintegrated" (so Birdsall) the Traditional (Byzantine) Text. Certainly von Soden and Lake themselves entertained no such opinion of the results of their work. On the contrary, the investigations of these latter two scholars seem to have established the essential uniformity of the Traditional (Byzantine) text on a firmer basis than ever. They have shown that the vast majority of the Greek New Testament manuscripts exhibit precisely that amount of uniformity of text which one might expect the God-guided usage of the Church to produce. They agree with one another closely enough to justify the contention that they all contain essentially the same text, but not so closely as to give any grounds for the belief that this uniformity of text was produced by the labors of editors, or by the decrees of ecclesiastical leaders, or by mass production on the part of scribes at any one time or place. It was not by any of these means that the vast majority of the Greek New Testament manuscripts came to agree with each other as closely as they do, but through the God-guided usage of the Church, through the leading of the Holy Spirit in the hearts of individual believers.

4. Why Did The Traditional Text Triumph?

In the eyes of many naturalistic critics the history of the Traditional (Byzantine) New Testament Text has become a puzzling enigma that requires further study. "It is evident," says Birdsall (1956), "that all presuppositions concerning the Byzantine text— or texts—except its inferiority to other types, must be doubted and investigated *de novo*." (39) One wonders, however, why Birdsall makes this single exception. Every other presupposition concerning the Traditional (Byzantine) Text must be doubted. But there is one presupposition, Birdsall says, which must never be doubted, namely, the inferiority of the Traditional (Byzantine) Text to all other texts. Yet it is just this presupposition which makes the history of the Traditional Text so puzzling to naturalistic textual critics. If the Traditional Text was late and inferior, how could it have so completely displaced earlier and better texts in the usage of the Church. Westcott and Hort said that this was because the Traditional Text was an official text, put together by influential ecclesiastical leaders and urged by them upon the Church, but this view has turned out to be contrary to the evidence. Why, then, did the Traditional Text triumph?

Naturalistic textual critics will never be able to answer this question until they are ready to think "unthinkable thoughts." They must be willing to lay aside their prejudices and consider seriously the evidence which points to the Traditional (Byzantine) Text as the True Text of the New Testament. This is the position which the believing Bible student takes by faith and from which he is able to provide a consistent explanation of all the phenomena of the New Testament.

(a) The Early History of the True Text

If we accept the Traditional Text as the True New Testament Text, then the following historical reconstruction suggests itself:

Beginning with the Western and Alexandrian texts, we see that they represent two nearly simultaneous departures from the True Text which took place during the 2nd century. The making of these two texts proceeded, for the most part, according to two entirely different plans. The scribes that produced the Western text regarded themselves more as interpreters than as mere copyists. Therefore they made bold alterations in the text and added many interpolations. The makers of the Alexandrian text, on the other hand, conceived of themselves as grammarians. Their chief aim was to improve the style of the sacred text. They made few additions to it. Indeed, their fear of interpolation was so great that they often went to the opposite extreme of wrongly removing genuine readings from the text. Because of this the Western text is generally longer than the True Text and the Alexandrian is generally shorter.

Other texts, such as the Caesarean and Sinaitic Syriac texts, are also best explained as departures from the True, that is to say, the Traditional (Byzantine) Text. This is why each of them in turn agrees at times with the Traditional Text against all other texts. No doubt also much mixture of readings has gone into the composition of these minor texts.

As all scholars agree, the Western text was the text of the Christian Church at Rome and the Alexandrian text that of the Christian scribes and scholars of Alexandria. For this reason these two texts were prestige-texts, much sought after by the wealthier and more scholarly members of the Christian community. The True Text, on the other hand, continued in use among the poorer and less learned Christian brethren. These humble believers would be less sensitive to matters of prestige and would no doubt prefer the familiar wording of the True Text to the changes introduced by the new prestige-texts. Since they were unskilled in the use of pen and ink, they would be little tempted to write the variant readings of the prestige-texts into the margins of their own New Testament manuscripts and would be even less inclined to make complete copies of these prestige-texts. And since they were poor, they would be unable to buy new manuscripts containing these prestige-texts.

For all these reasons, therefore the True Text would continue to circulate among these lowly Christian folk virtually undisturbed by the influence of other texts. Moreover, because it was difficult for these less prosperous Christians to obtain new manuscripts, they put the ones they had to maximum use. Thus all these early manuscripts of the True Text were eventually worn out. None of them seems to be extant today. The papyri which do survive seem for the most part to be prestige-texts which were preserved in the libraries of ancient Christian schools. According to Aland (1963), (40) both the Chester Beatty and the Bodmer Papyri may have been kept at such an institution. But the papyri with the True Text were read to pieces by the believing Bible students of antiquity. In the providence of God they were used by the Church. They survived long enough, however, to preserve the True (Traditional) New Testament Text during this early period and to bring it into the period of triumph that followed.

(b) The Triumph of the True New Testament Text (300-1000 A.D.)

The victorious march of the True New Testament Text toward ultimate triumph began in the 4th century. The great 4th-century conflict with the Arian heresy brought orthodox Christians to a theological maturity which enabled them, under the leading of the Holy Spirit, to perceive the superior doctrinal soundness and richness of the True Text. In ever increasing numbers Christians in the higher social brackets abandoned the corrupt prestige-texts which they had been using and turned to the well worn manuscripts of their poorer brethren, manuscripts which, though meaner in appearance, were found in reality to be far more precious, since they contained the True New Testament Text. No doubt they paid handsome sums to have copies made of these ancient books, and this was done so often that these venerable documents were worn out through much handling by the scribes. But before these old manuscripts finally perished, they left behind them a host of fresh copies made from them and bearing witness to the True Text. Thus it was that the True (Traditional) Text became the standard text now found in the vast majority of the Greek New Testament manuscripts.

(c) Lost Manuscripts of the Traditional Text

During the march of the Traditional (Byzantine) Text toward supremacy many manuscripts of the Traditional type must have perished. The investigations of Lake (1928) and his associates indicate that this was so. "Why," he asked, "are there only a few fragments (even in the two oldest of the monastic collections, Sinai and St. Saba) which come from a date earlier than the 10th century? There must have been in existence many thousands of manuscripts of the gospels in the great days of Byzantine prosperity, between the 4th and the 10th centuries. There are now extant but a pitifully small number. Moreover, the amount of direct genealogy which has been detected in extant codices is almost negligible. Nor are many known manuscripts sister codices." (41)

As a result of these investigations, Lake found it "hard to resist the conclusion that the scribes usually destroyed their exemplars when they copied the sacred books." (42) If Lake's hypothesis is correct, then the manuscripts most likely to be destroyed would be those containing the Traditional Text. For these were the ones which were copied most during the period between the 4th and the 10th centuries, as is proved by the fact that the vast majority of the later Greek New Testament manuscripts are of the Traditional type. The Gothic version moreover, was made about 350 A.D. from manuscripts of the Traditional type which are no longer extant. Perhaps Lake's hypothesis can account for their disappearance.

By the same token, the survival of old uncial manuscripts of the Alexandrian and Western type, such as *Aleph*, *B*, and *D*, was due to the fact that they were rejected by the Church and not read or copied but allowed to rest relatively undisturbed on the library shelves of ancient monasteries. Burgon (1883) pointed this out long ago, and it is most significant that his observation was confirmed more than 40 years later by the researches of Lake.

(d) The Church as an Organism

When we say that the Holy Spirit guided the Church to preserve the True New Testament Text, we are not speaking of the Church as an organization but of the Church as an *organism*. We do not mean that in the latter part of the 4th century the Holy Spirit guided the bishops to the True Text and that then the bishops issued decrees for the guidance of the common people. This would have been a return to Old Testament bondage and altogether out of accord with the New Testament principle of the universal priesthood of believers. Investigations indicate that the Holy Spirit's guidance worked in precisely the opposite direction. The trend toward the True (Traditional) Text began with the common people, the rank and file, and then rapidly built up such strength that the bishops and other official leaders were carried along with it. Chrysostom, for example, does not seem to have initiated this trend, for, as stated above, studies by Geerlings and New and by Dicks indicate that Chrysostom did not always use the Traditional Text.

There is evidence that the triumphal march of the Traditional (Byzantine) Text met with resistance in certain quarters. There were some scribes and scholars who were reluctant to renounce entirely their faulty Western, Alexandrian, and Caesarean texts. And so they compromised by following sometimes their false texts and sometimes the True (Traditional) Text. Thus arose those classes of mixed manuscripts described by von Soden and other scholars. This would explain also the

non-Traditional readings which Colwell and his associates have found in certain portions of the lectionary manuscripts. (43) And if Birdsall is right in his contention that Photius (815-897), patriarch of Constantinople, customarily used the Caesarean text, (44) this too must be regarded as a belated effort on the part of this learned churchman to keep up the struggle against the Traditional Text. But his endeavor was in vain. Even before his time the God-guided preference of the common people for the True (Traditional) New Testament Text had prevailed, causing it to be adopted generally throughout the Greek-speaking Church.

5. The Ancient Versions And The Providence of God

It was the Greek-speaking Church especially which was the object of God's providential guidance regarding the New Testament text because this was the Church to which the keeping of the *Greek* New Testament had been committed. But this divine guidance was by no means confined to those ancient Christians who spoke Greek. On the contrary, indications can be found in the ancient New Testament versions of this same God-guided movement of the Church away from readings which were false and misleading and toward those which were true and trustworthy. This evidence can be summarized as follows:

(a) The Providence of God in the Syrian Church

In the Syrian Church this God-guided trend away from false New Testament texts and toward the True is clearly seen. According to all investigators from Burkitt (1904) to Voobus (1954), (45) the Western text, represented by Tatian's Diatessaron (Gospel Harmony) and the Curetonian and Sinaitic Syriac manuscripts circulated widely in the Syrian Church until about the middle of the 4th century. After this date, however, this intrusive Western text was finally rejected, and the whole Syrian Church returned to the use of the ancient Peshitta Syriac version, which is largely of the Traditional (Byzantine) text-type. In other words, the Syrian Church as well as the Greek was led by God's guiding hand back to the True Text.

(b) The Providence of God in the Latin Church

Among the Latin-speaking Christians of the West the substitution of Jerome's Latin Vulgate for the Old Latin version may fairly be regarded as a movement toward the Traditional (Byzantine) Text. The Vulgate New Testament is a revised text which Jerome (384) says that he made by comparing the Old Latin version with "old Greek" manuscripts. According to Hort, one of the Greek manuscripts which Jerome used was closely related to *Codex A*, which is of the Traditional text-type. "By a curious and apparently unnoticed coincidence the text of *A* in several books agrees with the Latin Vulgate in so many peculiar readings devoid of Old Latin attestation as to leave little doubt that a Greek manuscript largely employed by Jerome in his revision of the Latin version must have had to a great extent a common original with *A*." (46)

In this instance, Hort's judgment seems undoubtedly correct, for the agreement of the Latin Vulgate with the Traditional Text is obvious, at least in the most important passages, such as, Christ's agony (Luke 22:43-44), Father forgive them (Luke 23:34), and the ascension (Luke 24:51). Kenyon (1937) (47) lists 24 such passages in the Gospels in which the Western text (represented by *D*, Old Latin) and the Alexandrian text (represented by *Aleph B*) differ from each other. In these 24 instances the Latin Vulgate agrees 11 times with the Western text, 11 times with the Alexandrian text, and 22 times with the Traditional Text (represented by the Textus Receptus). In fact, the only important readings in regard to which the Latin Vulgate disagrees with the Traditional New Testament Text are the conclusion of the Lord's Prayer (Matt. 6:13), certain clauses of the Lord's Prayer (Luke 11:2-4), and the angel at the pool (John 5:4). In this last passage, however, the official Roman Catholic Vulgate agrees with the Traditional Text. Another telltale fact is the presence in the Latin Vulgate of four of Hort's eight so-called "conflate readings." Although these readings are not at all "conflate", nevertheless, they do seem to be one of the distinctive characteristics of the Traditional Text, and the presence of four of them in the Latin Vulgate is most easily explained by supposing that Jerome employed Traditional (Byzantine) manuscripts in the making of the Latin Vulgate text.

There are also a few passages in which the Latin Vulgate has preserved the true reading rather than the Greek Traditional New Testament Text. As we shall see in the next chapter, these few true Latin Vulgate readings were later incorporated into the Textus Receptus, the first printed Greek New Testament text, under the guiding providence of God.

(c) The Providence of God in the Coptic (Egyptian) Church

Thus during the 4th and 5th centuries among the Syriac-speaking Christians of the East, the Greek-speaking Christians of the Byzantine empire, and the Latin-speaking Christians of the West the same tendency was at work, namely, a God-guided trend away from the false Western and Alexandrian texts and toward the True Traditional Text. At a somewhat later date, moreover, this tendency was operative also among the Coptic Christians of Egypt. An examination of Kenyon's 24 passages, for example, discloses 12 instances in which come of the manuscripts of the Bohairic (Coptic) version agree with the Textus Receptus against *Aleph B* and the remaining Bohairic manuscripts. This indicates that in these important passages the readings of the Traditional Text had been adopted by some of the Coptic scribes.

(d) The Trend Toward the Orthodox Traditional Text — How to Explain It?

During the Middle Ages, therefore, in every land there appeared a trend toward the orthodox Traditional (Byzantine) Text. Since the days of Griesbach naturalistic textual critics have tried to explain this fact by attributing it to the influence of "monastic piety." According to these critics, the monks in the Greek monasteries invented the orthodox readings of the Traditional Text and then multiplied copies of that text until it achieved supremacy. But if the Traditional (Byzantine) Text had been the product of Greek monastic piety, it would not have remained orthodox, for this piety included many errors such as the worship of Mary, of the saints, and of images and pictures. If the Greek monks had invented the Traditional Text, then surely they would have invented readings favoring these errors and superstitions. But as a matter of fact no such heretical readings occur in the Traditional Text.

Here, then, we have a truly astonishing fact which no naturalistic historian or textual critic can explain. Not only in the Greek Church but also throughout all Christendom the medieval period was one of spiritual decline and doctrinal corruption. But in spite of this growth of error and superstition the New Testament text most widely read and copied in the medieval Greek Church was the orthodox, Traditional (Byzantine) Text. And not only so but also in the other regions of Christendom there was a trend toward this same Traditional Text. How shall we account for this unique circumstance? There is only one possible explanation, and this is found in God's special, providential care over the New Testament text. All during this corrupt medieval period God by His providence kept alive in the Greek Church a priesthood of believers characterized by a reverence for and an interest in the holy Scriptures. It was by them that most of the New Testament manuscripts were copied, and it was by them that the Traditional New Testament Text was preserved. In this Traditional Text, found in the vast majority of the Greek New Testament manuscripts, no readings occur which favor Mary worship, saint-worship, or image-worship. On the contrary, the Traditional Text was kept pure from these errors and gained ground everywhere. Was this not a manifestation of God's singular care and providence operating through the universal priesthood of believers?

(e) The Protestant Reformation—A Meeting of East and West

In spite of the corruption of the medieval Greek Church, the True Text of the Greek New Testament was preserved in that Church through the God-guided priesthood of believers. These were pious folk, often laymen, who though sharing in many of the errors of their day, still had a saving faith in Christ and a reverence for the holy Scriptures. But, someone may ask, if there were such a group of believers in the Medieval Greek Church, why did not this group finally produce the Protestant Reformation? Why did the Protestant Reformation take place in Western Europe rather than in Eastern Europe in the territory of the Roman Church rather than in that of the Greek Church?

This question can be answered, at least in part, linguistically. From the very beginning the leaders of the Greek Church, being Greeks, were saturated with Greek philosophy. Hence in presenting the Gospel to their fellow Greeks they tended to emphasize those doctrines which seemed to them most important philosophically and to neglect the doctrines of sin and grace, a neglect which persisted throughout the medieval period. Hence, even if the Greek Church had not been overrun by the Turks at the end of the Middle Ages it still could not have produced the Protestant Reformation, since it lacked the theological ingredients for

such a mighty, spiritual explosion

In the Western Church the situation was different. Here the two theological giants, Tertullian and Augustine, were Latin-speaking and not at home, apparently, in the Greek language. Consequently they were less influenced by the errors of Greek philosophy and left more free to expound the distinctive doctrines of the Christian faith. Hence from these two great teachers there entered into the doctrinal system of the Roman Church a slender flame of evangelical truth which was never entirely quenched even by the worst errors of the medieval period and which blazed forth eventually as the bright beacon of the Protestant Reformation. (48) This occurred after the Greek New Testament Text had finally been published in Western Europe. Hence the Protestant Reformation may rightly be regarded as a meeting of the East and West.

(f) A New Reformation—Why the Ingredients Are Still Lacking

The length to which Hort would go in his rejection of the Traditional Text is seen in his treatment of Mark 6:22. Here the Western manuscript *D* agrees with the Alexandrian manuscripts *B Aleph L Delta* 238 565 in relating that the girl who danced before Herod and demanded the Baptist's head as payment for her shameful performance was not the daughter of Herodias, as the Traditional Text (in agreement with all the other extant manuscripts and the ancient versions) states, but Herod's own daughter named Herodias. Hort actually adopted this reading, but subsequent scholars have not approved his choice. As M. R. Vincent (1899) truly remarked concerning this strange reading, " . . . it is safe to say that Mark could not have intended this. The statement directly contradicts Josephus, who says that the name of the damsel was Salome, and that she was the daughter of Herod Philip, by Herodias, who did not leave her husband until after Salome's birth. It is, moreover, most improbable that even Herod the Tetrarch would have allowed his own daughter thus to degrade herself." (49) And even Goodspeed (1923), who usually follows Hort religiously, here reads with the Traditional Text, "Herodias' own daughter."

Thus even Hort's disciples and admirers have admitted that here in Mark 6:22 he by no means exhibits that "almost infallible judgment" which Souter (1912) attributed to him. (50) Isn't it strange therefore that for almost one hundred years so many conservative Christian scholars have followed the Westcott and Hort text so slavishly and rejected and vilified the text of the Protestant Reformation? Unless this attitude is changed, the ingredients of a new Reformation will still be lacking.

CHAPTER SIX

DEAN BURGON AND THE TRADITIONAL NEW TESTAMENT TEXT

Since 1881 many, perhaps most, orthodox Christian scholars have agreed with Westcott and Hort that textual criticism is a strictly neutral science that must be applied in the same way to any document whatever, including the Bible. Yet there have been some orthodox theologians who have dissented from this neutral point of view. One of them was Abraham Kuyper (1894), who pointed out that the publication of the *Textus Receptus* was "no accident," affirming that the *Textus Receptus*, "as a foundation from which to begin critical operations, can, in a certain sense, even deserve preference." (1) Another was Francis Pieper (1924), who emphasized the fact that "in the Bible which is in our hands we have the word of Christ which is to be taught by and in the Church until the last day." (2)

It was John W. Burgon (1813-1888), however, who most effectively combated the neutralism of naturalistic Bible study. This famous scholar spent most of his adult life at Oxford, as Fellow of Oriel College and then as vicar of St. Mary's (the University Church) and Gresham Professor of Divinity. During his last twelve years he was Dean of Chichester. In theology he was a high-church Anglican but opposed to the ritualism into which even in his day the high church movement had begun to decline. Throughout his career he was steadfast in his defense of the Scriptures as the infallible Word of God and strove with all his power to arrest the modernistic currents which during his lifetime had begun to flow within the Church of England. Because of his learned defense of the Traditional New Testament text he has been held up to ridicule in most of the handbooks on New Testament textual criticism; but his arguments have never been refuted.

Although he lived one hundred years ago, Dean Burgon has the message which we need today in our new Space Age. Since his books have now become difficult to acquire, they should all be reprinted and made available to new generations of believing Bible students. His published works on textual criticism include: *The Last Twelve Verses of Mark* (1871), *The Revision Revised* (1883), and *The Traditional Text of the Holy Gospels* and *The Causes of the Corruption of the Traditional Text*, two volumes which were published in 1896 after Burgon's death.

In his *Revision Revised* Burgon gives us his reconstruction of the history of the New Testament text in the vivid style that was habitual to him. "Vanquished by *THE WORD* Incarnate, Satan next directed his subtle malice against *the Word written*. Hence, as I think,—hence the extraordinary fate which befell certain early transcripts of the Gospel. First, heretical assailants of Christianity, —then, orthodox defenders of the Truth,—lastly and above all, self constituted Critics . . . such were the corrupting influences which were actively at work throughout the first hundred years after the death of S. John the Divine. Profane literature has never known anything approaching to it—can show nothing at all like it. Satan's arts were defeated indeed through the Church's faithfulness, because, — (the good Providence of God has so willed it,) —the perpetual multiplication in every quarter of copies required for Ecclesiastical use—not to say the solicitude of faithful men in diverse regions of ancient Christendom to retain for themselves unadulterated specimens of the inspired Text,—proved a sufficient safeguard against the grosser forms of corruption. But this was not all.

"The Church, remember, hath been from the beginning the 'Witness and Keeper of Holy Writ.' Did not her Divine Author pour out upon her in largest measure, 'the SPIRIT of truth,' and pledge Himself that it should be that SPIRIT'S special function to 'guide' her children 'into all the Truth' ? ... That, by a perpetual miracle, Sacred Manuscripts would be protected all down the ages against depraving influences of whatever sort,—was not to have been expected; certainly, was never promised. But the Church, in her collective capacity, hath nevertheless — as a matter of fact — been perpetually purging herself of those shamefully depraved copies which once everywhere abounded within her pale: retaining only such an amount of discrepancy in her Text as might serve to remind her children that they carry their 'treasure in earthen vessels,'—as well as to stimulate them to perpetual watchfulness and solicitude for the purity and integrity of the Deposit. Never, however, up to the present hour, hath there been any complete eradication of all traces of the attempted mischief,—any absolute getting rid of every depraved copy extant. These are found to have lingered on anciently in many quarters. *A few such copies linger on to the present day*. The wounds were healed, but the scars remained, — nay, the scars are discernible still.

"What, in the meantime, is to be thought of those blind guides —those deluded ones — who would now, if they could, persuade us to go back to those same codices of which the Church hath already purged herself?" (3)

Burgon's reconstruction of the history of the New Testament text is not only vividly expressed but eminently biblical and therefore true. For if the *true* New Testament text came from God, whence came the *false* texts ultimately save from the evil one? And how could the true text have been preserved save through the providence of God working through His Church?

No doubt most Bible-believing Christians, not being high-church Anglicans, will place less emphasis than Burgon did on the organized Church. Certainly they will not agree with him that the Church must be governed by bishops or that it was through the bishops mainly that the New Testament text was preserved. For this would be confusing the Old Testament dispensation with the New Testament dispensation. During the Old Testament dispensation the Church was governed by a divinely appointed priesthood, and it was through that priesthood that the Old Testament Scriptures were preserved. Now, however, in the New Testament dispensation all believers are priests before God, and each congregation of believers has the right to elect its own pastors, elders, and deacons. Hence the New Testament Scriptures were preserved in the New Testament way through the universal priesthood of believers, that is to say, through the God-guided usage of the common people, the rank and file of the true believers.

But these defects in Burgon's presentation do not in any essential way affect the eternal validity of his views concerning the New Testament text. They are eternally valid because they are consistently Christian. In this present chapter, therefore, we will follow Burgon in his defense of the Traditional Text in five passages in which it is commonly thought to be altogether indefensible. If in these five instances the Traditional Text wins a favorable verdict, its general trustworthiness may well be regarded as established.

1. Christ's Reply To The Rich Young Man (Matt. 19:16-17)

As Tregelles (1854) observed long ago, (4) we have in Matt. 19:16-17 a test passage in which the relative merits of the Traditional Text on the one side and the Western and Alexandrian texts on the other can be evaluated. Here, according to the Traditional Text, Matthew agrees with Mark and Luke in stating that Jesus answered the rich man's question, *What good thing shall I do that I may have eternal life*, with the counter-question, *Why callest thou Me good*. But according to Western and Alexandrian texts, Matthew disagrees here with Mark and Luke, affirming that Jesus' counter-question was, *Why askest thou Me concerning the good*. It is this latter reading that is found in *Aleph B D* and eight other Greek manuscripts, in the Old Latin and Old Syriac versions and in Origen, Eusebius, and Augustine.

The earliest extant evidence, however, favors the Traditional reading, *why callest thou Me good*. It is found in the following 2nd-century Fathers: Justin Martyr (c. 150), *He answered to one who addressed Him as Good Master, Why callest thou Me good?* (5) Irenaeus (c. 180), *And to the person who said to Him Good Master, He confessed that God who is truly good, saying, Why callest thou Me good?* (6) Hippolytus (c. 200), *Why callest thou Me good? One is good, My Father who is in heaven*. (7) Modern critics attempt to evade this ancient evidence for the Traditional reading. *Why callest thou Me good*, by claiming that these early Fathers took this reading from Mark and Luke and not from Matthew. But this is a very unnatural supposition. It is very improbable that all three of these 2nd-century Fathers were quoting from Mark and Luke rather than from Matthew, for Matthew was the dominant Gospel and therefore much more likely to be quoted from than the other two.

The internal evidence also clearly favors the Traditional reading, *Why callest thou Me good*. The Western and Alexandrian reading, *Why askest thou Me concerning the good*, has a curiously unbiblical ring. It does not savor of God but of men. It smacks of the philosophy or pseudo-philosophy which was common among the Hellenized gentiles but was probably little known in the strictly Jewish circles in which these words are represented as having been spoken. In short, the Western and Alexandrian reading, *Why askest thou Me concerning the good*, reminds us strongly of the interminable discussions of the philosophers concerning the *summum bonum* (the highest good). How could Jesus have reproved the young man for inviting Him to such a discussion, when it was clear that the youth had in no wise done this but had come to Him concerning an entirely different matter, namely, the obtaining of eternal life?

Modern critics agree that the Western and Alexandrian reading, *Why askest thou Me concerning the good*, does not fit the context and is not what Jesus really said. What Jesus really said, critics admit, was, *Why callest thou Me good*, the reading recorded in Mark. Matthew altered this reading, critics believe, to avoid theological difficulties. W. C. Allen (1907), for example, conjectures, "Matthew's changes are probably intentional to avoid the rejection by Christ of the title 'good', and the apparent distinction made between Himself and God." (8) B. C. Butler (1951), however, has punctured this critical theory with the following well placed objection. "If Matthew had wanted to change the Marcan version, he could have found an easier way of doing so (by simple omission of our Lord's comment on the man's mode of speech)." (9) This remark is very true, and to it we may add that if Matthew had found difficulty with this word of Jesus it would hardly have occurred to him to seek to solve the problem by bringing in considerations taken from Greek philosophy.

Rendel Harris (1891) had this comment to make on the reading, *Why askest thou Me concerning the good*. "A text of which we should certainly say a priori that it was a Gnostic depravation. Most assuredly this is a Western reading, for it is given by *D a b c e f f g h*. But it will be said that we have also to deal with *Aleph B L* and certain versions. Well, according to Westcott and Hort, *Aleph* and *B* were both written in the West, probably at Rome. Did Roman texts never influence one another?" (10) The unbiased student will agree with Harris' diagnosis of the case. It is surely very likely that this reading, redolent as it is of Greek wisdom, originated among Gnostic heretics of a pseudo-philosophic sort. The 2nd-century Gnostic teacher Valentinus and his disciples Heracleon and Ptolemaeus are known to have philosophized much on Matt. 19:17, (11) and it could easily have been one of these three who made this alteration in the sacred text. Whoever it was, he no doubt devised this reading in order to give the passage a more philosophical appearance. Evidently he attempted to model the conversation of Jesus with the rich young man into a Socratic dialogue. The fact that this change made Matthew disagree with Mark and Luke did not bother him much, for, being a heretic, he was not particularly interested in the harmony of the Gospels with each other.

Orthodox Christians, we may well believe, would scarcely have made so drastic a change in the text of Matthew, but when once this new reading had been invented by heretics, they would accept it very readily, for theologically it would be quite agreeable to them. Christ's question, *Why callest thou Me good*, had troubled them, for it seemed to imply that He was not perfectly good. (Not that it actually does imply this when rightly interpreted, but it seemed to.) What a relief to reject this reading and receive in its place the easier one, *Why askest thou Me concerning the good*. It is no wonder, therefore, that this false reading had a wide circulation among orthodox Christians of the 3rd century and later. But the true reading, *Why callest thou Me good*, continued to be read and copied. It is found today in the Sahidic version, in the Peshitta, and in the vast majority of the Greek manuscripts, including W. which is probably the third oldest uncial manuscript of the New Testament in existence.

Thus when the Traditional Text stands trial in a test passage such as Matt. 19 17, it not only clears itself of the charge of being spurious but even secures the conviction of its Western and Alexandrian rivals. The reading found in these latter two texts, *Why askest thou Me concerning the good*, is seen to possess all the earmarks of a "Gnostic depravation." The R.V., A.S.V., R.S.V., N.E.B. and other modern versions, therefore, are to be censured for serving up to their readers this stale crumb of Greek philosophy in place of the bread of life.

In his comment on this passage Origen gives us a specimen of the New Testament textual criticism which was carried on at Alexandria about 225 A.D. Origen reasons that Jesus could not have concluded his list of God's commandments with the comprehensive requirement, *Thou shalt love thy neighbor as thyself*. For the reply of the young man was, *All these things have I kept from my youth up*, and Jesus evidently accepted this statement as true. But if the young man had loved his neighbor as himself, he would have been perfect, for Paul says that the whole law is summed up in this saying, *Thou shalt love thy neighbor as thyself*. But Jesus answered, *If thou wilt be perfect, etc.*, implying that the young man was not yet perfect. Therefore, Origen argued, the commandment, *Thou shalt love thy neighbor as thyself*, could not have been spoken by Jesus on this occasion and was not part of the original text of Matthew. This clause, he believed, was added by some tasteless scribe. (12)

Thus it is clear that this renowned Father was not content to abide by the text which he had received but freely engaged in the boldest sort of conjectural emendation. And there were other critics at Alexandria even less restrained than he who deleted many readings of the original New Testament text and thus produced the abbreviated text found in the papyri and in the manuscripts *Aleph* and *B*.

2. The Angel At The Pool (John 5:3b-4)

The next test passage in which the Traditional reading ought to be examined is John 5:3b-4, the account of the descent of the angel into the pool of Bethesda. For the benefit of the reader this disputed reading is here given in its context.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, *waiting for the moving of the water*. 4 *For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had*. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? 7 The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed and walked.

The words in italics (vss. 3b-4) are omitted by Papyri 66 and 75, *Aleph B C*, a few minuscules, the Curetonian Syriac, the Sahidic, the Bodmer Bohairic, and a few Old Latin manuscripts. This disputed reading, however, has been defended not only by conservatives such as Hengstenberg (1861) (13) but also by radicals such as A. Hilgenfeld (1875) (14) and R. Steck (1893). (15) Hengstenberg contends that "the words are necessarily required by the connection," quoting with approval the remark of von Hofmann (an earlier commentator) that it is highly improbable "that the narrator, who has stated the site of the pool and the number of the porches, should be so sparing of his words precisely with regard to that which it is necessary to know in order to understand the occurrence, and should leave the character of the pool and its healing virtue to be guessed from the complaint of the sick man, which presupposes a knowledge of it." Hilgenfeld and Steck also rightly insist that the account of the descent of the angel into the pool in verse 4 is presupposed in the reply which the impotent man makes to Jesus in verse 7.

Certain of the Church Fathers attached great importance to this reference to the angel's descent into the pool (John 5:3b-4), attributing to it the highest theological significance. The pool they regarded as a type of baptism and the angel as the precursor of the Holy Spirit. Such was the interpretation which Tertullian (c. 200) gave to this passage. "Having been washed," he writes, "in the water by the angel, we are prepared for the Holy Spirit." (16) Similarly, Didymus (c 379) states that the pool was "confessedly an image of baptism" and the angel troubling the water "a forerunner of the Holy Spirit." (17) And the remarks of Chrysostom (c. 390) are to the same effect. (18) These writers, at least, appear firmly convinced that John 5:3b-4 was a genuine portion of the New Testament text. And the fact that Tatian (c. 175) included this reading in his Diatessaron also strengthens the evidence for its genuineness by attesting its antiquity. (19)

Thus both internal and external evidence favor the authenticity of the allusion to the angel's descent into the pool. Hilgenfeld (20) and Steck (21) suggest a very good explanation for the absence of this reading from the documents mentioned above as omitting it. These scholars point out that there was evidently some discussion in the Church during the 2nd century concerning the existence of this miracle working pool. Certain early Christians seem to have been disturbed over the fact that such a pool was no longer to be found at Jerusalem. Tertullian explained the absence of this pool by supposing that God had put an end to its curative powers in order to punish the Jews for their unbelief. (22) However, this answer did not satisfy everyone, and so various attempts were made to remove the difficulty through conjectural emendation. In addition to those documents which omit the whole reading there are others which merely mark it for omission with

asterisks and obels. Some scribes, such as those that produced A and L, omitted John 5:3b, *waiting for the moving of the water*, but did not have the courage to omit John 5:4, *For an angel . . . whatever disease he had*. Other scribes, like those that copied out D and W omitted John 5:4 but did not see the necessity of omitting John 5:3b. A and L and about 30 other manuscripts add the genitive *of the Lord* after *angel*, and various other small variations were introduced. That the whole passage has been tampered with by rationalistic scribes is shown by the various spellings of the name of the pool, *Bethesda*, *Bethsaida*, *Bethzatha*, etc. In spite of this, however, John 5:3b-4 has been preserved virtually intact in the vast majority of the Greek manuscripts (Traditional Text).

3. The Conclusion Of The Lord's Prayer (Matt. 6:13b)

Modern English versions are "rich in omissions," (to borrow a phrase from Rendel Harris). (23) Time and again the reader searches in them for a familiar verse only to find that it has been banished to the footnotes. And one of the most familiar of the verses to be so treated is Matt. 6:13b, the doxology with which the Lord's Prayer concludes.

(a) External Evidence in Favor of Matt. 6:13b

For Thine is the kingdom, and the power, and the glory, forever, Amen (Matt. 6:13b). This conclusion of the Lord's Prayer is found in almost all the Greek New Testament manuscripts (according to Legg, (24) in all but ten), including W (4th or 5th century) and *Sigma* and *Phi* (both 6th century). It is also found in the *Apostolic Constitutions*, (25) a 4th century document, and receives further support from Chrysostom (345- 407) (26) who comments on it and quotes it frequently, and from Isidore of Pelusium (370 - 440), (27) who quotes it. But, in spite of this indisputable testimony in its favor, it is universally rejected by modern critics. Is this unanimous disapproval in accord with the evidence?

(b) Is the Conclusion of the Lord's Prayer a Jewish Formula?

Matt. 6: 13b is usually regarded as a Jewish prayer-formula that the early Christians took up and used to provide a more fitting termination for the Lord's Prayer, which originally, it is said, ended abruptly with *but deliver us from evil*. According to W. Michaelis (1948), for example, "It (Matt. 6:13b) is obviously modeled after Jewish prayer-formulas, cf. 1 Chron 29:11." (28)

This seems, however a most improbable way to account for the conclusion of the Lord's Prayer. For if the early Christians had felt the need of something which would provide a smoother ending to this familiar prayer, would they deliberately have selected for that purpose a Jewish prayer-formula in which the name of Jesus does not appear? Even a slight study of the New Testament reveals the difficulty of this hypothesis, for if there was one thing in which the early Christians were united it was in their emphasis on the name of Jesus. Converts were baptized in the name of Jesus Christ (Acts 2:38); miracles were performed in this name (Acts 4:10); by this name alone was salvation possible (Acts 4:12); early Christians were known as those who "called upon this name" (Acts 9:21). Paul received his apostleship "for the sake of His name" (Rom. 1:5), and John wrote his Gospel in order that the readers "might have life through His name" (John 20:31). Is it probable then, (is it at all possible) that these primitive Christians, who on all other occasions were ever mindful of their Saviour's name, should have forgotten it so strangely when selecting a conclusion for a prayer which they regarded as having fallen from His lips? Can it be that they deliberately decided to end the Lord's Prayer with a Jewish formula which makes no mention of Christ?

It is a fact, however, that the Lord's Prayer concludes with a doxology in which the name of Christ is not mentioned. Can this surprising fact be explained? Not, we repeat, on the supposition that this conclusion is spurious. For if the early Christians had invented this doxology or had adopted it from contemporary non-Christian usage, they would surely have included in it or inserted into it their Saviour's name. There is therefore only one explanation of the absence of that adorable name from the concluding doxology of the Lord's Prayer, and this is that this doxology is not spurious but a genuine saying of Christ, uttered before He had revealed unto His disciples His deity and so containing no mention of Himself. At the time He gave this model prayer He deemed it sufficient to direct the praises of His followers toward the Father, knowing that as they grew in their comprehension of the mysteries of their faith their enlightened minds would prompt them so to adore Him also. And the similarity of this doxology to 1 Chron. 29:11 is quite understandable. Might not the words which David used in praise of God be fittingly adapted to the same purpose by One who knew Himself to be the messianic Son of David?

(c) The Testimony of the Ancient Versions and of the Didache

The concluding doxology of the Lord's Prayer is not without considerable testimony in its favor of a very ancient sort. It is found in three Syriac versions, the Peshitta, the Harclean, and the Palestinian. Whether the doxology occurred in the Sinaitic Syriac also is not certain, for the last part of the Lord's Prayer is missing from this manuscript. It is found, however, in the Curetonian manuscript, the other representative of the Old Syriac in the following form, *Because Thine is the kingdom and the glory, for ever and ever, Amen*. The Sahidic also has the doxology of the Lord's Prayer, and so do some manuscripts of the slightly younger Bohairic. In the Sahidic it runs like this, *Because Thine is the power and the glory, unto the ages, Amen*. And in the Old Latin manuscript k (which is generally thought to contain the version in its oldest form) the Lord's Prayer ends thus, *Because to Thee is the power for ever and ever*. And the doxology is also found in its customary form in four other Old Latin manuscripts.

Thus the doxology of the Lord's Prayer occurs in five manuscripts of the Old Latin (including the best one), in the Sahidic, and in all the extant Syriac versions. Normally the agreement of three such groups of ancient witnesses from three separate regions would be regarded as an indication of the genuineness of the reading on which they thus agreed. Hort (1881), (29) however, endeavored to escape the force of this evidence by suggesting that the doxologies found (1) in K, (2) in the Sahidic version, (3) in the Syriac versions and the vast majority of the Greek manuscripts were three independent developments which had no connection with each other. But by this suggestion Hort multiplied three-fold the difficulty mentioned above. If it is difficult to believe that the early Christians chose for their most familiar prayer a conclusion which made no mention of Christ it is thrice as difficult to believe that they did this three times independently in three separate regions. Surely it is easier to suppose that these three doxologies are all derived from an original doxology uttered by Christ and that the variations in wording are due to the liturgical use of the Lord's Prayer, which will be described presently.

The Didache (Teaching) of the Twelve Apostles, a work generally regarded as having been written in the first half of the 2nd century, also bears important witness to the doxology of the Lord's Prayer. This ancient document was not known until 1883, when Bryennios, a Greek Catholic bishop, published it from a copy which he had discovered at Constantinople in 1875. It is a manual of Church instruction in two parts, the first being a statement of Christian conduct to be taught to converts before baptism, and the second a series of directions for Christian worship. Here the following commandment is given concerning prayer. *And do not pray as the hypocrites, but as the Lord commanded in His Gospel, pray thus: Our Father, who art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done, as in heaven so also upon earth; give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for Thine is the power and the glory for ever.* (30)

Here this early-2nd-century writer claims to have taken this model prayer from the Gospel (of Matthew). Is it not reasonable to believe that he took the whole prayer from Matthew, doxology and all? Who would ever have guessed that this ancient author took the preceding portions of the prayer from Matthew but the doxology from *contemporary ecclesiastical usage*? Yet this is the strange hypothesis of Michaelis and others who have come to the Didache with their minds firmly made up beforehand to reject the doxology of the Lord's Prayer. In support of his view Michaelis appeals to the absence of the words *kingdom* and *Amen* from the Didache, but surely these minor verbal differences are not sufficient to justify his contention that the doxology of the Didache was not taken from Matthew. And perhaps it is permissible to point out once more that if the doxology had been taken from contemporary ecclesiastical usage it would have contained the name of Christ, because the other prayers in the Didache, which were taken from contemporary ecclesiastical usage, all end with a reference to the Saviour.

(d) The Liturgical Use of the Lord's Prayer

But someone may ask why the doxology of the Lord's Prayer is absent from certain New Testament documents if it was actually a portion of the original Gospel of Matthew. An inspection of Legg's critical edition of this Gospel (1940) discloses that the doxology is omitted by *Aleph B D S* and by six minuscule manuscripts. It is also omitted by all the manuscripts of the Vulgate and by nine manuscripts of the Old Latin. And certain Greek and Latin Fathers omit it in their expositions of

the Lord's Prayer. Thus Origen, Tertullian, Cyprian, and Augustine make no mention of it. But these omissions find their explanation in the manner in which the Lord's Prayer was used in the worship services of the early Church.

From very early times the Lord's Prayer was used liturgically in the Church service. This fact is brought home to us by an inspection of C. A. Swainson's volume, *The Greek Liturgies* (1884). (31) Here the learned author published the most ancient Greek liturgies from the oldest manuscripts available. In the 8th-century *Liturgy of St. Basil*, after the worshipping people had repeated the body of the Lord's Prayer, the priest concluded it with these words, *for Thine is the kingdom, and the power, and the glory of the Father*, and the people responded, *Amen*. In two other 8th-century liturgies the wording is the same, except that the doxology repeated by the priest is merely, *for Thine is the kingdom*. Later the doxologies which the priests were directed to pronounce became more and more elaborate. In the 11th-century *Liturgy of St. Chrysostom*, after the people had repeated the Lord's Prayer down to the doxology, the priest was to conclude as follows: *for Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now and always, and for ever and ever*.

Thus we see that from very earliest times in the worship services of the Church the conclusion of the Lord's Prayer was separated from the preceding portions of it. The body of the Prayer was repeated by the people, the conclusion by the priest. Moreover, due to this liturgical use, the conclusion of the Lord's Prayer was altered in various ways in the effort to make it more effective. This, no doubt, was the cause of the minor variations in the doxology which we find in the Didache, the Curetonian Syriac, and the Old Latin manuscript *k*. And furthermore, a distinction soon grew up between the body of the Lord's Prayer and the conclusion of it, a distinction which was made more sharp by the occurrence of the Lord's Prayer in Luke (given by Christ for the second time, on a different occasion) without the concluding doxology. Because the doxology was always separated from the rest of the Lord's Prayer, it began to be regarded by some Christians as a man-made response and not part of the original prayer as it fell from the lips of Christ. Doubtless for this reason it is absent from the ten Greek manuscripts mentioned above and from most of the manuscripts of the Latin versions. And it may also be for this reason that some of the Fathers do not mention it when commenting on the Lord's Prayer.

4. The Woman Taken In Adultery (John 7:53-8:11)

The story of the woman taken in adultery (called the *pericope de adultera*) has been rather harshly treated by the modern English versions. The R.V. and the A.S.V. put it in brackets; the R.S.V. relegates it to the footnotes; the N.E.B. follows Westcott and Hort in removing it from its customary place altogether and printing it at the end of the Gospel of John as an independent fragment of unknown origin. The N.E.B. even gives this familiar narrative a new name, to wit, *An Incident In the Temple*. But as Burgon has reminded us long ago, this general rejection of these precious verses is unjustifiable.

(a) Ancient Testimony Concerning the Pericope de Adultera (John 7:53-8:11)

The story of the woman taken in adultery was a problem also in ancient times. Early Christians had trouble with this passage. The forgiveness which Christ vouchsafed to the adulteress was contrary to their conviction that the punishment for adultery ought to be very severe. As late as the time of Ambrose (c. 374), bishop of Milan, there were still many Christians who felt such scruples against this portion of John's Gospel. This is clear from the remarks which Ambrose makes in a sermon on David's sin. "In the same way also the Gospel lesson which has been read, may have caused no small offense to the unskilled, in which you have noticed that an adulteress was brought to Christ and dismissed without condemnation . . . Did Christ err that He did not judge righteously? It is not right that such a thought should come to our minds etc." (32)

According to Augustine (c. 400), it was this moralistic objection to the *pericope de adultera* which was responsible for its omission in some of the New Testament manuscripts known to him. "Certain persons of little faith," he wrote, "or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if He who had said 'sin no more' had granted permission to sin." (33) Also, in the 10th century a Greek named Nikon accused the Armenians of "casting out the account which teaches us how the adulteress was taken to Jesus . . . saying that it was harmful for most persons to listen to such things." (34)

That early Greek manuscripts contained this *pericope de adultera* is proved by the presence of it in the 5th-century Greek manuscript *D*. That early Latin manuscripts also contained it is indicated by its actual appearance in the Old Latin codices *b* and *e*. And both these conclusions are confirmed by the statement of Jerome (c. 415) that "in the Gospel according to John in many manuscripts, both Greek and Latin, is found the story of the adulterous woman who was accused before the Lord." (35) There is no reason to question the accuracy of Jerome's statement, especially since another statement of his concerning an addition made to the ending of Mark has been proved to have been correct by the actual discovery of the additional material in *W*. And that Jerome personally accepted the *pericope de adultera* as genuine is shown by the fact that he included it in the Latin Vulgate.

Another evidence of the presence of the *pericope de adultera* in early Greek manuscripts of John is the citation of it in the *Didascalia (Teaching) of the Apostles* and in the *Apostolic Constitutions*, which are based on the *Didascalia*.

. . . to do as He also did with her that had sinned, whom the elders set before Him, and leaving the judgment in His hands departed. But He, the Searcher of Hearts, asked her and said to her, 'Have the elders condemned thee, my daughter?' She saith to Him, 'Nay, Lord.' And He said unto her, 'Go thy way: Neither do I condemn thee.' (36)

In these two documents (from the 3rd and 4th centuries respectively) bishops are urged to extend forgiveness to penitent sinners. After many passages of Scripture have been cited to enforce this plea, the climax is reached in the supreme example of divine mercy, namely, the compassion which Christ showed to the woman taken in adultery. Tischendorf admitted that this citation was taken from the Gospel of John. "Although," he wrote, "the *Apostolic Constitutions* do not actually name John as the author of this story of the adulteress, in vain would anyone claim that they could have derived this story from any other source." (37) It is true that R. H. Connolly (1929) (38) and other more recent critics insist that the citation was not taken from the canonical Gospel of John but from the apocryphal *Gospel according to the Hebrews*, but this seems hardly credible. During the whole course of the argument only passages from the canonical Scriptures of the Old and New Testaments are adduced. Can we suppose that when the authors of these two works reached the climax of their plea for clemency toward the penitent they would abandon the Scriptures at last and fall back on an apocryphal book?

Another important testimony concerning the *pericope de adultera* is that of Eusebius (c. 324). In his *Ecclesiastical History* Eusebius gives extracts from an ancient treatise written by Papias (d. 150), bishop of Hierapolis, entitled *Interpretation of the Oracles of the Lord*. Eusebius concludes his discussion of Papias' writings with the following statement: "The same writer used quotations from the first Epistle of John, and likewise also from that of Peter, and has expounded another story about a woman who was accused before the Lord of many sins, which the *Gospel according to the Hebrews* contains." (39)

From this statement of Eusebius naturalistic critics have inferred that Eusebius knew the *pericope de adultera* only as a story occurring in the writings of Papias and in the *Gospel according to the Hebrews* and not as a part of the canonical Gospel of John. This conclusion, however, by no means follows necessarily. Eusebius may have been hostile to the story of the woman taken in adultery not only because of moralistic objections but also because it was related by Papias. For Eusebius had a low opinion of Papias and his writings. "He was a man of very little intelligence," Eusebius declared, "as is clear from his books." (40) It may very well be that the disdain which Eusebius felt for Papias made him reluctant to mention the fact that Papias' story occurred also in some of the manuscripts of the Gospel of John. At any rate, an argument against the genuineness of John 7:53-8:11 based on Eusebius is purely an argument from silence, and arguments from silence are always weak. Instead of stressing Eusebius' silence it is more reasonable to lay the emphasis upon his positive testimony, which is that the story of the woman taken in adultery is a very ancient one, reaching back to the days of the Apostles.

Also the Spanish Father Pacian (c. 370) appealed to the *pericope de adultera* when protesting against excessive severity in discipline. "Are you not willing," he asked, "to read in the Gospel that the Lord also spared the adulteress who confessed, whom no man had condemned?" (41)

(b) What the Facts of History Indicate

The facts of history indicate that during the early Christian centuries throughout the Church adultery was commonly regarded as such a serious sin that it could be forgiven, if at all, only after severe penance. For example, Cyprian (c. 250) says that certain bishops who preceded him in the province of North Africa "thought that reconciliation ought not to be given to adulterers and allowed to conjugal infidelity no place at all for repentance." (42) Hence offence was taken at the story of the adulterous woman brought to Christ, because she seemed to have received pardon too easily. Such being the case, it is surely more reasonable to believe that this story was deleted from John's Gospel by over-zealous disciplinarians than to suppose that a narrative so contrary to the ascetic outlook of the early Christian Church was added to John's Gospel from some extra-canonical source. There would be a strong motive for deleting it but no motive at all for adding it, and the prejudice against it would make its insertion into the Gospel text very difficult.

Not only conservatives but also clear thinking radical scholars have perceived that the historical evidence favors the belief that the *pericope de adultera* was deleted from the text of the fourth Gospel rather than added to it. "The bold presentation of the evangelist," Hilgenfeld (1875) observed, "must at an early date, especially in the Orient have seemed very offensive." (43) Hence Hilgenfeld regarded Augustine's statement that the passage had been deleted by overscrupulous scribes "as altogether not improbable." And Steck (1893) suggested that the story of the adulteress was incorporated in the Gospel of John before it was first published. "That it later," concluded Steck, "was set aside out of moral prudery is easily understandable." (44)

Rendel Harris (1891) was convinced that the Montanists, an ascetic Christian sect which flourished during the 2nd century, were acquainted with the *pericope de adultera*. "The Montanist Churches," he wrote, "either did not receive this addition to the text, or else they are responsible for its omission; but at the same time it can be shown that they knew of the passage perfectly well in the West; for the Latin glossator of the Acts has borrowed a few words from the section in Acts 5:18. (45) In Acts 5:18 we are told that the rulers *laid their hands on the apostles and put them in the common prison*. To this verse the Latin portion of *D* adds, *and they went away each one to his house*. As Harris observes, this addition is obviously taken from the description of the breaking up of the council meeting in John 7:53. If the Montanists were the ones who added these words to Acts 5:18, then the *pericope de adultera* must have been part of John's Gospel at a very early date.

Naturalistic scholars who insist that John 7:53-8:11 is an addition to the Gospel text can maintain their position only by ignoring the facts, by disregarding what the ancient writers say about this *pericope de adultera* and emphasizing the silence of other ancient writers who say nothing about it at all. This is what Hort did in his *Introduction* (1881). Here the testimony of Ambrose and Augustine is barely mentioned, and the statement of Nikon concerning the Armenians is dismissed as mere abuse. (46) Contrary to the evidence Hort insisted that the *pericope de adultera* was not offensive to the early Church. "Few in ancient times, there is reason to think, would have found the section a stumbling block except Montanists and Novatians." (47) With the implications of this sweeping statement, however, Rendel Harris could not agree. "Evidently," he observed, "Dr. Hort did not think that the tampering of the Montanists with the text amounted to much; we, on the contrary, have reason to believe that it was a very far reaching influence." (48)

Today most naturalistic scholars feel so certain that John 7:53-8:11 is not genuine that they regard further discussion of the matter as unprofitable. When they do deal with the question (for the benefit of laymen who are still interested in it) they follow the line of Westcott and Hort. They dismiss the ancient testimony concerning this passage as absurd and rely on the "argument from silence." Thus Colwell (1952) ridicules the reason which Augustine gives for the deletion of the *pericope de adultera*. "The generality," he declares, "of the 'omission' in early Greek sources can hardly be explained this way. Some of those Greek scribes must have been unmarried! Nor is Augustine's argument supported by the evidence from Luke's Gospel, where even greater acts of compassion are left untouched by the scribes who lack this story in John." (49)

There is no validity, however, in this point which Colwell tries to score against Augustine. For there is a big difference between the story of the adulteress in John 8 and the story in Luke 7 of the sinful woman who anointed the feet of Jesus and was forgiven. In Luke the penitence and faith of the woman are stressed; in John these factors are not mentioned explicitly. In Luke the law of God is not called in question; in John it, seemingly, is set aside. And in Luke the sinful woman was a harlot; in John the woman was an adulteress. Thus there are good reasons why the objections raised against the story of the adulteress in John would not apply to the story of the harlot in Luke and why Tertullian, for example, refers to Luke's story but is silent about John's.

(c) Misleading Notes in the Modern Versions

The notes printed in the modern versions regarding John 7:53 - 8:11 are completely misleading. For example, the R.S.V. states that most of the ancient authorities either omit 7:53-8:11 or insert it with variations of text after John 7:52 or at the end of John's Gospel or after Luke 21:38. And the N.E.B. says the same thing and adds that the *pericope de adultera* has no fixed place in the ancient New Testament manuscripts. These notes imply that originally the story of the adulteress circulated as an independent narrative in many forms and that later, when scribes began to add it to the New Testament, they couldn't agree on where to put it, some inserting it at one place and others at another.

Von Soden (1902) showed long ago that the view implied by these notes is entirely erroneous. Although this scholar denied the genuineness of John 7:53 - 8:11, nevertheless, in his monumental study of this passage he was eminently fair in his presentation of the facts. After mentioning that this section is sometimes found at the end of the Gospel of John and sometimes in the margin near John 7:52 and that in one group of manuscripts (the Ferrar group) the section is inserted after Luke 21:38, von Soden continues as follows: "But in the great majority of the manuscripts it stands in the text between 7:52 and 8:12 except that in at least half of these manuscripts it is provided with deletion marks in the margin." (50) Thus the usual location of the *pericope de adultera* is in John between 7:52 and 8:12. The manuscripts which have it in any other place are exceptions to the rule.

"The pericope," says Metzger (1964), "is obviously a piece of floating tradition which circulated in certain parts of the Western Church. It was subsequently inserted into various manuscripts at various places." (51) But Metzger's interpretation of the facts is incorrect, as von Soden demonstrated long ago by his careful scholarship. Von Soden showed that the usual location of the *pericope de adultera* was also its original location in the New Testament text. The other positions which it sometimes occupies and the unusually large number of variant readings which it contains were later developments which took place after it became part of the New Testament. "In spite of the abundance of the variant readings," he declared, "it has been established with certainty that the *pericope* was not intruded into the Four Gospels, perhaps in various forms, in various places. This hypothesis is already contradicted by the fixed place which the section has, against which the well known, solitary exception of the common ancestor of the so-called Ferrar group can prove nothing. On the contrary, when the *pericope*, at a definite time and at a definite place was first incorporated into the Four Gospels, in order then to defend its place with varying success against all attacks, it had the following wording." (52) And then von Soden goes on to give his reconstruction of the original form of the *pericope de adultera*. This does not differ materially from the form printed in the Textus Receptus and the King James Version.

Also the opening verses (John 7:53-8:2) of the *pericope de adultera* indicate clearly that its original position in the New Testament was in John between 7:52 and 8:12, for this is the only location in which these introductory verses fit the context. The first of them (John 7:53) describes the breaking up of the stormy council meeting which immediately precedes. The next two verses (John 8:1-2) tell us what Jesus did in the meantime and thereafter. And thus a transition is made to the story of the woman taken in adultery. But in those other locations mentioned by N.E.B., which the *pericope de adultera* occupies in a relatively few manuscripts, these introductory verses make no sense and thus prove conclusively that the *pericope* has been misplaced.

Long ago Burgon pointed out how untrustworthy some of those manuscripts are which misplace the *pericope de adultera*. "The Critics eagerly remind us that in four cursive copies (the Ferrar group) the verses in question are found tacked on to the end of Luke 21. But have they forgotten that 'these four codexes are derived from a common archetype,' and therefore represent one and the same ancient and, I may add, corrupt copy? The same Critics are reminded that in the same four Codexes 'the agony and bloody sweat' (St. Luke 22:43-44) is found thrust into St. Matthew's Gospel between ch. 26:39 and 40. Such licentiousness on the part of a solitary exemplar of the Gospels no more affects the proper place of these or of those verses than the superfluous digits of a certain man of Gath avail to disturb the induction that to either hand of a human being appertain but five fingers and to either foot but five toes." (53)

(d) The Silence of the Greek Fathers Explained

The arguments of naturalistic critics against the genuineness of John 7:53-8:11 are largely arguments from silence, and the strongest of these silences is

generally thought to be that of the Greek Church Fathers. Metzger (1964) speaks of it as follows: "Even more significant is the fact that no Greek Church Father for a thousand years after Christ refers to the pericope, including even those who, like Origen, Chrysostom, and Nonnus (in his metrical paraphrase) dealt with the entire Gospel verse by verse. Euthymius Zigabenus, who lived in the first part of the twelfth century, is the first Greek writer to comment on the passage, and even he declares that the accurate copies of the Gospel do not contain it." (54)

This argument, however, is not nearly so strong as Metzger makes it seem. In the first place, as Burgon pointed out long ago, we must knock off at least three centuries from this thousand-year period of which Metzger speaks so ominously. For Tischendorf lists 9 manuscripts of the 9th century which contain the *pericope de adultera* in its usual place and also one which may be of the 8th century. And so the silence of the Greek Church Fathers during the last third of this thousand year period couldn't have been because they didn't know of manuscripts which contained John 7:53-8:11 in the position which it now occupies in the great majority of the New Testament manuscripts. The later Greek Fathers didn't comment on these verses mainly because the earlier Greek Fathers hadn't done so.

But neither does the silence of the earlier Greek Fathers, such as Origen (c. 230), Chrysostom (c. 400), and Nonnus (c. 400), necessarily imply that these ancient Bible scholars did not know of the *pericope de adultera* as part of the Gospel of John. For they may have been influenced against it by the moralistic prejudice of which we have spoken and also by the fact that some of the manuscripts known to them omitted it. And Burgon mentions another very good reason why these early Fathers failed to comment on this section. Their commenting was in connection with their preaching, and their preaching would be affected by the fact that the *pericope de adultera* was omitted from the ancient Pentecostal lesson of the Church.

"Now for the first time, it becomes abundantly plain, why Chrysostom and Cyril, in publicly commenting on St. John's Gospel, pass straight from ch. 7:52 to ch. 8:12. Of course they do. Why should they,—how could they,—comment on what was not publicly read before the congregation? The same thing is related (in a well-known 'scholium') to have been done by Apolinarius and Theodore of Mopsuestia. Origen also, for aught I care, —though the adverse critics have no right to claim him, seeing that his commentary on all that part of St. John's Gospel is lost,—but Origen's name, as I was saying, for aught I care, may be added to those who did the same thing." (55)

At a very early date it had become customary throughout the Church to read John 7:37-8:12 on the day of Pentecost. This lesson began with John 7:37-39, verses very appropriate to the great Christian feast day in which the outpouring of the Holy Spirit is commemorated: *In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink . . . But this spake He of the Spirit which they that believe on Him should receive.* Then the lesson continued through John 7:52, omitted John 7:53-8:11, and concluded with John 8:12, *Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.* Thus the fact that the *pericope de adultera* was not publicly read at Pentecost was an additional reason why the early Greek Church Fathers did not comment on it.

Why was the story of the adulteress omitted from the Pentecostal lesson? Obviously because it was inappropriate to the central idea of Pentecost. But critics have another explanation. According to them, the passage was not part of the Gospel of John at the time that the Pentecostal lesson was selected. But, as Burgon pointed out, this makes it more difficult than ever to explain how this passage came to be placed after John 7:52. Why would a scribe introduce this story about an adulteress into the midst of the ancient lesson for Pentecost? How would it occur to anyone to do this?

Moreover, although the Greek Fathers were silent about the *pericope de adultera*, the Church was not silent. This is shown by the fact that John 8:3-11 was chosen as the lesson to be read publicly each year on St. Pelagia's day, October 8. Burgon points out the significance of this historical circumstance. "The great Eastern Church speaks out on this subject in a voice of thunder. In all her Patriarchates, as far back as the written records of her practice reach, —and they reach back to the time of those very Fathers whose silence was felt to be embarrassing,—the Eastern Church has selected nine out of these twelve verses to be the special lesson for October 8." (56)

(e) The Internal Evidence

Naturalistic critics have tried to argue against the genuineness of John 7:53-8:11 on the basis of the internal evidence. Colwell (1952), for example, claims that the story of the woman taken in adultery does not fit its context and that it differs in its vocabulary and general tone from the rest of John's Gospel. (57) But by these arguments the critics only create new difficulties for themselves. For if the *pericope de adultera* is an interpolation and if it is so markedly out of harmony with its context and with the rest of the Gospel of John, why was it ever placed in the position which it now occupies? This is the question which Steck (1893) (58) asked long ago, and it has never been answered.

Actually, however, there is little substance to these charges. Arguments from literary style are notoriously weak. They have been used to prove all sorts of things. And Burgon long ago pointed out expressions in this passage which are characteristic of John's Gospel. "We note how entirely in St. John's manner is the little explanatory clause in ver. 6, —'This they said, tempting Him that they might have to accuse Him.' We are struck besides by the prominence given in verses 6 and 8 to the act of writing, — allusions to which, are met with in every work of the last Evangelist." (59)

As for not fitting the context, Burgon shows that the actual situation is just the reverse. When the *pericope de adultera* is omitted, it leaves a hole, a gaping wound that cannot be healed. "Note that in the oracular Codexes *B* and *Aleph* immediate transition is made from the words 'out of Galilee ariseth no prophet,' in ch. 7:52, to the words 'Again therefore JESUS spake unto them, saying,' in ch. 8:12. And we are invited by all the adverse Critics alike to believe that so the place stood in the inspired autograph of the Evangelist.

"But the thing is incredible. Look back at what is contained between ch. 7:37 and 52, and note— (a) That two hostile parties crowded the Temple courts (ver. 40-42); (b) That some were for laying violent hands on our LORD (ver. 44); (c) That the Sanhedrin, being assembled in debate, were reproaching their servants for not having brought Him prisoner, and disputing one against another (ver. 45-52). How can the Evangelist have proceeded,—'Again therefore JESUS spake unto them, saying, I am the light of the world'? What is it supposed then that St. John meant when he wrote such words?" (60)

Surely the Dean's point is well taken. Who can deny that when John 7:53-8:11 is rejected, the want of connection between the seventh and eighth chapters is exceedingly strange? The reader is snatched from the midst of a dispute in the council chamber of the Sanhedrin back to Jesus in the Temple without a single word of explanation. Such impressionistic writing might possibly be looked for in some sophisticated modern book but not in a book of the sacred Scriptures.

(f) The Negative Evidence of the Manuscripts and Versions Explained

It is not surprising that the *pericope de adultera* is omitted in Papyri 66 and 75, *Aleph* BW and L. For all these manuscripts are connected with the Alexandrian tradition which habitually favored omissions. When once the Montanists or some other extreme group had begun to leave the story of the adulteress out of their copies of John's Gospel, the ascetic tendencies of the early Church were such that the practice would spread rapidly, especially in Egypt, and produce just the situation which we find among the Greek manuscripts. For the same reason many manuscripts of the Coptic (Egyptian) versions, including the recently discovered Bodmer Papyrus III, omit this passage, as do also the Syriac and Armenian versions. All these versions reflect the tendency to omit a passage which had become offensive. And the fact that the section had been so widely omitted encouraged later scribes to play the critic, and thus were produced the unusually large number of variant readings which appear in this passage in the extant manuscripts. And for the same cause many scribes placed deletion marks on the margin opposite this section.

None of these phenomena proves that the *pericope de adultera* is not genuine but merely that there was a widespread prejudice against it in the early Church. The existence of this prejudice makes it more reasonable to suppose that the story of the adulteress was omitted from the text of John than to insist that in the face of this prejudice it was added to the text of John. There would be a motive for omitting it but no motive for adding it.

5. The Last Twelve Verses Of Mark

Burgon's best known work in the field of textual criticism was his treatise on *The Last Twelve Verses of Mark*, which he published in 1871 after years of preliminary study. (61) For over a century this volume has deservedly been held in high esteem by believing Bible students, and its basic arguments all this while have remained irrefutable. In the following paragraphs, therefore, an effort will be made to summarize Burgon's discussion of this disputed passage and to bring his work up to date by the inclusion of new material which has been discovered since Burgon's day.

(a) The Critics Unable to Develop a Satisfactory Theory

And they went out quickly and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. All the naturalistic critics agree that with this verse (Mark 16:8) the genuine portion of Mark's Gospel ends. But this negative conclusion is the only thing upon which critics are able to agree in regard to the conclusion of Mark. When we ask how it came about that Mark's Gospel ends here without any mention of the post-resurrection appearances of Christ, immediately the critics begin to argue among themselves. For over one hundred years (since the publication of Burgon's book) they have been discussing this question and have been unable to come up with a theory which is acceptable to all or even to most of them.

According to some critics, Mark intentionally ended his Gospel with the words *for they were afraid*. J. M. Creed (1930), (62) for example, and R. H. Lightfoot (1950) (63) have argued that all other attempts to explain why the Gospel of Mark ends here have failed, and that therefore we *must* believe that Mark purposely concluded his Gospel at this point. The scholars who hold this view have advanced various theories to explain why Mark would have done so strange a thing. According to Creed, the story of the empty tomb was new when Mark wrote his Gospel, and by ending with the silence of the women Mark was explaining why this story had never been told before. (64) According to Lohmeyer (1936), the purpose of Mark in ending his Gospel at 16:8 was to hint at a glorious second coming of Christ which was to take place in Galilee. (65) Lightfoot (1937) had a Barthian theory of this passage. He thought that Mark's purpose in concluding with 16:8 was to leave the reader in a state of reverent awe which anticipated an "event" or "crisis" which was "found to have the quality of absolute finality" (66) (whatever that means).

But the theory that Mark purposely ended his Gospel at 16:8 has never been widely held, in spite of Creed's and Lightfoot's arguments that this is the only possible view. As Beach (1959) rightly observes, "It seems unlikely that Mark would end the Gospel on a note of fear, for the whole purpose and import of the Gospel is that men should not be afraid." (67) And it is even less likely that Mark concluded his Gospel without any reference to the appearance of the risen Christ to His disciples. For this, as W. L. Knox (1942) reminds us, would be to leave unmentioned "the main point of his Gospel, and the real 'happy ending' on which the whole faith of the Church depended." (68)

Many of those who hold that the Gospel of Mark ends at 16:8 endeavor to account for this alleged fact by supposing that Mark intended to finish his Gospel but was prevented from doing so, perhaps by death. "At Rome," remarks Streeter (1924), "in Nero's reign this might easily happen." (69) But to suppose that Mark died thus prematurely is to contradict the express statements of Papias, Irenaeus, Clement of Alexandria, and Origen that Mark lived to publish his Gospel. And even if all these ancient writers were wrong and Mark did die before he had finished his Gospel, would his associates have published it in this incomplete state? Would they not have added something from their recollections of Mark's teaching to fill in the obvious gap in the narrative? Only by doing thus could they show their regard for their deceased friend.

Hence the only remaining alternative open to the critics is that the original ending of Mark's Gospel has completely disappeared. Juelicher (1894) (70) and C. S. C. Williams (1951) (71) suggest that it was intentionally removed by certain of those who disapproved of its teaching concerning Christ's resurrection. Other scholars believe that the original conclusion of Mark's Gospel was lost accidentally. Since it was the last page, they argue, it might easily have been torn off. But although these theories explain the absence of this hypothetical "lost ending" from *some* of the manuscripts, it can hardly account for its complete disappearance from *all* the known copies of Mark. Creed (1930) pointed this out some years ago. "Once the book was in circulation, the conclusion would be known and a defective copy could be completed without difficulty. And there would be an overwhelming interest in a restoration of the complete text at this crucial point. It would seem better, therefore, to push back the supposed mutilation to the very beginning of the book's history. But the earlier we suppose the mutilation to have taken place, the greater the likelihood that the author was himself within reach to supply what was wanting." (72)

(b) Ancient Evidence Favorable to Mark 16:9-20

Thus it is an easy thing to say that the genuine portion of the Gospel of Mark ends at 16:8, but it is a difficult task to support this statement with a satisfactory explanation as to how the Gospel came to end there, a task so difficult that it has not yet been adequately accomplished. But the last twelve verses of Mark cannot be disowned on the strength of an unsupported statement, even when it is made by the most eminent of modern scholars. For these verses have an enormous weight of testimony in their favor which cannot be lightly set aside. They are found in all the Greek manuscripts except *Aleph* and *B* and in all the Latin manuscripts except *k*. All the Syriac versions contain these verses, with the exception of the Sinaitic Syriac, and so also does the Bohairic version. And, even more important, they were quoted as Scripture by early Church Fathers who lived one hundred and fifty years before *B* and *Aleph* were written, namely, Justin Martyr (c. 150), (73) Tatian (c. 175), (74) Irenaeus (c. 180), (75) and Hippolytus (c. 200), (76) Thus the earliest extant testimony is on the side of these last twelve verses. Surely the critical objections against them must be exceedingly strong to overcome this evidence for their genuineness.

(c) Documents That Omit Mark 16:9-20

No doubt the strongest argument that can be brought against the last twelve verses of Mark is that there are extant documents that omit them. In Legg's apparatus these are listed as follows: the Greek manuscripts *Aleph* and *B*, the Sinaitic Syriac manuscript, the Adysh and Opiza manuscripts of the Old Georgian version, and 8 manuscripts of the Armenian version. Colwell (1937), however, has enlarged this list of Armenian manuscripts to 62. (77)

In place of Mark 16:9-20 the Old Latin manuscript *k* has the so called "short ending" of Mark, which reads as follows:

And all things whatsoever that had been commanded they explained briefly to those who were with Peter; after these things also Jesus Himself appeared and from the east unto the west sent out through them the holy and uncorrupted preaching of eternal salvation. Amen.

L, *Psi*, and a few other Greek manuscripts have this "short ending" placed between 16:8 and 16:9. P. Kahle (1951) reports that 5 Sahidic manuscripts also contain both this "short ending" and Mark 16:9-20. (78) The "short ending" is also found in the margins of 2 Bohairic manuscripts and in 7 Ethiopic ones.

(d) The Negative Evidence of the Documents Inconclusive

Long ago Burgon demonstrated that this negative evidence of the documents is inconclusive. In the first place, he pointed out that in the early Church there were those who had difficulty in reconciling Mark 16:9 with Matthew 28:1. For, at first sight, these two passages seem to contradict each other. Mark says that Christ rose "early the first day of the week," that is, *Sunday morning*; while Matthew seems to say that Christ rose "in the end of the Sabbath," which, strictly interpreted, means *Saturday evening*. It is true that Matthew's expression can be more loosely construed to mean *the end of Saturday night*, and thus the conflict with Mark can be avoided, but there were some early Christians, it seems, who did not realize this and were seriously troubled by the apparent disagreement. Eusebius (c. 325), in his *Epistle to Marinus*, discusses this problem at considerable length. His solution was to place a comma after the word *risen* in Mark 16:9 and to regard the phrase *early the first day of the week* as referring to the time at which Jesus appeared to Mary Magdalene rather than as indicating the hour in which He rose from the dead. (79)

In the second place, Burgon called attention to the fact that in many ancient manuscripts of the Four Gospels the Western order was followed. Matthew was placed first, then John, then Luke, and finally Mark. Thus Mark 16:9-20 was often, no doubt, written on the very last page of the manuscript and could easily be torn off. (80) Suppose some early Christian, who was already wrestling with the problem of harmonizing Mark 16:9 with Matthew 28:1, should find a manuscript which had thus lost its last page containing Mark 16:9-20. Would not such a person see in this omission an easy solution of his difficulties? He would argue as modern critics do that the genuine text of Mark ended at 16:8 and that verses 16:9-20 were a later addition to the Gospel narrative. Thus a tendency on the part of certain ancient scribes to omit the last twelve verses of Mark could easily develop, especially at Alexandria where the scribes were accustomed to favor the shorter reading and reject the longer as an interpolation.

(e) The Alleged Difference in Literary Style

One of the negative arguments employed by the critics is the alleged difference in literary style which distinguishes these last twelve verses from the rest of Mark's Gospel. This argument is still used by critics today. Thus Metzger (1964) claims that "seventeen non-Markan words or words used in a non-Markan sense" are present in these verses. (81) Long ago, however, Tregelles (1854) admitted "that arguments on *style* are often very fallacious, and that by themselves they prove very little." (82) And Burgon (1871) demonstrated this to be true. In a brilliant chapter of his treatise on Mark he showed that the alleged differences of style were mere nothings. For example, Meyer (1847) and other critics had made much of the fact that two typically Marcan words, namely, *euthus* (straightway) and *palin* (again) were not found in Mark 16:9-20. Burgon showed that *euthus* did not occur in chapters 12 and 13 of Mark and *palin* did not occur in chapters 1, 6, 9, and 13 of Mark. Thus the fact that these words did not occur in Mark 16:9-20 proved nothing in regard to the genuineness of this section. (83)

(f) The Alleged Discrepancy Between Mark 16:9-20 and Mark 16:1-8

For over one hundred years also it has been said that there is a discrepancy, a remarkable lack of continuity, between the last twelve verses of Mark and the preceding eight verses. Mark 16:9-20, we are told, differs so radically from Mark 16:1-8 that it could not have been written by the Evangelist himself but must have been added by a later hand. Why, the critics ask, are we not told what happened to the women, and why is no account given of the appearance of the risen Christ to Peter and the other disciples in Galilee, a meeting which is promised in Mark 16:7? These objections, however, are not as serious as at first they seem to be. For it was evidently not Mark's intention to satisfy our curiosity about the women or to report that meeting of Christ and His disciples which is promised in Mark 16:7. His purpose was to emphasize the importance of faith in the risen Christ. *He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe* (Mark 16:16-17). Thus he passes over everything else and concentrates on those appearances of the risen Christ in which belief (or unbelief) is especially involved.

Thus there is nothing in these arguments from internal evidence which need give the defender of Mark 16:9-20 any real cause for concern. On the contrary, the critics themselves are the ones who must bear the sting of these objections. They are caught in their own trap. For if the last twelve verses of Mark are in such obvious disagreement with what immediately precedes, how could they ever have been added by a later hand? Why didn't the person who added them remove such glaring contradictions?

Hort answered this question by supposing that Mark 16:9-20 was taken by some scribe from a lost document and added to Mark's Gospel without change. (84) Similarly, Streeter suggested that Mark 16:9-20 was originally "a summary intended for catechetical purposes; later on the bright idea occurred to some one of adding it as a sort of appendix to his copy of Mark." (85) This theory of Hort and Streeter, however, is far from a satisfactory explanation of the facts. For if Mark 16:9-20 was taken from an independent document and if the discontinuity between this section and the preceding verses is as great as these scholars say it is, then why were no efforts made to smooth over the discrepancy? The manuscripts reveal no signs of any such attempts.

(g) Eusebius' Epistle to Marinus

Eusebius (c. 325) did not include Mark 16:9-20 in his *canons*, a cross reference system which he had devised for the purpose of making it easier to look up parallel passages in the Four Gospels. This does not necessarily mean, however, that Eusebius rejected these last twelve verses of Mark. Burgon demonstrated this long ago in his study of Eusebius' *Epistle to Marinus*. The relevant portions of this Epistle are translated by Burgon as follows

"He who is for getting rid of the entire passage will say that it is not met with in all the copies of Mark's Gospel: the accurate copies at all events *circumscribe the end* of Mark's narrative at the words of the young man who appeared to the women and said, 'Fear not ye! Ye seek Jesus of Nazareth,' etc.: to which the Evangelist adds,—'And when they heard it, they fled, and said nothing to any man, for they were afraid.' For at these words, in almost all copies of the Gospel according to Mark, *the end has been circumscribed*. What follows, (which is met with seldom, and only in some copies, certainly not in all,) might be dispensed with.

"But another, on no account daring to reject anything whatever which is, under whatever circumstance, met with in the text of the Gospels, will say that here are two readings (as is so often the case elsewhere;) and that *both* are to be received,— inasmuch as by the faithful and pious, *this* reading is not held to be genuine rather than *that* nor *that* than *this*." (86)

This passage from Eusebius was repeated by Jerome (c. 400), Hesychius of Jerusalem (c. 430), and Victor of Antioch (c. 550). On the basis of it modern critics claim that Eusebius rejected the last twelve verses of Mark, but this is plainly an exaggeration. The second paragraph of this passage shows that Eusebius regarded Mark 16:9-20 as at least possibly genuine. Critics also have interpreted Eusebius as stating that "the accurate copies" and "almost all copies" end Mark's Gospel at 16:8. But Burgon pointed out that Eusebius doesn't say this. Eusebius says that the accurate copies *circumscribe the end* at 16:8 and that in almost all copies *the end has been circumscribed* at this point. What did Eusebius mean by this unusual expression? Burgon's explanation seems to be the only possible one.

Burgon reminded his readers that it was customary, at least in the later manuscript period, to indicate in the New Testament manuscripts the beginning and the end of the Scripture lesson appointed to be read in the worship services of the Church. The beginning of the Scripture lesson was marked by the word beginning (Greek *arche*), written in the margin of the manuscript, and the end of the reading by the word *end* (Greek *telos*), written in the text. Burgon argued that this practice began very early and that it was this to which Eusebius was referring when he said that the most accurate copies and almost all copies *circumscribe the end* at Mark 16:8. Eusebius was not talking about the end of the Gospel of Mark but about the liturgical sign indicating the end of a Scripture lesson. He is simply saying that this liturgical sign *end* (*telos*) was present after Mark 16:8 in many of the manuscripts known to him. (87)

This may explain why some of the New Testament documents omit Mark 16:9-20. It may be that some scribe saw the liturgical sign *end* (*telos*) after Mark 16:8 and, misinterpreting it to mean that Mark's Gospel ended at this point, laid down his pen. And this would be especially likely to happen if the last page, containing Mark 16:9-20 had accidentally been torn off. "Of course," Burgon argued, "it will have *sometimes* happened that S. Mark 16:8 came to be written at the bottom of the left hand page of a manuscript. And we have but to suppose that in the case of one such Codex the next leaf, which should have been *the last*, was missing, — (the *very thing which has happened in respect of one of the Codices at Moscow*) — and what else *could* result when a copyist reached the words, FOR THEY WERE AFRAID. THE END, but the very phenomenon which has exercised critics so sorely and which gives rise to the whole of the present discussion? The copyist will have brought S. Mark's Gospel to an end there, *of course*. What else could he possibly do?" (88)

When once this omission of Mark 16:9-20 was made, it would be readily adopted by early Christians who were having difficulty harmonizing Mark 16:9 with Matthew 28:1. "That some," Burgon observes, "were found in very early times eagerly to acquiesce in this omission; to sanction it, even to multiply copies of the Gospel so mutilated; (critics or commentators intent on nothing so much as reconciling the apparent discrepancies in the Evangelical narratives;)—appears to me not at all unlikely." (89)

Burgon also suggested that just as Jerome and other later writers copied Eusebius' *Epistle to Marinus* so in this Epistle Eusebius himself was merely copying some lost treatise of Origen (c. 230), (90) and this was one of the very few points on which Westcott and Hort were inclined to agree with Burgon. (91) If this suggestion is correct and Origen was the original author of the *Epistle to Marinus*, then the consequences for textual criticism are very important. For all documents that omit Mark 16:9-20 are in some way connected with Alexandria or Caesarea, the two localities in which Origen, the great textual critic of antiquity, lived and labored. The absence of Mark 16:9-20 from these documents and the doubts which Eusebius seems to have felt about them may all be due to an error of judgment on the part of Origen.

(h) Were Heretics Responsible for the Omission of Mark 16:9-20?

Burgon died in 1888, too soon to give us the benefit of his comment on a development which had taken place shortly before his death, namely, the discovery in 1884 of the apocryphal *Gospel of Peter* in a tomb at Akhmim in Egypt. (92) Had Burgon lived longer, he would not have failed to point out the true significance of

the agreement of this *Gospel of Peter* with the Old Latin New Testament manuscript *k* in the last chapter of the Gospel of Mark..

According to modern scholars, the original *Gospel of Peter* was written about 150 A.D. by docetic heretics who denied the reality of Christ's sufferings and consequently the reality of His human body. This false view is seen in the account which this apocryphal writing gives of Christ's crucifixion. In it we are told that when our Lord hung upon the cross, the divine Christ departed to heaven and left only the human Jesus to suffer and die.

And the Lord cried out aloud saying: My power, my power, thou hast forsaken me. And when he had so said, he was taken up. (93)

Also the account which the *Gospel of Peter* gives of the resurrection of Christ is uniquely docetic.

... and they saw the heavens opened and two men descend thence having a great light, and drawing near unto the sepulchre... and the sepulchre was opened, and both of the young men entered in . . . and while they were yet telling them the things which they had seen, they saw again three men come out of the sepulchre, and two of them sustaining the other, and a cross following after them. And of the two they saw that their heads reached unto heaven, but of him that was led by them that it overpassed the heavens. And they heard a voice out of the heavens saying, Hast thou preached unto them that sleep? And an answer was heard from the cross, *saying*: Yea. (94)

In the Gospel of Mark the Old Latin New Testament manuscript *k* gives a heretical, docetic account of the resurrection of Christ similar to that found in the apocryphal *Gospel of Peter*. In Mark 16:4 manuscript *k* reads as follows:

Suddenly, moreover, at the third hour of the day, darkness fell upon the whole world, and angels descended from heaven, and as the Son of God was rising in brightness, they ascended at the same time with him, and straightway it was light. (95)

It is generally believed by scholars that *k* represents an early form of the Old Latin version, which, like the *Gospel of Peter*, dates from the 2nd century. If this is so, the fact that *k* agrees with the *Gospel of Peter* in giving a docetic account of the resurrection of Christ indicates that Irenaeus (c. 180) was correct in pointing out a special connection between the Gospel of Mark and docetism. This ancient Father observed that docetic heretics "who separate Jesus from Christ, alleging that Christ remained incapable of suffering, but that it was Jesus who suffered," preferred the Gospel of Mark. (96)

In chapter 16 of Mark, then, the Old Latin *k* contains a text which has been tampered with by docetic heretics who, like the author of the apocryphal *Gospel of Peter*, denied the reality of Christ's sufferings and of His human body. And this same *k* also omits the last twelve verses of Mark and substitutes in their place the so-called "short ending," which omits the post-resurrection appearances of Christ.

And all things whatsoever that had been commanded they explained briefly to those who were with Peter; after these things also Jesus Himself appeared and from the east unto the west sent out through them the holy and uncorrupted preaching of eternal salvation. Amen. (97)

Do not these facts fit together perfectly and explain each other? The same docetic heretics who tampered with the first half of Mark 16 in *k* also abbreviated the second half of Mark 16 in this same manuscript. They evidently thought that in the last twelve verses of Mark too great emphasis was placed on the bodily appearances of Christ to His disciples. They therefore rejected these concluding verses of Mark's Gospel and substituted a "short ending" of their own devising, a docetic conclusion in which Christ's post-resurrection appearances are almost entirely eliminated.

In addition to these docetists who abbreviated the conclusion of Mark's Gospel there were also other heretics, probably Gnostics, who expanded it by adding after Mark 16:14 a reading which was known to Jerome (415) (98) and which appears as follows in *Codex W*

And they answered and said, 'This age of lawlessness and unbelief is under Satan, who doth not allow the truth of God to prevail over the unclean things of the spirits. Therefore reveal thy righteousness now.' So spake they to Christ. And Christ answered them, 'The term of the years of Satan's dominion hath been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over unto death, that they may return to the truth and sin no more, that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.' (99)

Hence, in addition to the causes which Dean Burgon discussed so ably, the tampering of heretics must have been one of the factors which brought about the omission of Mark 16:9-20 in the few New Testament documents which do omit this passage.

We see, then, that believing scholars who receive the last twelve verses of Mark as genuine are more reasonable than naturalistic scholars who reject them. For there are many reasons why these verses might have been omitted by the few New Testament documents which do omit them, but no reason has yet been invented which can explain satisfactorily either how a hypothetical "lost ending" of Mark could have disappeared from all the extant New Testament documents or how the author of Mark's Gospel could have left it incomplete without any ending at all.

It is sometimes said that the last twelve verses of Mark are not really important, so that it makes little difference whether they are accepted or rejected. This, however, is hardly the case. For Mark 16:9-20 is the only passage in the Gospels which refers specifically to the subject which is attracting so much attention today, namely, tongues, healings, and other spiritual gifts. The last verse of this passage is particularly decisive (Mark 16 :20). Here we see that the purpose of the miracles promised by our Lord was to confirm the preaching of the divine Word by the Apostles. Of course, then, these signs ceased after the Apostles' death. Today we have no need of them. The Bible is the all-sufficient miracle. And if we take this high view of the Bible, we cannot possibly suppose that the ending of one of the Gospels has been completely lost.

CHAPTER THREE

A SHORT HISTORY OF MODERNISM

There are many scholars today who claim to be orthodox Christians and yet insist that the New Testament text ought not to be studied from the believing point of view but from a neutral point of view. (1) The New Testament text, they maintain, ought to be treated just as the texts of other ancient books are treated. And in this they are followers of Westcott and Hort (1881), who still remain the best known advocates of this neutral principle.

In this present chapter we will endeavor to point out the error of this neutral, naturalistic New Testament textual criticism and to show how it has led to skepticism and modernism.

1. The Skeptical Tendency Of Naturalistic New Testament Textual Criticism

The following short history of New Testament textual criticism will show how the use of the naturalistic method leads inevitably to skepticism regarding the New Testament text.

(a) The Reformation Period—The Theological Approach to the New Testament Text

New Testament textual criticism cannot properly be said to have begun until the New Testament was first placed in print in 1516, one year before the commencement of the Protestant Reformation. Hence the first New Testament textual critics were editors such as Erasmus (1466-1536), printers such as Stephanus (1503-1559), and Reformers such as Calvin (1509-1564) and Beza (1519-1605). A study of Calvin's commentaries and the notes of Erasmus and Beza indicates that these 16th-century scholars had not worked out any clearly defined system of New Testament textual criticism. In this department of biblical study they were unmethodical, and some of their remarks concerning the New Testament canon and text reflect the humanistic culture in which they had been reared. But in their actual editing and printing of the New Testament they were guided by the common faith in the Received Text. For in their appeal to the New Testament against the errors of the papacy and the Roman Catholic doctrinal system these Reformers were not introducing a novelty but were falling back on a principle which long before the Reformation had been acknowledged by everyone. For centuries it had been commonly believed that the currently received New Testament text, primarily the Greek text and secondarily the Latin text, was the True New Testament Text which had been preserved by God's special providence. It was out of this common faith, therefore, that the printed Textus Receptus was born through the editorial labors of Erasmus and his successors under the guiding hand of God. Hence during the Reformation Period the approach to the New Testament text was theological and governed by the common faith in holy Scripture, and for this reason even in those early days the textual criticism of the New Testament was different from the textual criticism of other ancient books.

(b) The Age of Rationalism - The Naturalistic Approach to the New Testament Text

After the commencement of the 17th century rationalists began to arise who laid aside the theological approach to the New Testament text and took up in its stead the naturalistic approach which makes no distinction between the text of the New Testament and that of a purely human book. Denying the common faith, they handled the New Testament text in a wholly secular way. One of the most famous of these rationalists was Hugo Grotius (1583-1645), celebrated Dutch statesman and theologian. In his *Annotations* (pub. 1641-50) Grotius made a number of conjectural emendations, in the New Testament text. (2) a procedure which was then customary in the editing of ancient classical authors. And in 1658 Stephen Courcelles, professor at the Arminian College in Amsterdam, continued this trend by publishing an edition of the New Testament containing some of the conjectures of Grotius and also some of his own mixed indiscriminately with variant readings drawn from the New Testament manuscripts. (3) This action on Courcelles' part created alarm among orthodox Christians and awakened new interest in the problem of the New Testament text.

In 1675 John Fell, Dean of Christ Church and later Bishop of Oxford, suggested a new way of attacking this problem. In places in which the New Testament manuscripts differed from each other we should think of the scribes that copied the manuscripts rather than of the original apostolic authors. By noticing all the various ways in which these scribes made mistakes, we would be able to detect false readings and thus finally arrive at the true reading by a process of elimination. (4) This suggestion was taken seriously by Gerhard von Maestricht, an official of the city of Bremen, who in 1711 published 43 rules for New Testament textual criticism most of which dealt with the mistakes scribes were likely to make. (5) And this shift of attention from the inspired authors of the New Testament to the uninspired scribes that copied it was another step toward a completely naturalistic New Testament textual criticism.

In 1720 Richard Bentley (1662-1742), famous Cambridge scholar, proposed a thoroughly naturalistic method of New Testament textual criticism. What he advocated was the rejection of the printed Greek New Testament text altogether and of the readings of the majority of the manuscripts and the construction of a new text by comparing the oldest Greek New Testament manuscripts with the oldest manuscripts of the Latin Vulgate. He believed that these ancient Greek and Latin manuscripts would agree very closely and that this close agreement would make it possible to recover the New Testament text in the form in which it existed at the time of the Council of Nicaea (325 A.D.). (6) He also believed that this method of textual criticism would improve the "barbarous" style of the existing New Testament text and "make it more worthy of a revelation." (7)

J. A. Bengel (1687-1752) was an orthodox German Lutheran except in the realm of New Testament textual criticism. Here like Bentley he inclined toward rationalism. He claimed to believe in the providential preservation of the Scriptures, but when he began to deal with the New Testament text he laid this doctrine on the shelf as an unworkable principle. "Concerning the care of the early Church for the purity of the manuscripts and concerning the fruits of this care, whatever is clearly taught must be eagerly and piously maintained. But it is certainly difficult to explain through what churches and ages this care extended, and whatever it was it did not keep from coming into existence those variant readings which circulate today and which are more easily removed when their origin is known." (8)

In his own textual criticism Bengel relied on Bentley's method of comparing various classes of manuscripts with each other. (9) Also he laid great stress on a rule which he himself had formulated: "The hard reading is to be preferred to the easy reading." (10) When there is a choice, Bengel argued, between a reading which is hard to understand and a reading which is easy to understand, the hard reading must be the genuine one, because the orthodox scribes always changed the hard readings to make them easy. Hence, according to Bengel, the orthodox Christians had corrupted their own New Testament text. This hypothesis amounted to a denial of the doctrine that God by His special providence had preserved the True Text down through the ages in the usage of believers. It is no wonder therefore that an outcry was raised against Bengel by conservative Christians in Germany.

(c) The Age of Enlightenment—The Skeptical Approach to the New Testament Text

The last half of the 18th century in Germany was the age of "enlightenment" in which rationalism was positively encouraged by Frederick II, the "philosopher king," who reigned over Prussia 46 years (1740-86). Under these conditions the skepticism inherent in the naturalistic method of New Testament textual criticism was clearly brought out.

Johann Semler (1725-91), professor at Halle, was the first textual critic to suggest that the New Testament manuscripts had been edited, not merely copied, by the ancient scribes. (11) He was bold also in some of his conjectures concerning the New Testament text. For example, he believed that chapter 9 of 2 Corinthians was a fragment inserted by the scribes in its present location and that chapter 16 of Romans was originally a letter to the Corinthians that got attached to Romans by mistake. (12) And in other respects also Semler revealed himself as one of the first modernists. He believed that both the Old and the New Testament canons had grown by degrees and that therefore the Scriptures were not inspired in the traditional sense. According to Semler, the teaching of Jesus and the Apostles contained Jewish conceptions of merely "local" and "temporal" value which it was the task of scientific exegesis to point out. (13)

J. J. Griesbach (1745-1812), pupil of Semler and professor at Jena, early declared himself a skeptic regarding the New Testament text. In 1771 he wrote, "The New Testament abounds in more glosses, additions, and interpolations purposely introduced than any other book." (14) And during his long career there is no indication that he ever changed this view. He was noted for his critical editions of the New Testament and for the comprehensive way in which he worked out a classification of the New Testament manuscripts into three "rescensions" or ancestral groups. (15) He also developed the thought implicit in Bengel's rule, "The hard reading is to be preferred to the easy reading." Like Bengel he interpreted this rule to mean that the orthodox Christians had corrupted their own New Testament text. (16) According to Griesbach, whenever the New Testament manuscripts varied from each other, the orthodox readings were to be ruled out at once as spurious. "The most suspicious reading of all," Griesbach wrote, "is the one that yields a sense favorable to the nourishment of piety (especially monastic piety)." And to this he added another directive: "When there are many variant readings in one place, that reading which more than the others manifestly favors the dogmas of the orthodox is deservedly regarded as suspicious."

Griesbach's skepticism was shared by J. L. Hug (1765-1846), who in 1808 advanced the theory that in the 2nd century the New Testament text had become deeply degenerate and corrupt and that all the extant New Testament texts were merely editorial revisions of this corrupted text. (17) And Carl Lachmann (1793-1851) continued in this same skeptical vein. He believed that from the extant manuscripts it was not possible to construct a text which would reach any farther back than the 4th century. To bridge the gap between this reconstructed 4th-century text and the original text Lachmann proposed to resort to conjectural emendation. In 1831 he published an edition of the Greek New Testament which reflected his views. (18)

(d) Westcott and Hort—The Light That Failed

In the 1860's manuscripts *Aleph* and *B* were made available to scholars through the labors of Tregelles and Tischendorf, and in 1881 Westcott and Hort (19) published their celebrated *Introduction* in which they endeavored to settle the New Testament text on the basis of this new information. They propounded the theory that the original New Testament text has survived in almost perfect condition in these two manuscripts, especially in *B*. This theory attained almost immediately a tremendous popularity, being accepted everywhere both by liberals and conservatives. Liberals liked it because it represented the latest thing in the science of New Testament textual criticism. Conservatives liked it because it seemed to grant them that security for which they were seeking. But since this security had no foundation in faith, it has not proved lasting. For in the working out of their theory Westcott and Hort followed an essentially naturalistic method. Indeed, they prided themselves on treating the text of the New Testament as they would that of any other book, making little or nothing of inspiration and providence. "For ourselves," Hort wrote, "we dare not introduce considerations which could not reasonably be applied to other ancient texts, supposing them to have documentary attestation of equal amount, variety, and antiquity." (20)

Soon Westcott and Hort's theory began to lose its hold in the liberal and radical camp. In 1899 Burkitt (21) revived Hug's theory that all extant texts are editorial revisions of a lost primitive text, a position later adopted by Streeter (22) and other noted textual critics. The skepticism of Griesbach and other early critics was also revived, and with a vengeance. As early as 1908 Rendel Harris declared that the New Testament text had not at all been settled but was "more than ever, and perhaps finally, unsettled." (23) Two years later Conybeare gave it as his opinion that "the ultimate (New Testament) text, if there ever was one that deserves to be so called, is for ever irrecoverable." (24) And in 1941 Kirsopp Lake after a lifetime spent in the study of the New Testament text, delivered the following judgment: "In spite of the claims of Westcott and Hort and of von Soden, we do not know the original form of the Gospels, and it is quite likely that we never shall." (25)

Westcott and Hort professed to "venerate" the name of Griesbach "above that of every other textual critic of the New Testament." (26) Like Griesbach they believed that the orthodox Christian scribes had altered the New Testament manuscripts in the interests of orthodoxy. Hence like Griesbach they ruled out in advance any possibility of the providential preservation of the New Testament text through the usage of believers. But at the same time they were very zealous to deny that heretics had made any intentional changes in the New Testament text. "It will not be out of place," they wrote, "to add here a distinct expression of our belief that even among the numerous unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes." (27) The effect of this one-sided theory was to condemn the text found in the majority of the New Testament manuscripts and exonerate that of *B* and *Aleph*. This evident partiality, however, did not appeal to Rendel Harris (1926), who condemned all the manuscripts, including *B* and *Aleph*. All of them, he asserted, were "actually reeking" with "dogmatic falsifications." (28)

As the 20th century progressed, other distinguished scholars grew more and more skeptical. In 1937, for example, F. G. Kenyon revived Griesbach's contention that the text of the New Testament had not been as accurately preserved as the texts of other ancient books. "The textual history of the New Testament," Kenyon wrote, "differs materially from that of other ancient books. The works of classical literature were produced in peaceful conditions. They were copied by professional scribes.... They were not exposed to deliberate destruction, at any rate, until, after many centuries, the Christian Church made war on pagan literature. The textual tradition which has come down to us is probably that of the great libraries, where good copies were preserved under the eyes of men of letters.... In all these respects the fortunes of the Christian Scriptures were different. In the earliest days the Christians were a poor community, who would seldom have been able to command the services of professional scribes. There were no recognized centres for the promulgation of authorized copies of the Scriptures.... Then there was always the danger of destruction.... So long as Christianity was at best tolerated and at worst persecuted, the transcription and circulation of the Scriptures were exposed to difficulties from which the pagan literature was free." (29)

(e) New Testament Textual Criticism Since World War II

Since World War II there has been little change of attitude on the part of naturalistic New Testament textual critics. As far as the recovery of the original New Testament text is concerned, pessimism is the order of the day. As G. Zuntz (1953) remarks, "the optimism of the earlier editors has given way to that scepticism which inclines towards regarding 'the original text' as an unattainable mirage." (30) H. Greeven (1960) also has acknowledged the uncertainty of the naturalistic method of New Testament textual criticism. "In general," he says, "the whole thing is limited to probability judgments; the original text of the New Testament, according to its nature, must be and remain a hypothesis." (31) And R. M. Grant (1963) expresses himself still more despairingly. "The primary goal of New Testament textual study," he tells us, "remains the recovery of what the New Testament writers wrote. We have already suggested that to achieve this goal is well nigh impossible." (32) Nor is K. W. Clark (1966) more hopeful. "Great progress has been achieved," he says, "in recovering an early form of text, but it may be doubted that there is evidence of one original text to be recovered." (33) And according to K. Aland (1970), the early New Testament text is "strongly" characterized by variations. (34)

2. Naturalistic Textual Criticism And Modernism

Does naturalistic textual criticism breed modernism? Let us review briefly the history of modernistic Bible study and draw our own conclusions.

(a) The Beginning of Modernism—The Denial of the Biblical Miracles

Modernism may fittingly be said to have begun with the deists, a group of "free-thinkers" who were active during the early part of the 18th century in England, where they founded the Masonic Lodge. They taught that all religions are equally true since all of them, including Christianity, are merely republications of the original religion of nature. Reason, the deists insisted, and not the Bible is the supreme authority, since it is to human reason that the original religion of nature is most clearly revealed. And with this naturalistic outlook it is not surprising that some of the deists denied the reality of the miracles of the Bible. One of those that did so was Thomas Woolston (1669-1731), who ridiculed Christ's miracles and even the biblical account of Christ's resurrection. For this he was convicted of blasphemy and fined one hundred pounds. Being unable to pay, he spent the last four years of his life in prison. (35)

One hundred years later the German rationalists found a less offensive way of denying the miracles of Christ. These miracles, they asserted, were actual events which took place according to the laws of nature. The disciples, however, thought that these remarkable occurrences were miracles because they were ignorant of these natural laws. H. E. G. Paulus (1761-1851), theological professor at Heidelberg, was especially active in devising a naturalistic explanation for each one of the miracles of Christ. Jesus' walking on the water, Paulus explained, was an illusion of the disciples. Actually Jesus was walking on the shore and in the mist was taken for a ghost. In the feeding of the five thousand Jesus and His disciples simply set a good example of sharing which was followed by others, and soon

there was food enough for everybody. According to Paulus, Christ's resurrection took place because He did not really die upon the cross but merely swooned. The coolness of the tomb revived Him, and when an earthquake had rolled away the stone at the door of the tomb, He stripped off His grave clothes and put on a gardener's garment which He had managed to procure. (36)

These rationalistic explanations of the miracle-narratives in the Gospels were vigorously attacked by David Strauss (1808-74), who published his famous *Life of Jesus* in 1835. Strauss maintained that in these narratives the miracles are the main thing, the thing for which all the rest exists. Hence the rationalists were absurd in their contention that these narratives had grown up out of utterly trivial events on which a supernaturalistic interpretation had been wrongly placed. On the contrary, Strauss argued, all attempts to find a kernel of historical truth in these narratives must be given up. The miracle-narratives, he insisted, were simply myths. They were popular expressions of certain religious ideas which had been awakened in the minds of early Christians by the impact of Jesus' life. (37)

(b) The Rejection of John's Gospel—The Tuebingen School

After the publication of Strauss' *Life of Jesus* the Gospel of John rapidly lost status in the opinion of naturalistic critics. Soon it was regarded as of little historical value, as a mere collection of unauthentic discourses put in the mouth of Jesus for theological purposes. The leader in this devaluation of the Gospel of John was F. C. Baur (1792-1860), professor at Tuebingen and founder of the "Tuebingen School" of New Testament criticism. According to the Tuebingen School, Matthew and Revelation represented a primitive Jewish gospel; Luke and the four principal Epistles of Paul (Romans, 1 and 2 Corinthians, and Galatians) represented a Pauline gospel, and the rest of the New Testament books, especially the Gospel of John, represented a compromise between these two conflicting tendencies in the early Church. And in order to give time for these doctrinal developments Baur maintained that the Gospel of John had not been written until 170 A.D. (38)

Baur's late date for the writing of the Gospel of John was soon found to be contrary to the evidence. The study of Church history revealed no such doctrinal conflict as Baur's theory required. Also the discovery of Tatian's Gospel Harmony in 1888 and of certain papyrus manuscripts in the 1930's and 1950's all indicated that the Gospel of John must have been written before 100 A.D. Naturalistic critics have long since conceded this, but in spite of this admission they have persisted still in denying that John's Gospel gives us a true picture of the historical Jesus and have supported this denial by various hypotheses.

Because of their zeal for episcopal government and the doctrine of apostolic succession many liberal scholars of the Church of England were reluctant to surrender completely the apostolic authorship of John's Gospel. J. A. Robinson (1902) dean of Westminster, was one of this sort. According to Robinson, the Apostle John wrote his Gospel when he was a very old man, so old that he could no longer distinguish fact from fiction. John's memory had so failed him, Robinson argued, that he confused the authentic words and deeds of Jesus with his own reveries and visions. (39) But could the Christ of John's Gospel have been invented by a dotting old man? Is it not easier to believe John's own account of the matter, namely, that the Holy Spirit enabled him to remember Christ's words and to reproduce them accurately (John 14:26)?

The most common hypothesis, however, among naturalistic critics is that the Gospel of John was written not by the Apostle John but by another John called the Elder John, who lived at Ephesus at the end of the first century A. D. and who also wrote the Epistles of John. This would make the Gospel of John a forgery, since it claims to have been written by the disciple whom Jesus loved (John 21:24), that intimate follower who beheld Christ's glory (John 1:14), who leaned on His bosom (John 13:23), and who viewed with wondering eye the blood and water flowing down from His riven side (John 19:35). B. H. Streeter (1924) endeavored to soften the harshness of this consequence by speaking of the Elder John as a mystic, a prophet and a genius, (40) but these efforts at palliation are in vain. The fact still remains that in the verses cited and also in others, such as John 14:26, John's Gospel claims to have been written by a member of the apostolic band and that this would be a false claim if this Gospel had been written by the Elder John rather than the Apostle John. Is it possible that this book of the Bible, which more than any other lays the emphasis on truth, is a forgery? Is such brazen hypocrisy to be looked for in the Gospel of John? Does this paradox which the naturalistic critics would thrust upon us make sense?

Moreover, the evidence even for the existence of an Elder John distinct from the Apostle John is very slender, consisting only of a single reference in the *Church History* of Eusebius (323). In the third book of this History Eusebius quotes a statement of an older writer, namely, Papias (d. 160), bishop of Hierapolis. "If anyone ever came," Papias relates, "who had followed the elders, I inquired into the words of the elders, what Andrew or Peter or Philip or Thomas or James or John or Matthew, or any other of the Lord's disciples, had said, and what Aristion and the elder John, the Lord's disciples, were saying." (41)

Eusebius claimed that here Papias was mentioning two different Johns, placing the first John with the Apostles and assigning the second John a place outside the apostolic band by coupling his name with that of Aristion. But in interpreting Papias in this way Eusebius had an axe to grind. He disliked Revelation and was loath to admit that this last book of the Bible had been written by the Apostle John. His discovery of two Johns in this statement of Papias enabled him to suggest that Revelation had been written by Elder John and hence was not truly apostolic. Actually, however, there seems to be no good reason for finding more than one John in this excerpt from Papias. Because the Apostle John had outlived all the other Apostles Papias mentioned him twice, first among the Apostles as one that had spoken and second among the next generation as one that was still speaking at the time he was making his inquiries.

Critics used to believe that the Gospel of John had been written to present Christianity to the Greeks, but since the discovery of the Dead Sea Scrolls in 1947 efforts have been made to connect John's Gospel with the Jewish Sectarians at Qumran, where the scrolls were found. According to R. M. Grant (1963), this Gospel was written about 70 A.D. by a Jerusalem disciple of Jesus for the purpose of presenting Christianity to Jews of this sort. (42) But there is no evidence of any kind that this Jerusalem disciple ever lived. How then could this mighty genius have disappeared so completely from the pages of history? Why would the author of so renowned a Gospel have been forgotten so utterly by the Christian Church?

Is it not better to believe that the beloved disciple who wrote the Gospel of John was the Apostle John, the son of Zebedee? Is not this what the Gospel narrative implies? Is not this the unanimous testimony of the early ecclesiastical writers? What if the Gospel of John differs from the other three Gospels not in presenting a different Jesus but only in presenting a different facet of the infinitely complex character of the Son of God?

(c) The Synoptic Problem—The Two-Document Theory

Since the early 19th century it has been customary to call the first three Gospels (Matthew, Mark and Luke) by a common name, *Synoptic Gospels*, in order to distinguish them from the Gospel of John. This name seems to have been suggested by Griesbach's first edition of the Greek New Testament in which these three Gospels were printed as a *synopsis* in parallel columns. When these Gospels are arranged in this way, the question of their mutual relationship immediately presents itself. How are we to explain the large measure of agreement which exists between these three Gospels not only in content and wording but even in the order in which the subject matter is arranged. The problem of finding an answer to this question is called the "Synoptic problem."

There are three solutions of the Synoptic problem which have found acceptance with scholars. In the first place, there have been those who have believed that Matthew was written first and that Mark and Luke were copied, at least in part, from Matthew. This hypothesis was favored by Griesbach (1783), Hug (1808), and other early 19th century scholars. (43) It is also the official Roman Catholic position, having been decreed by the Pontifical Biblical Commission in 1912. (44)

A second hypothesis, once popular but now abandoned, was that the Synoptic Gospels were written independently of one another but were based on a common oral tradition derived from the Apostles. This view was advocated in Germany by Gieseler (1818) (45) and widely held in England in the mid-19th century, where it was zealously maintained by Alford (1849), (46) Westcott (1860), (47) and other well known scholars.

There is a third hypothesis, however, which for many years has been regarded by most scholars as the correct solution of the Synoptic problem. This is the "two-document" theory which was first promulgated in Germany by C. H. Weiss (1838). (48) According to this hypothesis, the authors of Matthew and Luke made common use of two documents. The first of these was the Gospel of Mark and the second a document usually referred to as Q which contained the sayings of Jesus. The common use which the authors of Matthew and Luke made of Mark accounts for the agreement of these two Gospels with each other in passages in which they both agree with Mark, and the common use which these same authors made of Q accounts for the agreement of their Gospels with each other in passages which are not found in Mark. B. H. Streeter's *The Four Gospels* (1924) is probably still the best presentation of the two-document theory in English. Indeed Kirsopp Lake (1937) (49) regarded it as the best treatment of the subject in any language. In this volume Streeter not only defended the two-document hypothesis but went on to expand it into a theory involving several other documentary sources.

The tendency of the two-document theory is obviously to deny the apostolic authorship of the Gospels. For it is impossible to believe that the Apostle Matthew would have relied on two documents written by others for his information concerning the life of Jesus and not on his own memory of his personal experience with his Lord. And it is almost equally difficult to suppose that Luke, the disciple and companion of the Apostle Paul, actually preferred to base his Gospel on information gathered up and written down by another rather than on that which he himself had obtained by personal contact with those who had walked and talked with Jesus. And, finally, the two-document theory is unfavorable also to the traditional view that the Gospel of Mark was written by a personal disciple of Peter. For if this Gospel had the authority of Peter behind it, it is hard to see how the authors of the other two Synoptic Gospels could have felt at liberty to revise it as drastically as they did, according to the two-document theory.

But the two-document theory is not invulnerable. B. C. Butler (1951) proved this in his treatise on *The Originality of St. Matthew*. (50) In this volume Butler attacked with admirable clarity certain of the weak spots in Streeter's exposition of the two-document hypothesis. For example, Streeter was driven by the exigencies of his theory to believe that Mark and Q sometimes "overlapped," that is, contained divergent accounts of the same incident or saying. In these instances of "overlapping," Streeter believed, Luke followed Q. but Matthew "conflated" Mark and Q. that is, pieced them together in a very intricate and laborious manner. And in the same way Matthew "conflated" Mark with another source M whenever these two documents "overlapped." Streeter never gave any motive for this curious action on Matthew's part, and in regard to it Butler rightly remarks, "Such a mode of procedure on St. Matthew's part is not indeed impossible. But it is so improbable, that one may be forgiven for asking whether there is no other more satisfactory explanation of the data." (51) And in regard to another passage Butler observes that Streeter's hypothesis that Matthew "conflated" Mark and Q attributes to the Evangelist "a virtuosity as superhuman as it would be futile." (52)

Unfortunately, however, Butler's own solution of the Synoptic problem was scarcely satisfactory. According to Butler's hypothesis, Matthew wrote his Gospel in Aramaic during those early years of the Christian Church in which he and the other Apostles were still dwelling together in Palestine. Matthew's Aramaic Gospel was welcomed by his fellow Apostles and used by them to refresh their memories concerning Jesus' life and teachings. Later, after the Christian mission and movement had begun to take root in Greek-speaking towns and regions, Matthew made a translation of his Aramaic Gospel into Greek. This translation also was welcomed by the other Apostles and used as an aid in their apostolic preaching. When Peter, in his old age, was at Rome, he had with him a copy of this Greek Matthew. When Mark interviewed Peter to gather material for a second Gospel, Peter did not trust his memory but read to Mark selected passages from Matthew's Greek Gospel, making changes here and there. This is why Mark agrees very closely with Matthew in some places and differs in others. (53)

The preceding brief review shows the impossibility of solving the Synoptic problem on a naturalistic basis. The two supposedly underlying documents grow quickly to six or seven, and in addition there are confections, translations, and editings. This problem can be solved only in a believing way. In dealing with the Gospel writers the fundamental emphasis must be on the inspiration of the Holy Spirit under which they wrote. It is this inspiration that binds the Synoptic Gospels together and is responsible for their agreements and their differences. Whether Matthew, Mark and Luke made use of a common oral tradition or whether they were familiar with one another's writings are interesting questions but not of vital importance. Certainly the Apostles and Evangelists had no need of written documents to refresh their memories of Jesus' words and works. The Holy Spirit brought these matters to their recall in accordance with the promise of the Saviour. *He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you* (John 14:26).

d. Old Testament Higher Criticism—Moses Versus J. E. D and P

The so-called "higher" criticism of the Old Testament began in 1753 with the publication of a treatise written by Jean Astruc, a French physician. In this work Astruc maintained that Moses had used sources in composing the book of Genesis. His argument for this conclusion was founded mainly on the first two chapters of Genesis, in which two distinct accounts of the creation of the world and of man are given. In the first chapter the name *Elohim* is used for God, in the second the name *Jehovah* (often translated LORD). According to Astruc, these facts indicated that Moses had used two distinct documents as sources when he wrote the book of Genesis. (54)

Later this same theory was developed more thoroughly in Germany by Eichhom (1780), Vater (1802), De Wette (1806), Bleek (1822), Ewald (1823), and others. Source analysis was applied to all five books of the Pentateuch, and the conclusion was reached that these books were not written by Moses at all but by three other ancient authors, namely: (1) the *Elohist* (E), who wrote Genesis 1 and the other passages in which God is given the name *Elohim*; (2) the *Jehovist* (J), who wrote Genesis 2 and the other passages in which God is given the name *Jehovah*; (3) the *Deuteronomist* (D), who wrote the book of Deuteronomy. And in addition there was the *Redactor* (R), that is to say, the editor, who, according to the critics, put the documents E and J together long after the death of Moses. (55)

In 1853 Hupfeld divided the E document into two parts, namely, the *first Elohist*, who wrote Genesis 1, and the *second Elohist*, who wrote some of the later portions of the E document. (56) Then in 1865 Graf revolutionized Old Testament higher criticism with his hypothesis that Genesis 1 and the other passages that Hupfeld had assigned to the *first Elohist* had actually been written by priestly writers after the Babylonian Exile and then added to the Pentateuch by a priestly redactor (editor) about 445 B.C. In accordance with Graf's hypothesis these passages were labelled P (*priestly*) and were regarded as the latest rather than the earliest portions of Scripture. In other words, according to Graf and his supporters, the creation account of Genesis 1 was a late development in Jewish thought and one of the last sections to be added to the Old Testament. (57)

But these critics could not substantiate their theory. This inability was demonstrated by conservative scholars of the period and notably by William Henry Green of Princeton Seminary. "The critics," Dr. Green (1895) observed, "are obliged to play fast and loose with the text in a manner and to a degree which renders all their reasoning precarious." (58) The following are a few of the examples which Dr. Green gives of this precarious reasoning.

"Elohim occurs inconveniently for the critics in Gen. 7:9; hence Kautsch claims that it must have been originally Jehovah, while Dillmann insists that vss. 8-9 were inserted by R (the redactor). The critics wish to make it appear that two accounts of the flood, by P and J respectively, have been blended in the existing text; and that vss. 7-9 is J's account and vss. 13-16 that by P. But unfortunately for them, this is blocked by the occurrence in each one of the verses assigned to J of expressions foreign to J and peculiar to P; and to cap the climax, the divine name is not J's but P's. The repetition cannot, therefore, be wrested into an indication of a duplicate narrative, but simply, as its language clearly shows, emphasizes the fact that the entry into the ark was made on the self-same day that the flood began.

" 'And Jehovah shut him in' (Gen. 7:16b) occurs in the midst of a P paragraph; hence it is alleged that this solitary clause has been inserted from a supposed parallel narrative by J. But this overlooks the significant and evidently intended contrast of the two divine names in this verse, a significance to which Delitzsch calls attention, thus discrediting the basis of the critical analysis which he nevertheless accepts. Animals of every species went into the ark, as Elohim, the God of creation and providence, directed, mindful of the preservation of what He had made; Jehovah, the guardian of His people, shut Noah in.

"Isaac's blessing of Jacob (Gen. 27:27-28) is torn asunder because Jehovah in the first sentence is followed by Elohim in the second.

"So Jacob's dream, in which he beholds the angels of Elohim (Gen. 28:12) and Jehovah (Gen. 28:13)" is also torn asunder; "although his waking (Gen. 28:16) from the sleep into which he had fallen (Gen. 28:11-12) shows that these cannot be parted Jacob's vow (Gen. 28:20-21) is arbitrarily amended by striking out 'then shall Jehovah be my God,' because of his previous mention of Elohim when referring to His general providential benefits.

"The story of the birth of Leah's first four sons (Gen. 29:31-35) and that of the fifth and sixth (Gen. 30:17-20) are traced to different documents notwithstanding their manifest connection, because Jehovah occurs in the former and Elohim in the latter.

"The battle with Amalek (Ex. 17:8-13) is assigned to E because of Elohim (Ex. 17:9); but the direction to record it, the commemorative altar, and the oath of perpetual hostility to Amalek (Ex. 17:14-16), which stand in a most intimate relation to it, are held to be from another document because of Jehovah." (59)

(e) Wellhausen's Reconstruction of the History of Israel

In 1878 Julius Wellhausen published his famous *Prolegomena to the History of Ancient Israel*. (60) This was a complete reconstruction of Old Testament history in agreement with Graf's hypothesis, which accordingly was renamed the Graf-Wellhausen hypothesis. The history of Israel, Wellhausen maintained, began at Mt. Sinai, where Moses persuaded the Israelites to adopt Yahweh (Jehovah) as their tribal god. Ever afterwards they felt themselves to be Yahweh's people, and this

feeling gave them a sense of national unity. But Moses gave them no laws. These were developed later after they had settled in the land of Canaan. This primitive legal code was transmitted orally until about 850 B.C. Then it was written down and incorporated in the J narrative and is now found in Exodus 20-23. (61)

Around 750 B.C., according to Wellhausen, a tremendous transformation of the religious thinking of ancient Israel began to take place. Mighty, prophetic reformers arose, such as Amos, Hosea and the first Isaiah, who publicly proclaimed that Yahweh was not a tribal deity but a righteous God who ruled all nations and would punish them for their sins, who would chastise even Israel. (62) This reform movement finally culminated in an exciting event which occurred about 621 B.C. Hilkiah the high priest found in the Temple the book of the law, which had been lost. This book was brought to king Josiah, who accepted it as genuine and called an assembly of the people in which he and the whole nation made a solemn covenant before Yahweh to keep all the commandments written in this book. This action, Wellhausen asserted, marked the entrance of the covenant-concept into Jewish thought. The covenant which Josiah made with Yahweh came to be regarded as typical. Ever after the Jews thought of themselves as Yahweh's covenant people. According to Wellhausen, however, the book that produced this profound effect was not an ancient book, as Josiah was led to believe, but the book of Deuteronomy, which had been written only a short time before by the leaders of the reform movement and placed in the Temple for the express purpose of being "discovered." (63) How Josiah and the people could have been so easily deceived the critics do not say.

And what about the biblical data that contradict Wellhausen's hypothesis? What about those passages which indicate that the book of Deuteronomy was known and obeyed in the days of Joshua and Samuel? In Deuteronomy the Israelites were forbidden to offer up sacrifices in any other location than the place which God should choose for this purpose (Deut. 12:13-14). Accordingly, in Joshua 22:10-34 we find the majority of the people zealous to obey this commandment and ready to punish with the sword those who seemed to have violated it. Also in 1 Samuel, chapters 1 and 2, we find this Deuteronomistic law in operation, with pious Israelites coming up every year to offer sacrifices at the Tabernacle in Shiloh. Solomon also, in his prayer of dedication, emphasized that the Temple was that single worship center which had been chosen for the nation by God (1 Kings 8:16). And throughout the sacred history even pious kings are censured for permitting sacrifices to be offered at the high places rather than in the Temple. Do not these facts prove that the book of Deuteronomy was in existence and known from the time of Moses onward?

Wellhausen had a ready answer to this question. These passages, he maintained, were the inventions of later authors and editors who desired to give the false impression that Deuteronomy had been written by Moses and had always been known in Israel. (64) And to prove his thesis Wellhausen pointed to other passages which, in his opinion, demonstrated that Deuteronomy with its commandment to sacrifice at one national worship-center was not known until the time of Josiah. According to Wellhausen, these passages indicated that Gideon, Manoah, Samuel, Saul, Elijah and Elisha all sacrificed wherever they pleased without any thought of a divinely appointed worship-center. (65) It was to put an end to this chaotic state of affairs, Wellhausen argued, and to centralize divine worship at the Temple at Jerusalem that the leaders of the reform movement wrote the book of Deuteronomy and persuaded king Josiah to accept it as a genuine writing of Moses.

In other words, according to Wellhausen, after these Deuteronomistic reformers had perpetrated their pious fraud, they and their successors made false entries in the sacred records in order to cover their tracks. But at the same time they were so stupid as to leave untouched all those passages by means of which Wellhausen and other 19th century higher critics were able at last to expose their trickery. Surely this is an incredible paradox rather than a reasonable explanation of the biblical data.

According to the Graf-Wellhausen hypothesis, the Levitical laws of sacrifice and of ceremonial holiness were developed during the Babylonian exile by Ezekiel and other captive priests, and it was out of these formulations that the present book of Leviticus was put together after the exile by writers of the priestly school (P). (66) Here we have another unconvincing paradox. All during the time in which the glorious Temple of Solomon was standing, with the Ark of God inside it and all the sacred furniture, the priests, according to the critics, had no book of ceremonial law to "guide them. Then after the Ark had disappeared, the Temple had been burnt, and the people had been carried away to a foreign land, the complicated ritual of Leviticus was formulated for the first time. How very strange!

But if we recognize Moses as the author of the Pentateuch, the fantastic conjectures of the Graf-Wellhausen hypothesis give way to more balanced views concerning the sacrificial laws of ancient Israel. The first such law of sacrifice was revealed to Moses by God (Exodus 20:23-26) immediately after the giving of the Ten Commandments. Instead of images of gold and silver the Israelites were commanded to erect unto Jehovah an altar of earth and unhewn stone. This divine injunction was placed at the beginning of the Book of the Covenant, which Moses wrote soon after and read to the people and which the people promised to obey. It was the basic law of sacrifice. Later, after the Tabernacle was erected, God modified it so as to place the duty of sacrificing into the hands of the priests whom He had appointed for this purpose. This transfer Moses recorded in the book of Leviticus. Finally, in the book of Deuteronomy Moses instructed the people regarding the national worship-center which God would establish at some future time in the promised land. These modifications were usually in force, but on special occasions and in times of chaos and confusion the law of sacrifice reverted to the original form in which it was first revealed to Moses at Mt. Sinai. For this reason the sacrifices of Gideon, Manoah, Samuel, Saul, Elijah and Elisha were acceptable to God even though they were not offered in the Tabernacle or the Temple.

(f) Modern Archeological Discoveries—Barthianism

Although naturalistic Old Testament scholars still subscribe to the Graf-Wellhausen hypothesis, modern archeological discoveries have greatly weakened this critical reconstruction of Old Testament history. Beginning in the 1920's, a series of investigations in this field has shown that the Old Testament narratives are a good deal more accurate than was once thought possible. (67) This accuracy is hard to explain on the basis of Wellhausen's theory that these stories were transmitted orally until they were finally committed to writing about 850 B.C. Moreover, it has been demonstrated that writing was in common use long before the days of Moses. (68) There is no reason, therefore, on that score why Moses and other ancient Hebrews could not have written books. And, most important of all, Wellhausen's contention that the Israelites worshiped a tribal god has been challenged by the facts, since no instances of this tribal-god concept have been found in the religions of the ancient Orient. (69)

But if the ancient Israelites did not worship a tribal god, what did they worship? In 1933 Walther Eichrodt appealed to Karl Barth's theology for an answer to this question, (70) and since that time many other scholars have done the same. Shifting the covenant-concept back from the reign of Josiah to the time of Moses, these Barthians assert that on Mt. Sinai Moses organized the children of Israel into a covenant community. The Old Testament is the witness of this community to the mighty acts of God, which began with the deliverance from Egyptian bondage. But according to these Barthian critics, it is impossible to tell what these acts of God really were because it is impossible to separate an act of God from the response of the community to that act. (71)

But what does all this mean historically? Were the ancient Israelites Barthians? If not, what was their status, religiously speaking? The critics have no firm answer to this question. According to Albright (1946), Moses was a monotheist. (72) But since 1955 it has been generally maintained that the Sinai covenant was modeled after the treaties of the ancient Hittite kings, (73) and this would imply, it seems, that the ancient Israelites were polytheists after all. If so, when did they become monotheists? Actually, however, the resemblance of these Hittite treaties to the Sinaitic covenant seems very slight. And the theory itself seems very improbable. For if the Israelites were such admirers of these Hittite treaty formulas, why did they not reproduce them in other Old Testament passages also? Why only in Exodus?

If, therefore, we desire to learn the true meaning of the Sinaitic covenant, we must turn neither to the Hittites nor to the Barthian theology nor to the Graf-Wellhausen hypothesis but to the Scriptures as the infallible Word and especially to the New Testament. There we find that at Sinai God introduced His holy Law as a school master to bring His people to Christ (Gal. 3:24).

(g) The Account of Moses' Death—Who Wrote It?

If Moses wrote the Pentateuch, who wrote the account of Moses' death (Deut. 34:1-12)? Many conservative scholars say that it was added by an inspired scribe, but this is an entirely unnecessary hypothesis. If an inspired scribe was needed to write of Moses' death and burial, events which no man witnessed, why couldn't Moses have been that scribe? Why couldn't he have been inspired to write of his own death beforehand? And in regard to the other objections which even before the advent of Old Testament higher criticism were raised by Spinoza (1670), Simon (1685), and LeClerc (1685), a similar answer may be returned. As Witsius (1692), the learned Hebraist, proved long ago, none of the verses pointed out by these 17th century rationalists can be demonstrated decisively to be of post-Mosaic origin. None of them necessarily implies that the author was looking back from a position in time later than that of Moses. (74)

(h) Jesus and the Critics

Jesus named Moses explicitly as the author of the Pentateuch. *Did not Moses give you the Law?* He asked the Jews (John 7:19). And again, remonstrating with these hardened unbelievers, He protested, *Had ye believed Moses, ye would have believed Me; for He wrote of Me* (John 5:46). Also in His controversy with the Saducees Jesus calls Exodus the book of Moses (Mark 12:26). And similarly Jesus recognized Moses, not P and D, as the author of Leviticus (Matt. 8:4) and Deuteronomy (Mark 10:5). Hence it is not surprising that critics who have adopted naturalistic views concerning the Pentateuch and the other Old Testament books have also adopted naturalistic views concerning Jesus, charging Him either with deceit or with ignorance and error. Let us now consider some of these views.

(1) *The Aristocratic Jesus*. Spinoza and LeClerc and other 17th-century rationalists assumed an aristocratic attitude in matters of religion. Although they thought themselves to have progressed to a higher state of knowledge, they deemed it best for the common people to continue in the religions in which they had been reared and to cultivate piety and a peaceful and quiet life. And they attributed to Jesus this same aristocratic tolerance of the errors of the masses. "It will be said, perhaps," LeClerc argued, "that Jesus Christ and the Apostles often quote the Pentateuch under the name of Moses, and that their authority should be of greater weight than all our conjectures. But Jesus Christ and the Apostles not having come into the world to teach the Jews criticism, we must not be surprised if they speak in accordance with the common opinion. It was of little consequence to them whether it was Moses or another, provided the history was true; and as the common opinion was not prejudicial to piety, they took no great pains to disabuse the Jews." (75) But to this notion Witsius well replied that if our Lord and His Apostles were not teachers of criticism, at any rate, they were teachers of truth. (76) As teachers of truth they could not have accommodated their doctrine to the errors of their time.

(2) *The Kenotic Jesus*. During the 19th century there were certain theologians and critics who adopted a kenotic view of Jesus. They believed that the incarnation of Jesus Christ, the Son of God, took place by means of a *kenosis*, which is the Greek word for *emptying*. At the incarnation, they maintained, Jesus Christ emptied Himself of His divine nature and became entirely human. They based this view on Phil. 2:7, where we are told that Christ *made Himself of no reputation* (literally, *emptied Himself*). In England one of the most prominent advocates of this *kenotic* interpretation of the incarnation of Christ was Charles Gore (1891), later bishop of Oxford. In his Bampton Lectures Gore argued that while on earth Christ had so far divested Himself of His divine omniscience that He participated not only in human ignorance but also in human error. According to Gore, "our Lord actually committed Himself to an error of fact in regard to the authorship of the 110th Psalm." In matters of Old Testament higher criticism, Gore contended, Jesus chose to be ignorant and mistaken. This, Gore maintained, was part of the *kenosis*, the divine self-emptying of Christ's incarnation. (77)

But if Jesus was so mistaken concerning the Old Testament, how can we trust Him in regard to other matters? Praise God, then, that the kenotic view of Christ's incarnation is not true! While on earth Christ veiled His divine glory, but He did not put it off. This is the true meaning of Phil. 2:7. Christ could not lay aside His Godhead, for His deity is unchangeable.

(3) *The Prophetic Jesus*. During the latter part of the 19th century most naturalistic scholars regarded Jesus as merely a great prophet or moral teacher. One of the best known advocates of this point of view was Adolf Harnack, famous professor of Church History at the University of Berlin. In his lectures on the *Essence of Christianity* (1900) Harnack grouped the teaching of Jesus under three heads: "Firstly, the kingdom of God and its coming. Secondly, God the Father and the infinite value of the human soul. Thirdly, the higher righteousness and the commandment of love." (78) According to Harnack, Jesus' chief concern was to preach the Fatherhood of God. The Gospel, Harnack declared, is "the Fatherhood of God applied to the whole of life." (79)

This, then, was one of the chief reasons why the 19th-century liberals were so eager to find the solution of their Synoptic problem. They believed that if only they could trace the Synoptic Gospels back to their sources they would recover the historical Jesus. They would see Jesus, they thought, as He really was, as merely a very great prophet and moral teacher and not as the divine Son of God that the early Christian Church had depicted Him as being. Such were the expectations of these naturalistic scholars, but their hopes were quickly disappointed. Even the earliest of the supposed sources were found to be theological documents. Even in Mark and Q Jesus appears as a supernatural Person, the Christ of God. William Wrede, a radical German scholar, was one of the first to point this out irrefutably in his celebrated treatise, *The Messianic Secret* (1901) (80) From the standpoint of unbelief this result was very strange, but from the standpoint of Christian faith it was just what might have been anticipated.

(4) *The Apocalyptic Jesus*. In his famous book, *The Quest of the Historical Jesus* (1906), Albert Schweitzer presented Jesus as one whose life was dominated by the prophecy of Daniel and especially by the expression *Son of Man* (Dan 7:13). According to Schweitzer, Jesus' ministry lasted only one year. All during that year Jesus was expecting that the Kingdom of God would come in a supernatural manner and that He would be revealed as the Messiah, the heavenly Son of Man. When he sent the twelve disciples out to preach, He thought that this supernatural event would occur before they returned, but He was disappointed in this hope. Finally, He became convinced that in order to bring this present world to an end and to usher in a new supernatural world it would be necessary for Him to die first. With this purpose in mind He went up to Jerusalem at Passover time and was crucified. (81) But in spite of this disaster, so Schweitzer maintained, a "mighty spiritual force" streamed forth from Jesus and became "the solid foundation of Christianity." (82) How could this have been so if Jesus had been the deluded fanatic that Schweitzer depicted Him as being?

(5) *The Kerygmatic Jesus*. Since World War I, and especially since World War II, the *kerygmatic* view of Jesus' life has increasingly dominated the theological scene. According to this view, the Jesus of the Synoptic Gospels is the product of the preaching (*kerygma*) of the Christian community. Early Christian preachers, it is said, used anecdotes of Jesus' life and sayings attributed to Him to drive home the points they were endeavoring to make. Later these anecdotes and sayings were compiled by editors, and from these compilations the Synoptic Gospels were produced. But by the method of *Form-criticism* (Formgeschichte) it is thought possible to analyze these Gospel narratives into their supposedly original fragments. This method, which was used in the study of German folklore, was applied to the New Testament immediately after World War I by K. L. Schmidt, M. Dibelius and R. Bultmann and widely adopted during the inter-war period. (83) And since World War II Form-criticism has thrived greatly, under the leadership of Bultmann and also of younger scholars such as E. Kaesemann, G. Bornkamm and H. Conzelmann. (84)

Since World War II the Form-critics have devoted much attention to the "Son of Man problem." This problem deals with the use of the title *Son of Man* and with the origin and meaning of this designation. In the Synoptic Gospels the Son of Man is spoken of in three ways: (1) as coming, e.g. Mark 13:26; (2) as suffering death and rising again, e.g. Mark 10:33-34; (3) as now at work, e.g. Mark 2:10. (85) What is the basic meaning of this term, and why is it used in these three distinct senses? Did Jesus ever speak of the Son of Man, and if so, did He apply this title to Himself? Many Form-critics answer this last question in the negative. Jesus, they insist, never claimed to be the Son of Man, never even used this expression, some of them add. It was the primitive Christian community, they assert, that introduced this designation, first speaking of Jesus as the coming Son of Man and then extending the term to include Jesus' death and resurrection and the deeds of His earthly ministry. (86) But if Jesus owes the title Son of Man to the usage of the primitive Christian community, why is it that all traces of this popular usage have vanished? Why is it that in the New Testament with but few exceptions, the expression *Son of Man* is found only on the lips of Jesus? Form-critics confess that they have not been able to solve this problem. (87)

The solution of the "Son of Man problem" is found only in the fact of the incarnation. The term *Son of Man* was Jesus' own way of referring to His human nature as distinguished from His divine nature, to Himself as perfect Man, in which capacity He was active in the deeds of His earthly ministry, suffered and died and rose again, and shall appear in glory at the last day.

Perhaps more than any other group of naturalistic scholars the Form-critics are apt to go to extremes, especially in their attempts to bypass the Apostles and discover the origin of Christianity in the "Christian community." Contrary to the Book of Acts and the unanimous testimony of ancient ecclesiastical writers, they represent the Apostles as receiving instruction from the Christian community rather than founding the Christian community upon their doctrine. This is particularly the case with the Apostle Paul. Although Paul solemnly certified that the gospel which he preached was "not after man" nor "received of man" (Gal. 1:11-12), the Form-critics do not hesitate to contradict him and derive his doctrine from the Christian community. They maintain, for example, that some of Paul's most important doctrinal statements concerning the Person and work of Christ (Rom. 1:3-4; 4:25; Eph. 2:14-16, Phil. 2:6-11, Col. 1:15-20, 1 Tim. 3:16) were quotations from certain Christological hymns which had been composed by the Christian community. (88) In these passages therefore, according to the Form-critics, Paul was not teaching the Christian community anything but merely rehearsing to the community what he had learned from it. But who were these unknown hymn

makers of the Christian community who were able to mold the thinking of the Apostle Paul? How could these profound theological geniuses have remained anonymous?

According to Conzelmann (1969), the Christian community was assembled "through the appearances of the Risen One and the preaching of the witnesses to these appearances!" (89) Are we to conclude from this, then, that Jesus' resurrection is a historical event? To this question Conzelmann gives a disappointing answer. A historian, he asserts, cannot prove that Jesus really rose from the dead but only that the disciples believed that Jesus did so. (90) But why did the disciples believe this? To this question the Form-critics merely give the Barthian answer that the disciples chose to believe so. "The Church had to surmount the scandal of the cross," Bultmann tells us "and did it in the Easter faith." (91) But why did the disciples choose to believe that Jesus rose from the dead? Because He really did so *and shewed Himself to them alive after His passion by many infallible proofs* (Acts 1:3). This is the simple answer of the Bible which Form-critics decline to accept but to which they can find no convincing alternative.

3. Naturalistic Textual Criticism And Apologetics

In the preceding pages it has been proved historically that the logic of naturalistic textual criticism leads to complete modernism, to a naturalistic view not only of the biblical text but also of the Bible as a whole and of the Christian faith. For if it is right to ignore the providential preservation of the Scriptures in the study of the New Testament text, why isn't it right to go farther in the same direction? Why isn't it right to ignore other divine aspects of the Bible? Why isn't it right to ignore the divine inspiration of the Scriptures when discussing the authenticity of the Gospel of John or the Synoptic problem or the authorship of the Pentateuch? And why isn't it right to ignore the doctrines of the Trinity and of the incarnation when dealing with the messianic consciousness of Jesus and the Son of Man problem?

Impelled by this remorseless logic, many an erstwhile conservative Bible student has become entirely modernistic in his thinking. But he does not acknowledge that he has departed from the Christian faith. For from his point of view he has not. He has merely traveled farther down the same path which he began to tread when first he studied naturalistic textual criticism of the Westcott and Hort type, perhaps at some conservative theological seminary. From his point of view his orthodox former professors are curiously inconsistent. They use the naturalistic method in the area of New Testament textual criticism and then drop it most illogically, like something too hot to handle, when they come to other departments of biblical study.

(a) Naturalistic Apologetics — The Fallacy of the Neutral Starting Point

This inconsistency in regard to the textual criticism of the Bible and especially of the New Testament has historical roots which reach back three hundred years to the late 17th century. At that time the deists and other unbelievers came up with a novel suggestion. "Let us not," they proposed, "begin our thinking by assuming the truth of Christianity. Let us rather take as our starting point only those truths on which Protestants, Catholics, Jews, Mohammedans, and all good men of every religion and creed agree. Then, standing on this neutral platform of common agreement, let us test all religions and creeds by the light of reason."

Instead of rejecting this proposal as fundamentally unchristian, orthodox Protestant scholars accepted the challenge and during the 18th century developed various apologetic arguments, armed with which they endeavored to meet the unbelievers on their own chosen ground and, fighting in this neutral arena, to demonstrate the truth of historic Christianity and the error of infidelity. Unhappily, however, these orthodox champions did not realize that they had been out-manuevered and that by the very act of adopting a neutral starting point they had already denied the faith that they intended to defend and had ensured that any argument that they might thereafter advance would be inconsistent.

(b) The Butler-Paley Apologetic System

Joseph Butler (1692-1752) and William Paley (1743-1805) were the two authors of the neutral apologetic system which in many conservative theological seminaries during the 19th and early 20th centuries was taught side by side with the older Reformation faith without any due recognition of the basic difference between these two approaches to Christianity, the one beginning with *reason*, the common truths on which all good men agree, the other beginning with *revelation*, the divine truth on which all men, good or bad, *ought* to agree.

Butler, who later became bishop of Durham, published his famous *Analogy of Religion* in 1736. This book dealt with the *analogy* (similarity) existing between the Christian religion and the facts of nature, as they were known to the science of Butler's day. The book was divided into two parts, the first part dealing with "natural religion," i.e., religious truths revealed in nature as well as in the Bible, and the second part dealing with "revealed religion," i.e., religious truths revealed only in the Bible. The purpose of the book was to show deists and other unbelievers that the same difficulties which they found in the doctrines of Christianity were found also in the facts of nature. Hence Christianity, Butler contended, was, at the very least, just as probable as deism or any other form of unbelief. Therefore it was only prudent to accept Christianity at least on a probability basis, for probability, Butler reminded his readers, was "the very guide of life." (92) It is said, however, that on his death bed Butler came to recognize that Christianity cannot be received as a probability but only as the truth and that he died triumphantly repeating John 6:37.

Paley, archdeacon of Carlisle, published his *Evidences of Christianity* in 1794. In it he refuted the objections of the deists and of skeptics such as David Hume to the historicity of the miracles of Jesus. "There is satisfactory evidence," he contended, "that many professing to be original witnesses of Christian miracles, passed their lives in labors, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts; and that they also submitted, from the same motives, to new rules of conduct." In other words, the sufferings which Jesus' disciples endured and their changed lives were proofs that the miracles to which they bore witness, actually occurred. And to this argument Paley added another, namely, the uniqueness of Jesus. Jesus was not an "enthusiast" or an "impostor," as others were who claimed to be Messiahs, but remained "absolutely original and singular." This uniqueness proved that Jesus was truly the Christ He claimed to be. (93)

No less famous was Paley's *Natural Theology*, published in 1802. In it Paley compared the universe to a watch. If in crossing a field we should find a watch, the intricate machinery of which it was composed would soon convince us that it had not existed from all eternity but had been constructed by a watchmaker. So the much more intricate machinery of the physical world and especially of the bodies of animals and men should convince us that the whole universe has been created by an all-wise God. In discoursing upon this theme Paley exhibited a very considerable knowledge of anatomy and used it to refute the theory of evolution, which in his day was just beginning to raise its head. (94)

Throughout the 19th century annotated editions of these works of Butler and Paley were used as textbooks in the colleges and theological seminaries of Great Britain and America and served as models for later apologetic writings. But although the Butler-Paley apologetic system accomplished much immediate good, in the long run its effect was detrimental to the Christian faith because it presented Christianity as merely a probability and not as the truth. Also it made the starting point of Christian thought dependent on the whims of unbelievers, since, according to the Butler-Paley system, we build our defense of the Christian faith upon the truths on which all men agree. And, finally, the Butler-Paley apologetic system, by its emphasis on probability and on a common starting point with unbelievers, encouraged orthodox Christians to think that they must deal with the text of holy Scripture in the same way in which unbelievers deal with it. Hence the Butler-Paley apologetic system contributed greatly to the spread of naturalistic textual criticism in orthodox Christian circles.

(c) The Need for a Consistently Christian Apologetic System

Today, therefore, there is great need for a consistently Christian apologetic system, for a defense of the Christian faith which takes as its starting point not the facts on which all men agree but the supreme fact on which all men *ought* to agree, namely, God's revelation of Himself in nature, in the holy Scriptures, and in the Gospel of Christ, the saving message of the Scriptures.

God reveals *Himself*, not mere doctrines concerning Himself, but HIMSELF. The Biblical doctrine of salvation reminds us that this is indeed a fact. I am saved by trusting in Jesus personally. But how can I believe in Jesus Christ as a Person unless He first reveal Himself? In the Gospel, therefore, Jesus Christ reveals Himself to me as the triune Saviour God, and not to me only but to all sinners everywhere. And God reveals Himself not only in the Gospel but also in the whole of

Scripture as the faithful Covenant God and likewise in this great universe which His hands have made as the almighty Creator God.

This divine revelation is the starting point of a consistently Christian apologetic system. Taking our stand upon it, we point out the inconsistencies of unbelieving thought and then show how these difficulties can be resolved by a return to God's revealed Truth.

(d) How to Take Our Stand—Through the Logic of Faith

How do we take our stand upon divine revelation? Only in one way, namely through the logic of faith. *For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life* (John 3:16). Since this Gospel is true, these conclusions logically follow: *First*, the Bible is God's infallibly inspired Word. This must be so, because if our salvation depends on our believing in Christ, then surely God must have left us an infallible record telling us who Jesus Christ is and how we may believe in Him truly and savingly. *Second*, the Bible has been preserved down through the ages by God's special providence. This also must be so, because if God has inspired the holy Scriptures infallibly, then surely He has not left their survival to chance but has preserved them providentially down through the centuries. *Third*, the text found in the majority of the biblical manuscripts is the providentially preserved text. This too must be true, because if God has preserved the Scriptures down through the ages for the salvation of men and the edification and comfort of His Church, then He must have preserved them not secretly in holes and caves but in a public way in the usage of His Church. Hence the text found in the majority of the biblical manuscripts is the true, providentially preserved text. *Fourth*, The providential preservation of the Scriptures did not cease with the invention of printing. For why would God's special, providential care be operative at one time and not at another time, before the invention of printing but not after it? Hence the first printed texts of the Old and New Testament Scriptures were published under the guidance of God's special providence.

Thus when we believe in Christ, the logic of our faith leads us to the true text of holy Scripture, namely, the Masoretic Hebrew text, the Textus Receptus, and the King James Version and other faithful translations. It is on this text, therefore, that we take our stand and endeavor to build a consistently Christian apologetic system.

(For further details regarding the logic of faith consult *Believing Bible Study*, pp. 55-66.)

CHAPTER TWO

A SHORT HISTORY OF UNBELIEF

God reveals Himself in the world which He has made, in the holy Scriptures and in the Gospel of Jesus Christ His Son. In this three-fold way God reveals not merely information about Himself but HIMSELF. But if God reveals Himself so openly and plainly as this why are there so few that know Him? Why is His very existence denied and ignored by so many? The Bible gives us the answer to this question. It tells us that this prevailing ignorance concerning God is because of sin and the blinding power of Satan. *If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them* (2 Cor. 4:3-4).

In this present chapter we shall endeavor to give a short history of this satanic blindness of unbelief from earliest times down to the present day and show how it has affected the textual criticism of the Bible.

1. Ancient Forms Of Unbelief

Under ancient forms of unbelief we include heathenism and the various philosophies that developed out of heathenism. These age-old errors may fittingly be called unbelief because they all involve the denial of God the Creator as He reveals Himself in the world which He has made.

a. False Sacrifices and the Growth of Heathenism

Heathenism (the worship of many gods and idols) began as a satanic perversion of the divine ordinance of animal sacrifice. The Scriptures tell us that not long after the first sin of Adam and Eve Abel, their younger son, began to offer up animal sacrifices unto God. And this he did with God's approval as a sign and pledge of his faith in Christ, the promised Redeemer (Heb. 11:4). But Adam's elder son, Cain, was seduced by the devil (John 8:44) to offer God false, unbloody sacrifices and then, when they were not approved, to slay his brother Abel in a fit of jealous rage. And this sin, the Bible seems to indicate, was the beginning of a false sacrificial system which was continued among the descendants of Cain until the Flood, introduced again after the Flood by Noah's unbelieving son Ham, and then carried to the ends of the earth when the nations were scattered at Babel. At the instigation of the devil (Deut. 32:17; Ps. 106:37) in every land these heathen nations offered sacrifices and worship to the forces of nature, to spirits, to the souls of the dead, and even to birds and beasts and creeping things (Rom. 1:23).

In order to justify their false religious practices these heathen nations rejected God's revelation of Himself in nature and substituted all manner of foolish myths and absurd cosmogonies. The Hindus, for example, posited a golden egg as the source of this present world. (1) The early Greeks also derived the universe from a similar cosmic egg which was split in two, one half constituting the heavens and the other the earth. (2) And according to the Babylonian creation saga, the god Marduk constructed heaven and earth with the two halves of the monster Tiamet after he had killed her and mutilated her body. (3) It is to absurdities such as these that Paul refers in the passage just mentioned. *Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened* (Rom. 1:21).

But although the heathen had rejected the true God, they could not escape the accusation of their consciences (Rom. 2:15) and the fundamental realities of the spiritual world. Studies in comparative religion indicate that in heathenism there were three areas of major concern. *First*, there was the menace of hostile spiritual powers. Demons were feared the world over, and charms and incantations were devised to ward off their malignant influences. In Babylonia especially these counter-measures were erected into a pseudoscience. (4) *Second*, there was the mystery of the after-life and the problem of providing for its needs. Some of the most characteristic features of Egyptian civilization stem from this interest. The embalming, the mummifying, the pyramids in which the dead kings were buried, all these were part of the care bestowed upon the dead. *Third*, there was anxiety over the judgment after death and the consequences of this great assize. In texts written on the inside of coffins and in inscriptions found in pyramids the Egyptians recorded their conceptions of the rewards and punishments which await men in the next world. (5) Similarly the Greek Orphic literature abounds in descriptions of fearful torments visited upon the wicked after death. (6)

In these heathen thought-ways there was undoubtedly much that was absurd. But, on the whole, the thinking of these ancient heathen was not nearly so foolish as that of modern materialists who derive mind from matter, who deny that there is any essential difference between right and wrong, and who have generated the present tidal crime-wave by their insanely obstinate contention that no one ought to be punished for anything he does but merely "rehabilitated." The heathen were more realistic than these modern unbelievers because they perceived that mind is spirit and that they themselves were spirits as far as their minds were concerned. From this they went on to reason, quite correctly, that there must be other spirits and that some of these spirits must be evil, seeing that there is evil in the world. They saw also that wrong must be avenged and that therefore there must be judgment and penalties after death.

At a much later date these ideas were developed by the Persian thinker Zoroaster (c. 650 B.C.) into an ethical dualism in which two uncreated beings strove together in perpetual conflict. One of these was the good god Ahura Mazda, the other the evil god Angra Mainyu. (7) It is probable, however, that Zoroaster borrowed from the revealed religion of the Israelites and especially from the biblical teaching concerning Satan, "the Adversary." We read in II Kings 17:6 that before the birth of Zoroaster captive Israelites were settled in the territory of the Medes and Persians, and it may be from them that Zoroaster obtained some of his conceptions.

b. Eastern Philosophy—The Transmigration of Souls. Ancestor Worship

Belief in the transmigration of souls has in all ages been a common feature of heathenism everywhere. This is the theory that after death the soul is reborn into another body, a notion which has dominated the thinking of hundreds of millions of Asiatics ever since it made its appearance in India some time after 1000 B. C. Hinduism and Buddhism are built upon it. Both these religions presuppose that man is caught in an eternally revolving wheel of birth and death, an endless series of reincarnations. How can a man escape this ceaseless cycle of rebirths? Two answers were given to this question.

The Hindus sought relief through the absorption of the human soul (atman) into the world-soul, which they called "the self-existent Brahman." This Brahman they regarded as the only reality. The material world which can be seen and touched was only an appearance. It was maya (illusion). By spiritual disciplines and ascetic practices it was possible for an earnest seeker to arrive at the insight that his individual soul (atman) was one with the world-soul (Brahman). When this mystic knowledge was attained, the cycle of rebirths came to an end. (8)

Buddha (557-477 B.C.), on the other hand, taught that salvation came only through the extinction of the human soul. Strictly speaking, he even denied that there was such a thing as a soul. He believed only in a succession of rebirths. Each existence depended on a previous existence just as one lamp is lighted from another. To terminate this cycle Buddha offered his famous eight-fold path. Those that followed this program would extinguish their desire for life and enter into Nirvana, a word which means literally, "blowing out the light." (9)

In China the two great molders of thought were Lao-tse (b. 604 B.C.) and Confucius (551-478 B.C.). Lao-tse was the founder of the Taoist system, the only native Chinese philosophy. He emphasized *tao*, the way of nature. He regarded the operations of nature as effortless and purposeless. The wise man therefore must conform to nature by living an effortless and quiet life. (10) Confucius, on the other hand was unphilosophic, occupying himself entirely with religious ceremonies and ethics. Filial piety was the essence of his ethical system. A son who respects and obeys his father will be a kind brother, sincere

friend, and loyal subject. (11) The religion of China, however, antedates these two sages by many centuries and may be defined as a union of nature worship and ancestor worship, a mixture which encouraged the veneration of spirits of every kind. (12) It is probable that the great bulk of the Chinese people still continue in bondage to spirit worship despite the efforts of the present communist regime to replace this ancient superstition with the materialistic atheism of modern unbelief.

c. The Greek Philosophy—Materialism and Idealism

In contrast with Eastern thinkers, the early Greek philosophers were chiefly concerned with the external world, and this they interpreted in a materialistic way. Even God they regarded as in some sense material. According to Thales (c. 600 B.C.), water was the basic constituent of the universe. To this underlying cosmic fluid he attributed a certain divinity, declaring that "all things are full of gods." (13) Anaximander (611-545 B.C.) believed that the universal was an infinite (*boundless*) something which was "immortal and indestructible, unbegotten and incorruptible." This boundless substance controlled the motion of all things, and in this sense Anaximander called it "the deity." (14) Anaximenes (d. 499 B.C.) regarded air as the basic substance underlying all things, and this air he spoke of as a "god." (15) Heraclitus (540-480 B.C.) assigned the primary place in the universe to fire, which he thought of as the universal reason (*logos*). (16) And two hundred years later this theory was revived by the Stoics, who also made fire the fundamental element and regarded it as the creative world-reason (*logos spermatikos*). (17)

These materialistic hypotheses led to the conclusion that nothing in the universe was permanent, since water, air, and fire were all subject to change. This meant, as Protagoras (c. 450 B.C.) and other critics pointed out, that there was no possibility of permanent truth. (18) It was to combat such skepticism as this that the later Greek thinkers developed their idealistic philosophies. These idealists divided the universe into two worlds, the world of matter which was always changing and the world of ideas which never changed.

There was a difference of opinion, however, as to what these unchangeable ideas were. The Pythagoreans (c. 450 B.C.) thought of them as mathematical ideas. (19) Socrates (470-399 B.C.) gave them an ethical connotation. (20) According to Plato (427-347 B.C.), these ideas were all summed up and included in the *Idea of the Good*, the supreme and immutable purpose of the universe. Late in life Plato added the concept of the *World-Builder (Demiurge)* that molds and shapes the world of matter, using the *Idea of the Good* as a pattern. Because of this many scholars have claimed that Plato believed in a personal God. But Plato himself warned that he was speaking mythically. It is probable therefore that Plato's *World-Builder* is merely a personification of his *Idea of the Good*, introduced by him to bridge the gap between the world of ideas and the world of matter and thus to provide a place in his philosophy for the physical sciences. (21)

(d) The Philosophy of Aristotle

Aristotle (384-322 B.C.), Plato's most famous disciple, developed a philosophy which attempted to be neither idealism nor materialism but a fusion of these two tendencies. According to Aristotle, matter is mere *possibility* and ideas are the *forms* that limit and guide this possibility. Matter, he taught, never exists by itself but only in union with these forms that limit and guide it. Perhaps a reference to a children's guessing game may serve to illustrate these basic tenets of Aristotle's philosophic system. One child says, "I am thinking of something." Then the other child tries to determine what it is by a series of questions. "Is it alive? Is it an animal? Is it a vertebrate? Is it a mammal? Is it a meat-eating mammal? Is it a dog? Is it our dog Fido?" The something of which the first child is thinking represents Aristotle's matter. At first it has the possibility of being almost anything, but then it is limited successively by the second child's questions, which represent Aristotle's forms, until finally it takes definite shape as the individual, existing dog Fido. In some such way, according to Aristotle, the forms limit matter, dividing it into classes and sub-classes, until finally individual organisms are arrived at and brought into existence.

Thus Aristotle viewed the world as an eternal process. Always the forms are limiting matter, dividing it into classes, sub-classes, and finally individual organisms. Always matter is moving up through the forms until these individual organisms are brought into existence. Always these organisms are growing to maturity and passing away only to be succeeded by new organisms of the same sort which in their turn are produced by this same union of matter and form. Hence for Aristotle God was not the Creator who brought the universe into being out of nothing at a definite time. Like Plato, Aristotle conceived of God as merely the highest form or idea. According to Aristotle, God moves the world by being "the object of the world's desire." Matter moves *up* toward God through its union with the forms. In this Aristotle differed from Plato, who connected ideas and matter by having the *World-Builder (Demiurge)* come *down* to the world of matter from the world of ideas. (22)

2. Philosophy In The Early And Medieval Church

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ (Col. 2:8). Here Paul warns against the ever present danger of corrupting the truth of God with the false philosophies of unbelieving men, and even a brief survey of the impact of Greek philosophy upon the early and medieval Church shows how much this warning was needed.

(a) Philosophy in the Early Church

From the second century B.C. onward the influences of Greek philosophy were at work among the Jews, especially those that dwelt at Alexandria in Egypt. Here the renowned Jewish thinker Philo (20 B.C. - 42 A.D.) constructed a philosophic system which attempted to combine the teaching of the Old Testament with the theories of Plato and the *logos* doctrine of Heraclitus and the Stoics. It was in this last direction particularly that he sought a link between Greek philosophy and the sacred Hebrew Scriptures. The ancient Greek version of the Old Testament (the Septuagint) used the term *logos* to translate the Hebrew term *dabar* (word). Philo interpreted these biblical passages in a Greek sense. According to Philo, they refer to *the Logos*, the highest of all divine forces and the means by which God created the world, not out of nothing as the Bible teaches but in Greek fashion out of already existing substance. The *Logos* was employed by God to do this work because, Philo maintained, God Himself was too exalted to bring Himself into contact with defiling matter. (23)

The influences of Greek thought can be seen also in many of the heresies which plagued the Church in the early Christian centuries. One of the earliest of these was *Gnosticism*, which flourished around 150 A.D. Enlarging on the concepts of Plato and Philo, the Gnostics placed between the highest God and the world of matter many Eons or beings, including not only the Demiurge and the Logos but also Christ and Jesus, who were regarded as two separate entities. Other heretical views of the incarnation in the early Church are as follows: *docetism*, the theory that Christ's human nature was not real but merely an appearance; *adoptionism*, the assertion that Jesus was born a mere man and then became the Son of God through the indwelling of the Logos and the descent of the Holy Spirit upon Him at baptism; *Sabellianism*, the teaching of Sabellius (220 A.D.) that the Father, the Son, and the Holy Spirit are merely three ways in which God has revealed Himself. And finally, these false doctrines culminated in the greatest heresy of all, namely, the contention of Arius (318 A.D.) that before the foundation of the world God the Father had created the Son out of nothing. (24)

Amid this welter of heretical teaching there was danger that the orthodox Christian faith would perish, but in the sacred Scriptures and especially in the Gospel of John God had provided the remedy for this perilous situation. Writing under the inspiration of the Holy Spirit, this "beloved disciple" had expounded the true meaning of the Hebrew term *dabar* and the Greek term *logos*. *In the beginning was the Word and the Word was with God, and the Word was God* (John 1:1). The reference was to Christ the eternal Son of God. He is *the Word, the light of men* (John 1:4), who *was made flesh* and revealed His glory (John 1:14). Guided therefore by these teachings of the New Testament Scriptures, the Church was able to formulate at Nicaea (325 A.D.) and at Chalcedon (451 A.D.) the true doctrine of the holy Trinity and of the incarnation of Christ. Three Persons, Father, Son and Holy Ghost, but one God. Two natures, divine and human, but one Person. (25)

(b) Doctrinal Decline—Priestcraft, Image Worship, the Papacy

The triumphs of the Christian faith at Nicaea and Chalcedon were followed by a long period of doctrinal decline in which errors of every sort multiplied and entrenched themselves. The power of the priesthood and the papacy steadily increased as the New Testament doctrine of the universal priesthood of believers was more and more forgotten. Out of veneration for the martyrs and their relics grew the worship of innumerable saints and images. The spread of monasticism

induced thousands of misguided souls to renounce the world and in the shelter of cloisters and convents to seek to please God with all manner of ascetic practices and man-made disciplines. The saints who lived in this monastic way were thought to have done more than the law of God required and thus to have laid up extra credits with God. Drawing on these extra credits (the *Treasury of merit*), the popes claimed the power to sell *Indulgences* to less perfect Christians, shortening or remitting altogether their punishment in purgatory after death. Thus Christianity, a religion of God's free grace, had been transformed almost entirely into a religion of works. (26)

(c) The Rise and Progress of Mohammedanism

Mohammedanism is the earliest and largest of the cults which have followed in the wake of Christianity. Its founder Mohammed (570-632 A.D.), like many other false teachers, claimed to be the Comforter Whom Jesus had promised His disciples (John 14:26). He made this identification by changing the Greek word *Paracletos* (Comforter) to *Periclytos* (Illustrious) and then equating it with his own name Ahmed, which also meant *Illustrious*. (27) He also claimed that the religion which he preached was not younger but actually older than either Judaism or Christianity, being a restoration of the original religion of Abraham and Ishmael. Mohammed called his religion *Islam* (surrender). Believers were to surrender to the will of God just as Abraham did when he was willing to sacrifice his son Isaac. They were also to renounce all idols and believe in one God just as Abraham (according to tradition) renounced the idols of his father Terah (Azer). Other religious duties were to pray five times a day, to give alms, to fast during the daylight hours in the month Ramadan (in which the Koran had been revealed), and to make at least one pilgrimage to Mecca.

Mohammed proclaimed himself "the messenger of Allah and the seal of the prophets," in other words, the last and greatest of them. Among the prophets whom he claimed to supersede he included most of the outstanding biblical characters, for example, Noah, Abraham, Ishmael, Isaac, Jacob, Moses, Solomon, John the Baptist, and Jesus. He acknowledged the virgin birth of Jesus but denied His deity. "The Messiah, Jesus son of Mary, was only a messenger of Allah. Allah is but one God. Far be it from Him that He should have a son." (28) Instead Mohammed deified his Koran which, he maintained, confirmed and superseded the Law and the Gospel that had been revealed to Moses and Jesus respectively. According to Mohammed, the Koran was a hidden, heavenly book which had been sent down to the earthly plane on a certain night of the month Ramadan. Beginning with that night, Mohammed claimed, the angel Gabriel read to him at intervals out of the Koran, one section at a time. As each portion of the Koran was made known to him, Mohammed would go forth and recite it to the people. They in turn would either write it down or commit it to memory, and from these written and oral sources the present Koran was compiled soon after Mohammed's death by the caliphs Abu Bakr and Othman. (29)

Orthodox Mohammedans (Sunnites) believe that the Koran is eternal and uncreated, subsisting in the very essence of God. According to them, Mohammed himself held this same view and called anyone who denied it an infidel. In spite of this, however, there have been Mohammedan sects that have disputed this doctrine, especially the Motazalites who very rightly pointed out that this deification of the Koran involved the belief in two eternal beings and thus denied the unity of God. (30) This controversy shows us clearly that the Mohammedan doctrine of Scripture is only a crude caricature of the true, trinitarian, Christian doctrine. The Scriptures of the Old and New Testaments are eternal (Psalm 119:89) but not as an uncreated, eternal book. They are eternal in the same sense that God's decrees are eternal. They are the product of God's eternal act. *They are the words of eternal life* (John 6:68) which God the Father gave to Jesus Christ His Son in the eternal Covenant of Grace for the salvation of sinners. *For I have given unto them the words which Thou gavest Me* (John 17:8).

For more than one thousand years Mohammedanism was the chief external foe of Christianity. The death of Mohammed was succeeded by a century of conquest in which Syria, Egypt, North Africa and Spain speedily passed into the possession of his followers. Turned back at Tours by Charles Martel in 732, the Mohammedan menace remained quiescent for seven hundred years and then flared up again with renewed intensity after the capture of Constantinople in 1453 by the Turks. Under Suleyman the Magnificent (r. 1520-1566) Turkish power extended deep into central Europe and dominated the Mediterranean. It was not until the Turks were defeated in the great naval battle of Lepanto in 1571 that the tide began to turn against them.

These Mohammedan conquests, tragic though they were, clearly reveal the guiding hand of God's providence. In the first place, they served to isolate and preserve the True New Testament Text until the time came for its transferal to Western Europe. In the second place, by diverting the attention of the Roman Catholic powers during the first critical years of the Reformation they helped to save Protestantism from annihilation. And finally, it is possible that through these conquests the way has been prepared for the fulfillment of biblical prophecy. Perhaps the coming national conversion of the Jews will include their Mohammedan neighbors, these sons of Ishmael who like unbelieving Israel are children of Abraham after the flesh but not after the Spirit. It may be that thus will be brought to pass the saying of Isaiah. *In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the LORD of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance* (Isaiah 19:24-25).

(d) The Scholastic Philosophy—Faith and Reason

During the middle-ages the study of Aristotle's philosophy flourished greatly, at first among the Nestorians in Syria, then among the Mohammedans, then among the Jews, (31) and finally in the educational centers of Western Europe, where it developed into the Scholastic Philosophy. This was the attempt to harmonize the dogmas of the Roman Catholic Church with the teachings of Aristotle, an effort which placed new emphasis on the relation of faith to reason.

The prevailing tendency of scholasticism was to make reason and faith independent of each other, the former ruling in the realm of nature, the latter in the realm of grace. It became customary to say that Aristotle was Christ's forerunner in things pertaining to nature and John the Baptist in things pertaining to grace. The schoolmen differed, however, as to the degree of separation existing between reason and faith. Albertus Magnus (1193-1280) denied that there was any real contradiction between faith and reason. Faith, he insisted, was not contrary to reason but above it. All the dogmas of Roman Catholicism, he maintained, either agreed with the philosophy of Aristotle or at least could not be proved false on Aristotelian grounds. Duns Scotus (d. 1308), on the other hand, admitted that the Roman Catholic dogmas were contrary to the philosophy of Aristotle but held that these dogmas should be believed in anyway on the authority of the Roman Catholic Church. In such cases Duns operated with two levels of truth. What was false on the level of reason was true on the level of faith. (32)

Thomas Aquinas (1225-1274) used Aristotle's philosophy as a foundation for the Roman Catholic religion of works. As has been stated, Aristotle taught that God moves the world by being "the object of the world's desire" and that matter moves up toward God through its union with the forms. Thomas applied this Aristotelian concept to the moral realm. Man strives for the highest end, and the highest end of all is to gain a knowledge or vision of God. Man attains this end through meritorious deeds and through the grace supplied by the sacraments of the Church. Thus not only in a physical sense but also in a spiritual way man moves upward in the scale of being toward God, the object of his soul's desire. (33) This is somewhat similar to the modern theory of theistic evolution, and many Roman Catholics today are attempting to bring Aquinas up to date by substituting evolutionism for Aristotelianism as the philosophic element in his system.

In philosophy and science, therefore, Roman Catholicism has followed its usual procedure of absorbing non-Christian elements rather than rejecting and refuting them. And the same has always been true in the political and ecclesiastical spheres. Today, for example, the Church of Rome is trying hard to draw Greek Catholics, Protestants, socialists, and even communists under its mantle in order that through the addition of these groups its ecumenical organization may become all-powerful. Hence the Roman Catholic conception of faith has always been that of blind obedience, the promise to believe whatever the Roman pontiff at any given moment officially decides must be believed.

In order, then, to understand the relationship of faith to reason we must first of all take a biblical view of our faith. If I really believe in God, then God is real to me, more real to me even than my faith in Him. For if it is the other way round, if my faith in God is more real to me than God Himself, then I am not believing but doubting. Hence in thinking about our faith and in describing it to others we must begin with that which is most real, namely, God. We must confess that God *is*, that He reveals Himself in the world, in the Scriptures, and in the Gospel of Christ, and that our faith in Him and in Jesus Christ His Son is not the product of our sinful, human minds and wills but the gracious gift of His Holy Spirit (Eph. 2:8). In this book, therefore, we are striving to present only this biblical and consistent view of Christian faith. This is why we defend the Traditional New Testament Text, the Textus Receptus, and the King James Version. In them God draws nigh and reveals himself.

After we take a biblical view of faith, we are then able to take a biblical view of reason and of its relationship to faith. Reason is the mental faculty by which we know the facts, the temporal truths which God establishes through His works of creation and providence. Faith is the spiritual faculty by which, through the power of the Holy Spirit, we lay hold on God Himself, the Supreme Truth, as He reveals Himself in and through the facts. Hence faith is not a "super-added" gift, as many

of the medieval schoolmen supposed, not reason's cap and crown, but its foundation. We defend the Christian faith by showing that it is the only foundation on which the facts can be arranged and that all the attempts of unbelievers to substitute other foundations result only in confusion and chaos. *For other foundation can no man lay than that is laid which is Jesus Christ* (1 Cor. 3:11)

Anselm (1033-1109), the "father of scholastic philosophy," was emphatic in his insistence on faith as the foundation of reason and knowledge. "I believe," he declared, "in order that I may understand. (34) But this biblical emphasis on the priority of faith did not long continue. For one thing, Anselm himself lost sight of it in his famous "ontological" argument for the existence of God. Taking a neutral view of his idea of God, he first regarded it as merely a part of his mental experience and then attempted to prove that it was a necessarily true idea. And in Anselm's successors, as we have seen, the Roman Catholic conception of faith as submission to ecclesiastical authority tended inevitably to place faith and reason in separate spheres.

Hence it was not until the Protestant Reformation that the reconciliation of faith and reason became possible. Then it was that believing scholars and theologians began to describe their faith consistently, taking as their starting point that which is most real to every true believer, namely, God, who reveals Himself in the world, in the Scriptures, and in the Gospel of Christ. Such a description opens the way to a better understanding of the intellectual implications of our Christian faith. We see that we are not only justified by faith *but renewed in knowledge* (Col. 3:10). By faith we lay hold on Christ, reason's only true and sure foundation. *And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life* (1 John 5:20).

3. Revelation And The Protestant Reformation

What does God reveal in the *word* which He has created, in the holy Scriptures, and in the Gospel of Christ? Does He reveal *Himself*, or does He merely reveal information concerning Himself? This is a question of deepest interest to every earnest Christian. For if in nature, in the Scriptures, and in the Gospel of Christ God didn't reveal Himself but only information concerning Himself, our Christian faith would never bring us near to God. We would know certain facts about God, but we would not know God. We would believe in certain doctrines about Christ, but we would not believe in Christ as a Person. But thanks be to God that this is not the case. For the Bible itself teaches us that God's revelation is a revelation of HIMSELF, not of mere information concerning Himself.

(a) The Protestant Reformers and the Living Word of God

God reveals HIMSELF, not mere information concerning Himself. The Protestant Reformers understood this fact. To them the Bible was no mere book of doctrine but the revelation of the living God. In the Bible Christ revealed Himself. Martin Luther emphasized this in the preface of his German New Testament version (1522). "Briefly, St John's Gospel and his first Epistle, St. Paul's Epistles, especially those to the Romans, Galatians, Ephesians, and St. Peter's First Epistle: these are the books which shew thee Christ and teach all which it is needful and blessed for thee to know, even if you never see nor hear any other book or any other doctrine." (35)

It is true that Luther in his zeal pushed this principle too far, even to the point of making some unfavorable remarks concerning Hebrews, James, Jude and Revelation, alleging that these New Testament books did not present Christ clearly enough. But these were mere hasty criticisms which had no permanent effect on the development of Lutheran doctrine. Under the guidance of the Holy Spirit Lutheran churches soon united in confessing their faith in the canonical Scriptures of the Old and New Testaments "as the only judge, norm, and rule, according to which, as by the only touchstone, all doctrines are to be examined." (The Formula of Concord, 1576) (36)

John Calvin also regarded God's revelation of Himself as a present reality which ought to guide and govern the whole of human life. This was the theme of the opening chapters of his *Institutes*, namely, God's revelation of Himself in nature, the clarification and amplification of this revelation in the Scriptures, and the certification and confirmation of this revelation by the testimony of the Holy Spirit in the hearts of believers. And in the *French Confession* (1559) Calvin and his followers gave a finished statement of their faith in the books of holy Scripture. "We know these books to be canonical, and the sure rule of our faith, not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit, which enables us to distinguish them from other ecclesiastical books upon which, however useful, we can not found any articles of faith." (37)

(b) The Thirty Nine Articles and the Westminster Confession

The official position of the Church of England (Episcopal Church), as defined in the *Thirty Nine Articles* (1562), was in agreement with the Protestant Reformers as far as the authority of the Bible was concerned. "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church." (38) This Article was included in the *Methodist Articles of Religion*, an abridgement of the *Thirty Nine Articles* prepared by John Wesley and adopted by American Methodists in 1784. (39)

The first chapter of the *Westminster Confession* is generally regarded as containing the fullest exposition of the orthodox Protestant faith concerning the holy Scriptures. The section on the testimony of the Holy Spirit is especially notable and reads (substantially) as follows: "We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the agreement of all the parts, the purpose of the whole (which is to give all glory to God), the full explanation it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection of it, are arguments by which it abundantly proves itself to be the Word of God. But our full persuasion and assurance of its infallible truth and divine authority is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." (40)

This *Westminster Confession* was adopted not only by Presbyterians (1647) but also by Congregationalists (1658) (41) and by Baptists (1677). (42) Some parts of the Confession were altered to agree with Congregational and Baptist convictions, but in regard to the chapter on the Scriptures all three denominations found themselves in complete accord.

(c) The Decline of Protestantism—Dead Orthodoxy, Pietism, Modernism

By the middle of the 17th century all the great Protestant creeds had been formulated, but instead of going forward in the strength of this achievement Protestantism entered soon after into a long process of decline which has continued unto the present day in spite of intervening periods of revival and missionary effort. One of the factors that brought about this decline was the development of *dead orthodoxy*. Many orthodox Protestants came to regard Christianity as mainly a system of doctrine set forth in a creed and confirmed by proof-texts taken from the Bible. Hence the Gospel was preached and taught in a cold, dead way merely as information concerning God and not as God's revelation of *Himself*. The result of this emphasis was all too often a dead faith, which, because it was centered on a creed and not on God Himself, soon withered away and was replaced by various forms of unbelief and finally by modernism.

The second factor in the decline of Protestantism was *pietism*. The pietists endeavored to combat the evils of dead orthodoxy, but in their protest against the misuse of creeds they went too far in the other direction. Their tendency was to ignore creeds altogether and to emphasize the feelings at the expense of the intellect. "Use your heart and not your head," was their slogan. The result was an unthinking emotionalism which left the door open to many errors and eventually to modernism.

God is truth. But He is also more than truth. He is a living Person. Therefore divine revelation is more than a revelation of the truth concerning God. It is this, but it is also more than this. It is God's revelation of *Himself*. In nature, in the Scriptures, and in the Gospel of Christ God reveals HIMSELF. When once we understand this and commit ourselves to God through Jesus Christ His Son, then we cut off all occasion to dead orthodoxy and pietism and arm ourselves to do battle against the modernism which results from these two errors.

4. Modern Philosophy—The Neutral World-View

Modern philosophy made its appearance immediately after the Protestant Reformation. The leaders of this new movement ridiculed both sides in the then current religious controversy. "Once there was a man," they quipped, "who had two sons, one Catholic and one Protestant. And so each brother converted the other, and God had mercy on them both because of their zeal." But in order to escape punishment these early modern philosophers denied that they were antichristian. They were only being impartial, they insisted, and unprejudiced. And from this claim has arisen the modern world-view, which has always pretended to be neutral and unbiased in all religious matters.

Weakened by dead orthodoxy and pietism, conservative Protestants of the late 17th and 18th centuries failed to resist the rising neutral world-view as vigorously as they should have done. Instead of taking their stand upon God's revelation of Himself in holy Scripture and pointing out that the neutral world-view is not really neutral but antichristian and full of contradictions, they began to adopt it themselves, especially in those areas of thought not specifically covered by their Reformation creeds, namely, philosophy and biblical introduction and above all New Testament textual criticism. Soon a serious inconsistency developed in the thinking of orthodox Protestants. At their colleges and theological seminaries especially students and teachers alike were torn between two world-views. In their study of systematic theology they maintained the believing world-view of the Protestant Reformation, but in their study of philosophy, biblical introduction, and New Testament textual criticism they adopted the neutral world-view of Post-Reformation rationalism. Today this illogical state of affairs is still being perpetuated in a few theological schools, but most of them have resolved the tension by becoming completely modernistic. The purpose of this book is to endeavor to reverse this trend by promoting consistently Christian thought especially in the sphere of New Testament textual criticism.

(a) Rationalistic Philosophy—Descartes, Spinoza, Leibniz

The early modern philosophers were rationalists. They made reason (the thinking mind) the starting point of their philosophical systems. And of these rationalistic philosophers the very earliest was Rene Descartes (1596-1650), who is usually considered the founder of modern philosophy. Descartes is famous for his use of doubt as a philosophical method. (43) He began by doubting everything that it was possible for him to doubt. He doubted not only the existence of God but also the demonstrations of mathematics, the existence of the material world, and even the existence of his own body. Finally, however, Descartes came to something which he could not doubt, namely, the existence of his own mind. Even while he was doubting, he was thinking. Hence he could not doubt that his mind existed. "I think, therefore I am." This, he believed, was the rock-bottom foundation of certainty on which he could build his philosophical system. (44)

After Descartes had established that it was impossible for him to doubt the existence of his own mind, he reversed his reasoning. Discarding doubt as a philosophical method, he endeavored to argue his way back to certainty, using as stepping-stones the very convictions that he had previously doubted. He now asserted that the existence of God was not doubtful after all, because the idea of a perfect God which he had in his mind could not have come from an imperfect, doubting being like himself but must have been created in his mind by a perfect God. Therefore it must be that a perfect God exists and that the material world exists. For surely a perfect God would not deceive him by causing him to think that a material world existed if it did not in fact exist. (45)

But Descartes' attempt to regain his certainty through these arguments is very illogical. For if it is actually possible to doubt the existence of God and the material world and everything else except self-existence, then it is forever impossible to be certain about anything except self-existence. Everything else, having been doubted, must remain uncertain. Hence no Christian ought to adopt Descartes' philosophy since it casts doubt on the existence of God.

Two other famous rationalistic philosophers were Baruch Spinoza (1632-1677) and G. W. Leibniz (1646-1716). They believed that through the use of reason alone it was possible to deduce the fundamental nature of God and the universe. Spinoza was a pantheist. Indeed the term *pantheism* was invented to characterize his philosophy. He believed that there was but one basic substance of which both God and the universe were composed. According to Spinoza, God is nature viewed as active (*natura naturans*), and the universe is nature viewed as passive (*natura naturata*). (46)

Leibniz believed that the universe is composed of simple substances or souls, which he called *monads*. In non-living matter the monads are unconscious, in a stupor, so to speak. In animals the monads are conscious. In human beings the monads are rational. As rational beings we acknowledge God as the *sufficient reason* or cause of our existence. The monads have no communication with each other but cooperate according to a harmony which has been pre-established by God. (47)

(b) Empirical Philosophy—Locke, Berkeley, Hume

The above mentioned rationalistic philosophers (Descartes, Spinoza and Leibniz) conceived of thought as consisting chiefly of *innate* ideas which were implanted in the human mind at birth and which developed as the human mind developed. The philosophers whom we shall now consider were *empiricists* (from the Greek word *empeiria* meaning experience). They denied the existence of innate ideas and regarded thought as simply a series of mental experiences.

The first of these empirical philosophers was John Locke (1632-1704). (48) In his famous *Essay on Human Understanding* (1690) he sought to demonstrate that the ideas commonly thought to be innate were not really so since they were not found in idiots or children or savages, a contention which modern investigation has not substantiated. At birth, Locke asserted, the human mind is "white paper, void of all characters, without any ideas". (49) He believed that ideas enter the mind only through *sensation* (sense experience, e.g., seeing, touching, hearing, etc.) or through *reflection* ("the notice which the mind takes of its own operations and the manner of them"). (50) Hence, in his theory of knowledge, Locke came perilously close to maintaining that the mind can know nothing else than its own ideas. "Since the mind, in all its thoughts and reasonings, hath no other immediate object but its own ideas, which it alone does or can contemplate, it is evident that our knowledge is only conversant about them." (51) Locke, however, was inconsistent and so declined to develop his philosophy to the point of complete skepticism. He allowed the existence of the material world as the source of sense experience and even insisted that we can be certain of our own existence, of causation, and of the existence of God, conclusions which by no means follow from the premises which he laid down.

George Berkeley (1685-1753) and David Hume (1711-1776) carried Locke's principles to their logical conclusion. Berkeley, who later became Anglican Bishop of Cloyne in southern Ireland, used Locke's philosophy as the basis of his famous argument against materialism. He contended that only spirits and ideas exist. Matter does not exist, he maintained, because we do not experience matter but only our idea of matter. Hence matter is God's idea, and the creation described in Genesis was not a creation of matter but only a creation of spirits (angels and men) with whom God could share His idea of matter. (52)

Hume pushed on to other extreme positions. He denied not only the existence of matter but also his own self-existence on the ground that he was not able to experience his self but only his ideas. Likewise, he denied causation, asserting that he could not experience it but only a succession of events in time. (53)

(c) Critical Philosophy—Immanuel Kant

The skepticism of David Hume concerning causation stimulated Immanuel Kant (1724-1804), one of the world's most influential thinkers, to develop his *critical philosophy*, an investigation of the powers and the limitations of the human mind. (54)

In his *Critique of Pure Reason* (1781) and his *Prolegomena* (1783) Kant dealt with the problem of human knowledge. (55) According to Kant, we cannot know things as they are in themselves but only as they appear to us in our human experience. Whenever our minds begin to speculate about things as they are in themselves apart from our human experience of them, we run into *antinomies* (contradictions). We find that there are two sides to each question. Arguments of equal validity can be found to support either the *thesis* (affirmative) or the *antithesis* (negative), so that we cannot determine which side to take. Hence we can know nothing certain concerning things as they are in themselves. Certain knowledge, Kant insisted, is confined to the realm of experience. Space, time and causation are valid concepts because they are facts of our experience.

Such, in brief, was Kant's reply to Hume. But many subsequent philosophers have denied that Kant really refuted Hume, because Kant simply assumed what Hume denied, namely, that the human mind experiences causation. Also many subsequent philosophers have accused Kant of inconsistency. He seems to imply

that things in themselves are causes of human experience, and this would make causation not merely a fact of experience but also one of the things in themselves of which we can know nothing certain.

In his *Foundations of the Metaphysics of Morals* (1785) and his *Critique of Practical Reason* (1788) Kant discussed the concepts God, freedom and immortality and their relation to the moral law. (56) According to Kant, it is impossible either to prove or to disprove the existence of God intellectually, but it is helpful to have a rational faith in God as a moral Governor who will reward us in a future life in proportion to our worthiness, our conformity, that is, to the moral law. But we must not think of God as a Law-giver or of the moral law as determined by God's will. Obedience to such a law, Kant maintained, would not be true worthiness. It would be *heteronomy*, obedience to the law of another. In order to be truly free and worthy, Kant insisted, a man must be his own law-giver. He must be *autonomous*. He must obey only the moral law which his own reason supplies, the *categorical imperative* which orders him to behave as he would wish everyone in the whole universe to behave. "Act as though the maxim of your action were by your will to become a universal law of nature." We must obey this *categorical imperative* for duty's sake alone, not from any other motive, not even out of regard for God.

In his *Religion within the Limits of Reason Alone* (1793) Kant attempted "to discover in Scripture that sense which harmonizes with the holiest teaching of reason," (57) that is, with his own philosophy. According to Kant, Adam's sin is an allegory which symbolizes our failure to obey the *categorical imperative* for duty's sake alone. Regeneration is the resolve to give this imperative the required single-minded obedience. Satan represents the evil principle in human nature. The Son of God is a personification of the good principle. The kingdom of God is "an ethical commonwealth." It will come on earth when the transition is made from an "ecclesiastical faith to the universal religion of reason."

(d) The Philosophy of History—Georg W. F. Hegel

Georg W. F. Hegel (1770-1831) developed his *philosophy of history* as an alternative to the critical philosophy of Immanuel Kant. (58) More clearly than most subsequent thinkers Hegel discerned the basic fallacy in Kant's approach to the knowledge question. Kant's critical philosophy, Hegel observed, was an attempt "to know before we know." (59) In other words, Kant tried to isolate the human mind from the rest of reality and analyze it all by itself. This, Hegel pointed out, is a mistake. We can know nothing certain about the human mind unless we know something certain about the whole of reality, of which the human mind is but a part. We can not know a part until we know the whole.

Instead, however, of receiving by faith God's revelation of Himself in nature, in the Scriptures, and in the Gospel of Christ and finding in this revelation the necessary universal knowledge, Hegel turned his back on the orthodox Christian faith and sought the solution of his problem in a pantheism similar to that of Spinoza. Philosophy, Hegel maintained, must be a system. "Unless it is a system a philosophy is not a scientific production." (60) At the center of Hegel's philosophic system is the *Idea*. This Idea is the *Absolute*. It is not logically dependent on any other idea, but all other ideas are logically dependent on it. Hence the Idea is the logical ground, or explanation, of the universe.

According to Hegel, philosophy is divided into three parts. "I. Logic: the science of the Idea in and for itself. II. The Philosophy of Nature: the science of the Idea in its otherness. III. The Philosophy of Spirit: the science of the Idea come back to itself out of that otherness." (61) The reason for this three-fold division of philosophy was Hegel's belief that the universe is constantly engaged in a threefold process which Hegel called *Dialectic* (a Greek philosophical term signifying the discovery of truth through discussion). Logic is continually converting itself into Nature (the material world) and then returning to itself as Spirit. *Thesis* (affirmation) is always transforming itself into *antithesis* (negation) and then coming back as *synthesis* (a combination of the two). Hence, according to Hegel it is "narrow" and "dogmatic" to assume that of two opposite assertions the one must be true and the other false. We ought rather to recognize, Hegel insisted, that in such cases both propositions contain elements of higher truth.

Hegel regarded human history as the third phase of the universal process (*Dialectic*). Human history is the Idea returning to itself as Spirit. It is Spirit seeking to know itself. According to Hegel, the essence of Spirit is freedom. Hence freedom is the theme of human history. History, Hegel taught, is divided into three periods. First, the period of the ancient, oriental nations who were governed by despots and knew only that *one* (the despot) was free. Second, the period of the Greeks and Romans who were free themselves but kept slaves and so knew only that *some* are free. Finally, there is the period of the Germanic nations, who live under constitutional monarchies and know that *all men* are free. For Hegel freedom was inseparably connected with the State and reached its most perfect form under a constitutional monarchy. "The State is the Divine Idea as it exists on earth." (62)

(e) Philosophy Since Hegel—Neo-Kantianism. Existentialism

During the latter part of the nineteenth century there was a trend away from Hegelianism back to the philosophy of Kant and his completely untenable position that it is possible to know something certain about a part of reality without knowing anything certain about reality as a whole. Various schools of *Neo-Kantians* adopted distinctive attitudes toward this fundamental problems. (63) At Marburg they attempted to solve it by denying that there is any reality outside of human experience. At Heidelberg they ignored it, concentrating rather on Kant's doctrine of the will and the categorical imperative. At Goettingen A. Ritschl and his followers pursued a similar course in the theological field. "Theology without metaphysics," was their slogan. God is love and only love. It was in this sense that the Ritschlians called God Father. Christ they conceived of as the Founder of the Kingdom of God, the ethical commonwealth described by Immanuel Kant. They regarded Him as God, but not really. Only in the sense that for them He had "the value" of God. (64) This Ritschlianism was preached vigorously in the United States by Walter Rauschenbusch (1861-1918) under the title of "the social Gospel" and became the quasi-official theology of the Federal Council of Churches. (65) As such it was a factor in the socialistic legislation of the New Deal era.

Existentialism is a philosophical movement begun in Denmark by Soren Kierkegaard (1813-1855). Kierkegaard's leading thought was that the different possible conceptions of life are so sharply at variance with each other that we must choose between them. Hence his catchword *either/or*. (66) Moreover, each particular person must make this choice for himself. Hence his second catchword *the individual*. Life is always pressing on and forever leading to new possibilities and new decisions. Hence we ever stand before the unknown. We cannot be sure that the future will resemble the past. Hence a logically connected philosophy such as Hegel's is impossible. Our choices must be made by jerks and leaps. Only thus, Kierkegaard insisted, will we do justice to our individual existences. (67)

Existentialism was revived after World War I by Jaspers (1883-1969) (68) and Heidegger (born 1889) (69) and popularized after World War II by Sartre (born 1905). (70) Like Kierkegaard, these philosophers emphasized the individual life situation of each human being and its possibilities, the necessity of choosing between these possibilities, the background of death and nothingness and the accompanying dread and nausea, the choice itself and the freedom obtained by this act of will. These factors they regarded as the necessary components of authentic existence. In the theological field the leading existentialist was Karl Barth (1886-1968) who equated the experience of existential choice with the Christian doctrine of revelation. It is, he maintained an encounter with the hidden God. (71)

5. The Growth Of Atheism—Materialism, Positivism, The Denial Of Truth

As the modern age progressed, more and more unbelievers threw off the cloak of neutrality in religious matters, openly disclosing the underlying atheism, and this trend has continued until finally it has become dominant everywhere. This rapid growth of atheism illustrates the impossibility of being neutral toward God's revelation of Himself in nature, in the Scriptures, and in the Gospel of Christ. When men start their thinking from this neutral position, atheism is always the logical consequence.

(a) Materialism—La Mettrie, Holbach, Moleschott, Vogt

Materialism, the view that only matter exists, is one of the most common forms of atheism. La Mettrie, a French physician, was an atheist of this type. In 1748 he published a notorious treatise entitled *Man A Machine* (72) in which he denied existence of the soul and ridiculed the natural evidences of the existence of God. Similarly, in 1770 Holbach published in Paris his *System of Nature*, which has been called "the Bible of materialism." In it he maintained that belief in God leads to priestcraft and persecution and interferes with natural morality. (73) And after the French Revolution such materialistic atheism became increasingly common. For example, Moleschott (1852) taught that thought is produced by phosphorus ("without phosphorus no thought"), and Vogt (1855) asserted that thought stands

in the same relation to the brain as gall to the liver or urine to the kidneys. (74)

The principal argument of the materialists against Christianity has always been their demand that the relationship between soul and body be explained in materialistic terms. But this demand is inconsistent and absurd. For the soul by definition is spiritual. Therefore its relationship to the body must be spiritual. Hence it is illogical to demand that this relationship be explained materialistically. And materialism also involves many other absurdities. For example, if thoughts come from matter, then scientific theories about matter must themselves be forms of matter. And if thoughts are forms of matter, then even fanciful and absurd thoughts, such as golden mountains, round squares, centaurs and winged horses, must all be forms of matter and as such have a real and material existence or subsistence. Then a proposition must be a material substance and truth a physical or bodily state.

(b) The Origin of Life—Pasteur, Darwin, Huxley, Haeckel

During the 19th century the controversy between materialists and orthodox Christians shifted from the question of the relation of soul and body to the question of the origin of life. This change was brought about by the theory of evolution, which logically involves some type of spontaneous generation. At first this was no problem, for from the days of the ancient Greeks until the mid-19th century almost everyone believed that life could be generated spontaneously. For example, the famous Brussels physician Van Helmont (1577-1644) claimed to have generated live mice by placing a dirty shirt in a bowl of wheat germs and keeping it there for three weeks. William Harvey (1578-1657), the discoverer of the circulation of the blood, believed that worms and insects could be spontaneously generated from decayed matter, and Descartes and Isaac Newton held similar views. Even Lamarck mentioned the possibility of the spontaneous generation of mushrooms. (75) But in 1862 Louis Pasteur proved that no known form of life, not even bacteria, could be generated spontaneously, and evolutionists were compelled to adjust their theory to this new discovery. (76)

Some evolutionists made this adjustment by giving God a small part in the evolutionary process. God, they said, created the first germ of life, and then evolution did the rest. This was the view that Darwin had already advanced publicly in his *Origin of Species*. (77) Privately, however, he preferred a materialistic explanation of the origin of life, suggesting that life might have arisen from a protein compound in a warm pool in which ammonia and phosphoric salts, light, heat, electricity and other ingredients were present. (78) Huxley and Haeckel, Darwin's foremost disciples, believed that life had originated in the sea. When some slime was dredged up from the bottom of the ocean, Huxley proclaimed it the simplest form of living matter and named it after Haeckel, but later it proved to be only some inorganic salts. (79)

Present-day followers of Darwin, Huxley and Haeckel look eagerly to space science to confirm their views. In 1959, for example, Urey and Miller expressed their opinion that all the projected space flights and the high costs of such developments would be fully justified if they were able to establish the existence of life on either Mars or Venus. (80) And in the same year M. Calvin named the moon, Venus and Mars as three non-terrestrial environments which might possibly contain life or the traces of life. (81) But subsequent investigations have not encouraged these hopes. Astronauts have walked the moon and found it lifeless. Three American and two Russian spacecraft have sailed past Venus and sent back their reports. According to this new data, Venus is the hottest of all the planets with temperatures reaching 1,000 degrees F. thus rendering the existence of life impossible. (82) As for Mars, in 1976 this planet was canvassed very carefully for signs of life but with negative results. Two space craft were landed on Mars with equipment to test the soil and transmit the results to earth, but the experiments were inconclusive. (83)

What about the possibility of creating life in a scientific laboratory? Some materialists claim that this feat has already been accomplished. Experiments with viruses, for example, have sometimes been so interpreted. Viruses are minute particles which cause certain diseases. When they are not in the cells of an organism which they can infect, viruses seem entirely lifeless, even forming crystals after the manner of inorganic chemicals. But as soon as a virus penetrates a living cell, it reproduces (makes copies of) itself just as if it were alive. Viruses, moreover, consist of two parts, a protein shell and a core of nucleic acid (DNA or RNA). (84) In 1955 at the University of California H. L. Fraenkel-Conrat accomplished the remarkable feat of disassembling two breeds of the tobacco mosaic virus and then successfully combining the protein shells of one breed with the RNA nuclei of the other. But as Fraenkel-Conrat himself observed, this was not a creation of life but an analysis of biologically active structures in terms of chemistry. (85)

Other experiments have proceeded along similar lines. In 1957 A. Kornberg and his associates in St. Louis caused DNA nucleic acid molecules to reproduce themselves by mixing a small "primer" of DNA with a ferment (enzyme) taken from colon bacteria and then adding the proper building materials of nucleic acid (nucleotides). (86) And in 1965 Spiegelman and Haruna of the University of Illinois did the same thing with RNA nucleic acid, using a ferment (enzyme) taken from cells infected by a certain virus, a small amount of RNA as a primere - magnesium salts, and the proper building-materials. (87) But as Dobzhansky (1964) admits, such experiments, though very impressive, do not really involve the creation of life from non-living constituents, since some of the materials are taken from living cells and, in any case, no living cell is produced. (88)

(c) Positivism—Comte, Russell, The Vienna Circle

Positivism was a type of scientific atheism first advocated by Auguste Comte (1798-1857). His fundamental doctrine was the alleged three stages of human thought. The first stage, according to Comte, was the *theological*. As men passed through this stage, they were first fetish-worshippers, second polytheists, and finally monotheists. The second stage was *metaphysical*. In this stage men no longer referred phenomena to supernatural beings but to unseen causes, to occult powers or forces which can not be detected by the senses. But this stage, Comte believed, had also been outgrown, and thinking men had now entered the third stage of development, to wit, the *positive* stage. Men living in this third stage have come to recognize that there are no spiritual agencies in the universe, no efficient causes, nothing but facts discoverable by the senses, nothing but events which take place according to natural law. In this positive stage, Comte insisted, it has become evident that theological and metaphysical problems are insoluble and senseless. All that we ought to attempt is to discover and systematize the laws of nature. (89)

Comte's wide-ranging theories won him friends and adherents in England as well as in France. John Stuart Mill and the historian Thomas Buckle were numbered among his admirers. Of the later 19th-century positivists Kirchhoff and Mach, noted physicists, were especially prominent. And throughout the century there were many other scientists who, though they refused the positivistic label, yet by their contempt for religion and metaphysics showed themselves to be thoroughly imbued with the positivistic spirit.

Early in the 20th century, however, positivists began to discover that they had not really succeeded in eliminating metaphysical problems. They had only created a new one, namely, the problem of *meaning*. For if the religious and metaphysical ideas of the past are meaningless, how can positivists be sure that their own ideas have meaning? What is meaning? What does "meaning" mean? (90) The study of this question was given the name *Semantics* (science of meaning).

Semantic studies were carried on first in England by Bertrand Russell in the early 1900's. A pioneer and outstanding authority in the field of symbolic logic, he applied this technique to the propositions of Kant and other great philosophers of the past in order to discover their meaning or lack of meaning. This procedure he called *logical analysis*. (91) Although Russell refused to be called a positivist, he leaned in this direction, and his achievements in symbolic logic had great influence on 20th-century positivism, so much so that it soon became known as logical positivism.

Shortly after World War I a group of logical positivists, usually spoken of as "the Vienna Circle", began to meet together at the University of Vienna under the leadership of Moritz Schlick, a professor of scientific philosophy there. (92) Ludwig Wittgenstein, who had studied logic under Bertrand Russell, was also influential in the group, although he never actually attended any of its meetings. (93) In Poland also during this same period similar groups were active. (94) Then during the 1930's interest in logical positivism spread to many lands, especially after the rise of Hitler to power, an event which had a scattering effect upon the whole movement. Many of its leaders fled to the United States and began to teach logical positivism and semantics in American Universities. And at the same time Alfred Korzybski, Stuart Chase, and S. I. Hayakawa introduced these subjects to the American public at the popular level. (95)

These semantic studies, however, have not led to any satisfactory conclusion. Positivists now maintain that meaning is a matter of convention. Whether you find meaning in a proposition or not depends on the semantic system which you adopt, the linguistic rules which you choose. Positivists say that they prefer to follow a semantic system in which only propositions, which can be verified experimentally, are meaningful. (96) But this is a purely arbitrary and subjective way to handle the question of meaning. If meaning is anything at all, it must be objective and independent of our wills. The Christian finds this meaning in God, his Creator, and

in Jesus Christ, his Redeemer and Saviour.

(d) Cybernetics—The Philosophy of Automation

A new era in the history of materialism seems to have begun in 1948, for this was the year in which Norbert Wiener (1894-1964), professor at Massachusetts Institute of Technology and world famous pioneer in the field of automation, published his well known book *Cybernetics, or Control and Communication in the Animal and the Machine*. The word *cybernetics* was derived from the Greek word *kybernetike*, which means *the art of steering*. Thus the title of the book conveyed Wiener's central thesis that there is no fundamental difference between animals and machines and that even human beings are basically mechanical. The principles, Wiener argued, that are valid in the realms of communication-engineering and automation can be applied also to human life. (97)

Wiener tells us that he was led to these conclusions through his work on anti-aircraft guns during World War II. These guns were aimed by computers which calculated the position of the enemy aircraft on the basis of statistical probability. If the gun failed to score a hit, radar-pulses would be reflected back to the gun both from its own bursting shell and from the enemy aircraft. (98) These radar-pulses would set in operation a correctional process called "feedback," namely an electrical current which was "fed back" into the gun's computer. This "feedback" would then correct the calculations of the computer and thus improve the aim of the gun. Computerized encounters such as these were regarded as contests between two machines, the automatic gun on the one hand and the enemy pilot and his aircraft on the other.

Wiener's work on anti-aircraft guns was soon utilized in the field of communication-engineering (telegraph, telephone, radio, television). In this realm also there is a contest between two opposing forces. The first of these is called *information*. When a message is received over a wire or over the radio waves, the exact content of the message is never absolutely certain. And so out of all the possibilities the most probable is selected by means of mechanical devices which operate on the principle of statistical probability. "Information" is the process by which this selection is made. The second and opposing process is called *entropy*, the scientific name for the electrical disturbances which break up the message and render its reception difficult by making all the possibilities equally probable. The use of Wiener's methods of computing probabilities provided a way to eliminate these electrical disturbances more completely and thus to improve the reception of messages.

Out of these principles of communication-engineering and automation Wiener developed his philosophic system. He regarded the history of the universe as a gigantic struggle in which *entropy* and *information* are pitted against each other. Entropy, he maintained, is the disintegrative force which dissolves the universe by making all the possibilities equally probable and thus doing away with all distinctiveness. Information is the constructive force which uses "feedback" (Wiener's new name for adaptation to environment) to make some possibilities more probable than others and thus to set in motion the process of evolution. Both human beings and machines are products of evolution. Human beings must be used humanly. Since they are high grade machines, they should be assigned tasks involving decision making. Boring drudgery should be reserved for machines of a lower order. But in the last analysis, according to Wiener, all human striving is in vain. Entropy must win the victory over information, and the history of the universe must end in chaos.

Wiener's cybernetic philosophy has been eagerly adopted by evolutionists the world over and now reigns almost supreme in scientific circles, but like all other materialistic thought structures it falls down when handled critically. What is back of the possibility out of which both entropy and information are said to flow? If nothing is back of it, why is there any possibility? Why isn't everything impossible? And what is back of the statistical probability which is said to guide both entropy and information? If nothing is back of it but chance, why isn't there chaos right now? Why don't all the possibilities become equally probable at this very moment? And in what sense can Wiener claim that his materialistic philosophy is true? For if materialism is true, then all ideas, theories and philosophies must be forms of matter or states of matter and as such cannot meaningfully be said to be true.

(e) Truth and Certainty, Probability and Error. Common and Saving Grace

Most modern scientists are convinced of one thing, however much they may differ in regard to other matters, namely, that science has no use for absolute or final truth. Professor Margenau (1963) of Yale is quite passionate, even violent, in his expression of this conviction. Science, he declares, harbors no absolute or final truth. Final truth, he asserts, is stagnant knowledge. Only a fool looks for it. Only a feeble soul insists on truth by revelation. (99) And others have expressed themselves similarly. For example, the eminent scientific philosopher Hans Reichenbach (1938) maintained that human knowledge includes no truth. "All we have," he said, "is an elastic net of probability connections floating in open space." (100)

But can the situation be as these scientists picture it? Can there be probability without truth? Is it possible to abolish truth and leave nothing but probability? Analysis shows that this is not possible. For when a scientist says that his theory is probable, he means that it is *true* that his theory is probably *true*. He does not mean that it is probable that his theory is probably probable, for this would be nonsense. In other words, probability makes no sense unless there is also truth.

It cannot be, therefore, that all propositions are merely probable. Some propositions must be permanently true. Otherwise the probability concept becomes meaningless. What are these permanently true propositions? God gives the answer to this question. The permanently true propositions are those propositions by which God reveals Himself in nature, in the holy Scriptures, and in the Gospel of Christ which is the saving message of the Scriptures.

God is the God of truth. Through Moses He proclaims Himself as such. *A God of truth and without iniquity, just and right is He* (Deut. 32:4). And Jesus tells His disciples, *I am the way, the truth and the life: no man cometh unto the Father, but by Me* (John 14:6). The significance of these biblical statements and many others like them is explained by the fact that the biblical word for truth is *emunah*, which means *firmness, steadfastness, faithfulness*. God is the Truth, the Supreme Reality on which all other realities depend, the unshakable firmness which supports the universe which He has created, the unchangeable steadfastness, the ultimate faithfulness. Truth is an attribute of God, one of the aspects of His infinite and eternal Being. *His mercy is everlasting; and His truth endureth to all generations* (Psalm 100:5).

If God is truth, what then is probability, and how does probability differ from certainty? In answering these questions we must remember that God is infinite and that therefore not all aspects of His revelation of His truth are equally clear to our finite human minds. Regarding the revelation which God makes of His operations in the kingdom of nature this is obviously so. *Lo these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?* (Job. 26:14). And in the realm of spiritual things also, in the study of the Scriptures, our limited human intelligence loses itself in wonder at the depths of the divine knowledge. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!* (Rom. 11:33).

According to the Bible therefore, the difference between probability and certainty can be defined in the following way: Certainty is our clear perception of God's clearly revealed truth, especially His revelation of Himself in nature, in the holy Scriptures, and in the Gospel of Christ. Probability, on the other hand, is our dimmer perception of God's less clearly revealed truth. In other words, God's clearly revealed truth suggests further truth less clearly revealed, and this suggests yet further truth still less clearly revealed, and so we go forward until at last we stand before the unrevealed truth, namely, the secret things of God (Deut. 29:29). Similarly, statistical probability is the truth suggested, in varying degrees of clarity, by the statistical regularity which God establishes in the world and maintains by His providence.

But what about error and falsehood? Where do they come from? The Bible teaches us that Satan, the father of lies, is the ultimate source of both these great evils (John 8:44). From the very beginning down to the present time Satan has spread his falsehoods far and wide by means of doubt, denial, and deception. By casting clouds of doubt upon God's clearly revealed truth he makes it seem only probable. For example, Satan said to Eve, *Yea, hath God said, Ye shall not eat of every tree of the garden?* (Gen. 3:1). Did God really say anything like this? Then from doubt Satan brings sinners farther to an open denial of God's truth. *Ye shall not surely die*, Satan assured Eve (Gen. 3:4). And having thus prepared the way, Satan completes his work of deception by suggesting a false alternative to take the place of the rejected truth. *For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil* (Gen. 3:5). By such false hypotheses and theories down through the ages Satan has ensnared the lost members of our fallen human race and made them his willing captives (2 Tim. 2:26).

By his deceits and stratagems Satan reigns over the minds and hearts of unbelieving sinners and over their civilization and culture. He is the *god of this world* (2

Cor. 4:4). Yet even here he does not hold undisputed sway. For the Bible teaches that the Holy Spirit exercises a restraining influence over the minds and hearts of sinful men which prevents their wickedness from attaining its full potential and thwarts the evil purposes of the devil. This influence of the Holy Spirit does not save sinners. It merely restrains their wickedness, often making them capable of an outward righteousness (Matt. 5:20). It is called *common grace* because it is bestowed upon all unbelieving sinners in common, both upon those who like Nicodemus later repent and believe (John 19:39) and upon those who like the rich, young ruler persist in unbelief and finally perish (Mark 10:22). To this common grace of the Holy Spirit is to be attributed all the relative truth and goodness that is to be found in unbelieving thought and life. When the Holy Spirit withdraws this restraining influence, public morality sinks to record lows, as in the days before the flood (Gen. 6:3), in the days of the Roman Empire (Rom. 1:24), and also, it seems, today.

It is possible, therefore, and useful to make a distinction between Truth and facts. Truth is eternal. It is an attribute of God. Facts, on the other hand, are the temporal truths which God establishes by His works of creation and providence. Facts are revealed by God to men through their thought processes, and in the facts God reveals Himself. Because of common grace unbelievers are able to know many facts. Often their knowledge of the facts is much more extensive than that of most believers. But since unbelievers reject God's revelation of Himself in the facts, their knowledge of the facts is incomplete, and their thinking is full of fallacies and inconsistencies.

When a sinner repents and believes in Christ, he is lifted out of the realm of *common grace* into the realm of *saving grace*. The Holy Spirit no longer merely restrains his sin but progressively eradicates it. The converted sinner becomes a new creature in Christ and acquires a new way of looking at every question (2 Cor. 5:17). He no longer sees the truth as unbelievers do in disconnected flashes but as an organic whole which has its center in God's clear revelation of Himself in nature, in the holy Scriptures, and in the Gospel of Christ. Beginning at this central point, he strives to follow this divine truth out into every sphere of thought and then to communicate this truth to others. *Thou hast given a banner to them that fear Thee; that it may be displayed because of the truth* (Psalm 60:4).

(f) Christian Truth Versus Godless Economic Theory

Currently there is perhaps no area of human thought in which the application of Christian truth is more needed than in the realm of economics and sociology, for it is here that Satan today seems to be making his most deadly impact. It is fitting therefore that we conclude our history of unbelief with a few remarks in this field.

The modern science of economics is generally considered to have originated with the Scottish philosopher Adam Smith, who in 1776 published a book that won him lasting fame, entitled, *An Inquiry into the Nature and Causes of the Wealth of Nations*. In this treatise Smith contended that there are three factors on which the wealth of any nation depends, namely, labor, capital, and the law of supply and demand. The operation of these three factors should be left to the control of private individuals without any government interference or control. "All systems either of preference or of restraint, therefore, being thus completely taken away, the obvious and simple system of natural liberty establishes itself of its own accord. Every man, as long as he does not violate the laws of justice, is left perfectly free to pursue his own interest in his own way, and to bring both his industry and capital into competition with those of any other man, or order of men." (101) This principle of non-interference on the part of government has often been called the *laissez-faire* (hands-off) principle.

Adam Smith's famous book had far-reaching effects. For one thing, it transformed economics from a practical concern into an academic matter. Soon economics was taught in universities and written about in scholarly publications by theorists, many of them with little actual experience in commerce and industry. Then, as the years rolled by, these scholarly "economists" grew more ambitious. No longer content merely to teach and write but desiring to rule, they gravitated more and more toward socialism. Discarding Adam Smith's principle of *laissez-faire*, they founded organizations and political parties to work for state ownership and control of economic resources. One of the best known of these socialistic associations was organized in 1884 by a group of English radicals. Since their strategy was to bring about social changes gradually, they named themselves the Fabian Society after the ancient Roman general Fabius, who won a decisive victory through the policy of delay. Not less sinister, all through the later 19th century there lurked in the background the communist party of Marx, Engels, Bukharin, and Lenin, who developed Adam Smith's emphasis on the importance of labor into a program of world-wide revolution and world-wide governmental ownership and control allegedly for the benefit of the workers.

The catastrophic changes of World War I fanned all these smoldering embers into flames which reached our own country in 1933. Since that date the government of the United States has fallen increasingly under the domination of subversive elements (socialists, Fabians, communists) commonly called the "Liberal-left." With this Liberal-left at the helm, our American ship of state has met with disaster after disaster, especially in the international sphere. Since World War II communists have taken over Eastern Europe, China, Cuba, and parts of other regions such as Indochina, the Near East, Africa, and South America. More than one billion human beings have been enslaved. And when we come to armaments, the situation is still more frightful. In 1962 the United States had 2 1/2 to 10 times as much nuclear firepower as the Soviet Union. (102) In 1972, after the signing of the Salt I armament agreement in Moscow, Dr. Henry Kissinger acknowledged that the Soviets had a 3-to-1 advantage over the United States in explosive tonnage. (103) But the only response of the Liberal-left to this terrible danger has been to cancel the B-1 Bomber, delay production of the neutron bomb, and give away the Panama Canal.

For many years it has been evident that the long-term objective of the Liberal-left leaders is to bring about the surrender of the United States to the Soviet Union. This drastic step, they believe, is necessary in order to establish a World Government. In 1958 the U. S. Senate was thrown into furor by tidings of a book entitled "Strategic Surrender," which had been prepared by the Rand Corporation, the first and greatest of the federal government "think-factories," and distributed to the U. S. Air Force. (104) In 1961 a bulletin was prepared by the State Department proposing surrender of military power to a United Nations Peace Force. (105) This also was discussed in the Senate, but this time there was no furor. Instead the bulletin was defended by a liberal Senator as "the fixed, determined, and approved policy of the Government of the United States of America." (106) In 1963 a study was made by a group of 60 scientists and engineers headed by Nobel-prize-winning physicist Eugene P. Wigner in the area of civil defense. The group proposed a tunnel grid system which for the price of \$38 billion would provide all U. S. cities of over 250,000 population with protection against nuclear attack. Their report was submitted to the Defense Department and placed in storage. (107) Similarly, on Feb. 9, 1967, the Joint Chiefs of Staff recommended a plan providing a thin anti-missile defense for the entire United States and added protection for the 50 largest cities. (108) A bill endorsing this plan was passed by the Senate 86 to 2 on Mar. 21, 1967, but Defense Secretary McNamara said it would be too expensive (\$4 billion a year for 10 years), and so nothing was done about it. (109)

In 1969 appropriations were voted for two anti-missile sites, but only one was constructed, and even this was abandoned in 1975. In contrast, the Russians have a fully operative anti-missile system around Moscow. Most of their new factories are built away from large urban areas, and Russian society is now equipped to go underground at short notice, with immense shares of foodstocks buried. Missile sites also have been hardened to about 15 times the strength of those in the United States. (110)

If the projected "strategic surrender" of the United States to a Russian dominated United Nations actually takes place, Bible-believing Christians everywhere will be facing persecution and death, and the preaching of the Gospel will well nigh cease. Until Jesus comes, therefore we must do our duty as Christian citizens. We must expose and oppose the evil program of the Liberal-left and work for the re-armament and security of our country. All available resources must be allocated to this end. Wasteful programs must be discontinued.

Does this mean that we are to return to the economic doctrines of Adam Smith? Not quite. For Smith was a skeptic, a friend of David Hume, and because he was a skeptic he failed to appreciate, or even to consider, the most important of all the causes of the wealth of nations, namely, the blessing of God and the influence of Christian Truth. *But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you* (Matt. 6:33). Even earthly interests prosper best under the sunlight of the Gospel. This is why even unbelievers, even those who reject the Saviour whom the Gospel proclaims, prefer to live in Christian countries rather than non-Christian countries and in Protestant countries rather than in Roman Catholic countries. And the testimony of history is to the same effect. The Near East, for example, was once the richest region in Christendom, but after the Mohammedan conquest it speedily became poverty stricken. At the time of the Reformation Spain and Italy were the most wealthy nations in Europe, while England was poor and Scotland barbarous. Then the Gospel came to Britain, and this relationship was reversed. And in all North and South America the only wealthy nation is our own United States, in which alone (with the exception of the Protestant provinces of Canada) the preaching of the Gospel has had free course.

While defending our country, therefore, we must not forget to defend the Bible, for this is still more basic. Honesty, moral purity, and trust in God are the foundations of national and personal prosperity, and these fundamentals are taught only in the holy Scriptures. *Two things have I required of Thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me* (Prov. 30:7-8). *But my God shall*

supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

(g) Victorious Faith!—The Difference Between Faith and Doubting

Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done (Matt. 21:21). Here Jesus promises us that if we *have faith* and *doubt not*, even that great mountain of unbelief which now encompasses the earth shall fall before us. But how do we obtain this faith? How do we know whether we have it or not? How can we tell whether we are believing or doubting? What is the difference between faith and doubting? The Bible answers these questions in the eleventh chapter of Hebrews.

He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. 11 :6b). If I truly believe in God, then God is more real to me than anything else I know, more real even than my faith in Him. For if anything else is more real to me than God Himself, then I am not believing but doubting. I am real, my experiences are real, my faith is real, but God is more real. Otherwise I am not believing but doubting. I cast myself therefore on that which is most real, namely God Himself. I take God and Jesus Christ His Son as the starting point of all my thinking.

This is the victory that overcometh the world, even our faith (1 John 5:4). In the past true believers won great victories for God through their faith. *Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens* (Heb. 11:33-34). Today we also can be victorious through faith if we doubt not, if we take God and His revelation of Himself in holy Scripture as the starting point of all our thinking. In science, in philosophy, in New Testament textual criticism, and in every other field of intellectual endeavor, our thinking must differ from the thinking of unbelievers. We must begin with God.

(For further discussion consult *Believing Bible Study*, pp. 2-3, 219-222.)

INTRODUCTION

TEXTUAL CRITICISM AND CHRISTIAN FAITH

Old books have sometimes been likened to little ships which have sailed across the tides of time, bearing within themselves their precious freight of ancient knowledge and culture. None of these books, however, has enjoyed an uninterrupted voyage over the century stretching seas. The vessels which commenced the journey have perished, and their cargoes have been subject to frequent re-shipment in the course of their perilous passage. The original manuscripts of these ancient works have long since been lost, and they have come down to us only in copies and copies of copies, which were produced by the pens of scribes during the progress of the intervening ages. And just as cargoes of merchandise are likely to incur damage whenever they are transferred from one vessel to another, so the copying and recopying of manuscripts has resulted in some damage to their cargoes of words, which are commonly called their *texts*. Textual criticism, therefore, is the attempt to estimate this damage and, if possible, to repair it.

Has the text of the New Testament, like those of other ancient books, been damaged during its voyage over the seas of time? Ought the same methods of textual criticism to be applied to it that are applied to the texts of other ancient books? These are questions which the following pages will endeavor to answer. An earnest effort will be made to convince the Christian reader that this is a matter to which he must attend. For in the realm of New Testament textual criticism as well as in other fields the presuppositions of modern thought are hostile to the historic Christian faith and will destroy it if their fatal operation is not checked. If faithful Christians, therefore, would defend their sacred religion against this danger, they must forsake the foundations of unbelieving thought and build upon their faith, a faith that rests entirely on the solid rock of holy Scripture. And when they do this in the sphere of New Testament textual criticism, they will find themselves led back step by step (perhaps, at first, against their wills) to the text of the Protestant Reformation, namely, that form of New Testament text which underlies the King James Version and the other early Protestant translations.

1. The Importance Of Doctrine

The Christian Church has long confessed that the books of the *New Testament*, as well as those of the *Old*, are divine Scriptures, written under the inspiration of the Holy Spirit. "We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and at a later period by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith.

The Scriptures are perfect, inasmuch as they were uttered by the Word of God and His Spirit." So wrote Irenaeus (1) in the second century, and such has always been the attitude of all branches of the Christian Church toward the New Testament.

Since the doctrine of the *divine inspiration* of the New Testament has in all ages stimulated the copying of these sacred books, it is evident that this doctrine is important for the history of the New Testament text, no matter whether it be a true doctrine or only a belief of the Christian Church. But what if it be a true doctrine? What if the original New Testament manuscripts actually were inspired of God? If the doctrine of the *divine inspiration* of the New Testament is a true doctrine, then New Testament textual criticism is different from the textual criticism of ordinary books.

If the doctrine of the *divine inspiration* of the Old and New Testament Scriptures is a true doctrine, the doctrine of the *providential preservation* of the Scriptures must also be a true doctrine. It must be that down through the centuries God has exercised a special, providential control over the copying of the Scriptures and the preservation and use of the copies, so that trustworthy representatives of the original text have been available to God's people in every age. God must have done this, for if He gave the Scriptures to His Church by inspiration as the perfect and final revelation of His will, then it is obvious that He would not allow this revelation to disappear or undergo any alteration of its fundamental character.

Although this doctrine of the *providential preservation* of the Old and New Testament Scriptures has sometimes been misused, nevertheless, it also has always been held, either implicitly or explicitly, by all branches of the Christian Church as a necessary consequence of the *divine inspiration* of these Scriptures. Thus Origen in the third century was expressing the faith of all when he exclaimed to Africanus, "Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the churches of Christ, had no thought for those bought with a price, for whom Christ died!" (2)

If, now, the Christian Church has been correct down through the ages in her fundamental attitude toward the Old and New Testaments, if the doctrines of the *divine inspiration* and *providential preservation* of these Scriptures are true doctrines, then the textual criticism of the New Testament is different from that of the uninspired writings of antiquity. The textual criticism of any book must take into account the conditions under which the original manuscripts were written and also those under which the copies of these manuscripts were made and preserved. But if the doctrines of the divine inspiration and providential preservation of the Scriptures are true, then THE ORIGINAL NEW TESTAMENT MANUSCRIPTS WERE WRITTEN UNDER SPECIAL CONDITIONS, UNDER THE INSPIRATION OF GOD, AND THE COPIES WERE MADE AND PRESERVED UNDER SPECIAL CONDITIONS, UNDER THE SINGULAR CARE AND PROVIDENCE OF GOD.

2. Two Methods Of New Testament Textual Criticism

The New Testament textual criticism of the man who believes the doctrines of the divine inspiration and providential preservation of the Scriptures to be true ought to differ from that of the man who does not so believe. The man who regards these doctrines as merely the mistaken beliefs of the Christian Church is consistent if he gives them only a minor place in his treatment of the New Testament text, a place so minor as to leave his New Testament textual criticism essentially the same as that of any other ancient book. But the man who holds these doctrines to be true is inconsistent unless he gives them a prominent place in *his* treatment of the New Testament text, a place so prominent as to make his New Testament textual criticism *different* from that of other ancient books, for if these doctrines are true, they demand such a place.

Thus there are two methods of New Testament textual criticism, the *consistently Christian* method and the *naturalistic* method. These two methods deal with the same materials, the same Greek manuscripts, and the same translations and biblical quotations, but they interpret these materials differently. The consistently Christian method interprets the materials of New Testament textual criticism in accordance with the doctrines of the divine inspiration and providential preservation of the Scriptures. The naturalistic method interprets these same materials in accordance with its own doctrine that the New Testament is nothing more than a human book.

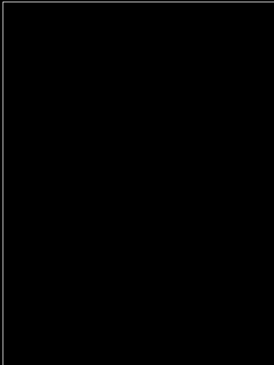
Sad to say, modern Bible-believing scholars have taken very little interest in the concept of consistently Christian New Testament textual criticism. For more than a century most of them have been quite content to follow in this area the naturalistic methods of Tischendorf, Tregelles, and Westcott and Hort. And the result of this equivocation has been truly disastrous. Just as in Pharaoh's dream the thin cows ate up the fat cows, so the principles and procedures of naturalistic New Testament textual criticism have spread into every department of Christian thought and produced a spiritual famine. The purpose of this book, therefore, is to show that in the King James (Authorized) Version we still have the bread of life and in demonstrating this to defend the historic Christian faith.

In the world, which He has created, and in the holy Scriptures which He has given God reveals *Himself*, not merely information about Himself, but HIMSELF. Hence the thinking of a Christian who receives this divine revelation must differ fundamentally from the thinking of naturalistic scholars who ignore or deny it. In this book we shall endeavor to prove that this is so, first in the field of science second in the realm of philosophy, and third in the sphere of Bible study, and especially in New Testament textual criticism.

King James I BIOGRAPHY

Keyword: King James I

AN INFANT KING.



James Charles Stuart was born on June 19, 1566 at Edinburg Castle in Scotland. His father, Lord Darnley, was murdered in early 1567 before young James was 1 year old. His mother, Mary Queen of Scots, was soon afterwards forced to abdicate the Scottish throne due to her suspected involvement in the murder. Little James was crowned King James VI of Scotland at the tender age of 13 months. Reformation leader John Knox preached the sermon at his coronation.

James' mother, Mary, was imprisoned in England by her cousin Queen Elizabeth and 19 years later, in February of 1587, was executed for her part in a Roman Catholic conspiracy to assassinate Queen Elizabeth.

And so, like many monarchs of the time, King James was reared by neither father nor mother (although he did maintain an ongoing correspondence with his mother. He said that she never tried to convert him to her religion.). Of his four tutors, perhaps one of the most influential was George Buchanan, a staunch Calvinist. It was under Mr. Buchanan's strict teaching methods that King James became one of the most learned and intellectually curious men to ever sit on any throne. Mr. Buchanan was 64 years old when he began tutoring the young king.

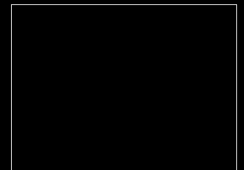
It was Greek before breakfast then Latin and history, composition, arithmetic cosmography, dialectics, rhetoric and of course, theology. King James spoke fluent Greek, Latin, French, English, and Scots and was schooled in Italian and Spanish. The King once remarked, that he could speak Latin before he could speak his native Scots. Because of his linguistic capabilities, King James typically did not need a translator when conducting business with other heads of state.

The stiff intellectual diet from George Buchanan was absorbed by a young boy who grew into a powerful man with a powerful pen. The Cambridge University press notes that the King's writings were among the most important and influential British writings of their period.

KING JAMES BEGINS TO REIGN IN HIS NATIVE SCOTLAND.

According to his [Workes of 1616](#) (a collection of the king's writings), King James began to rule his native Scotland when he was 12 years old. Then in 1589 he took Anne of Denmark to be his queen. King James loved his wife and wrote beautiful poetry for her. Together they had nine children. Once, when the King and Queen were out hunting, Queen Anne accidentally killed the King's favorite hunting dog, Jewell. The Queen felt badly about this and the King bought her a gift to ease her mind of this incident.

King James believed in the Divine Right of Kings and the monarch's duty to reign according to God's law and the public good. (James' defense of the divine right of kings is now often scorned and held in contempt; when, however, we examine his [Workes](#), we find that the king's defense of the divine right was a loud, staunch protest against papal interference in kingdoms and the resulting Roman Catholic recusancy and murder of kings.)



In order to pass on his kingly instruction to his eldest son, Prince Henry, King James wrote [Basilicon Doron](#) which means, "the Kingly Gift". Basilicon Doron was not meant for general publication, but for the instruction of the young prince in the likely event that his father would not survive to instruct him—King James was sickly and survived a number of assassination attempts. The King bound his printer Robert Waldegrave to secrecy and ordered an edition of only seven copies. Somehow, however, intelligence of the book and its contents got abroad.

Subsequently, there was so much demand for Basilicon Doron that forged, corrupted copies were being distributed. With these pressures, the King then had it published for the general public and it became a bestseller. It was published in English, Welsh, Latin, French, Swedish and German for a period of over 50 years.

Basilicon Doron is a short treatise, only 153 pages long. It consists of three short volumes, the first of which is "A King's Christian Duetie Towards God." James D'Israeli said, "James had formed the most elevated conception of the virtues and duties of a monarch."

In Basilicon Doron, King James' understanding of Christian discipleship, style and prose are at their best. He skillfully intertwines sacred scripture with godly and Christian advice. The King offers his son this important advice on knowing God:

"Diligently read his word, & earnestly...pray for the right understanding thereof. Search the scriptures saith Christ for they will bear testimony of me. The whole Scriptures saith Paul are profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be perfect unto all good works.

"The whole Scripture containeth but two things: a command and a prohibition. Obey in both... The worship of God is wholly grounded upon the Scripture, quickened by faith."

Basilicon Doron

by King James

THE KING UNITES THE ENGLISH AND SCOTTISH CROWNS.

King James' great aspiration to be the first King of both Scotland and England was realized in 1603 upon the death of Queen Elizabeth. When he ascended to the English throne that year he had already been king of Scotland for 36 years. He was now known as King James VI of Scotland & I of England.

THE KING HAD MANY ENEMIES.

As a Scotsman ruling over the English, the King endured much racism and slander—especially from the once powerful English Lords and Ladies who he replaced with his Scottish countrymen. Unfortunately, many of today's historians look to the writings of hostile sources such as Sir Anthony Weldon and Francis Osborne as accurate descriptions of this great king.

One of the king's detractors, Sir Anthony Weldon, was knighted by King James but was subsequently dismissed after King James found racist writings by Weldon about the King's native Scotland. Many historians today quote Weldon as if he were a reliable historical source. Examples of Weldon's racism are found in his treatise entitled, "[A Perfect Description of the People and Country of Scotland](#)" where he says that the Scots are a "stinking people" who hold "fornication...but a pastime". He also said,

"...their flesh naturally abhors cleanness. Their breath commonly stinks of pottage...to be chained in marriage with one of them, were to be

...tied to a dead carcass, and cast into a stinking ditch....I do wonder that...King James should be born in so stinking a town as Edinburgh in lousy Scotland."

Despite this obvious bias, historians continue to consult the writings of Anthony Weldon who intimated that King James had inordinate affections towards other men—but he did not do this until 25 years after King James was dead and could not defend himself. Today's sodomite/homosexual community is touting the King as one of their own, which he was not. These misinformed sources, virtually without exception, fail to mention that King James and his Queen had [nine children](#) together. You can read about the rumors in [this article](#) or check out an excellently researched book on the subject by Stephen Coston, Sr. entitled, [King James: Unjustly Accused?](#)

Almost prophetically, the king wrote of his enemies:

"They quarrel me (not for any evil or vice in me) but because I was a king, which they thought the highest evil, and because they were ashamed to profess this quarrel they were busy to look narrowly in all my actions, and I warrant you a moat in my eye, yes a false report was matter enough for them to work upon."

—James I, Basilicon Doron

The [Catholic](#) religion was also an [enemy of King James](#). Papists (as Roman Catholics were then known) attempted to assassinate him a number of times. Most notably, in 1605 Roman Catholic Guy Fawkes attempted to blow up Parliament when the king was to have been present. The conspiracy was discovered and all co-conspirators were executed. This failed attempt is celebrated on November 5 in England each year and is known as Guy Fawkes Night.

King James was an evangelist of the true gospel, which automatically made him an enemy of [Rome](#). King James strongly delineated the errors of Roman superstition and spurned them, yet he treated papists subjects fairly. Catholic ambassador Nicolo Molin said this of King James:

"He is a Protestant...the King tries to extend his Protestant religion to the whole island. The King is a bitter enemy of our religion. He frequently speaks of it in terms of contempt. He is all the harsher because of this last conspiracy against his life...He understood that the [Jesuits](#) had a hand in it."

Notwithstanding the calumniation of his detractors, King James the VI of Scotland and I of England was a highly successful King. He kept his kingdom out of war and for the first time a Scottish monarch wielded effective authority over the more far-flung areas of the realm. There was peace during his reign—both with his subjects and foreign powers. His motto was "Beati Pacifici,"—Blessed are the peacemakers.

<p>Shakespeare</p>	<p>As a lover of the theatre, King James became patron to the troop of one of his most famous subjects—William Shakespeare, the playwright. Shakespeare's troop came to be known as the King's Men. Shakespeare and the King held a special relationship as they both loved literature. Shakespeare even wrote his famous play, "Macbeth" specifically for King James.</p> <p style="text-align: center;">FOUNDING MONARCH OF THE UNITED STATES.</p> <p>In 1607, colonists sent by the Virginia Company arrived in Jamestowne, Virginia. Jamestowne (James' namesake) went on to become the first permanent English settlement on the American mainland making King James VI & I founding monarch of the United States. Jamestowne, established over a decade before the pilgrims landed in Massachusetts, is known today as "the place where America began". On a trip to JAMESTOWN, VA one can visit the site of "JAMES Forte" on the "JAMES River" in "JAMES City County" located on "JAMES Island".</p>
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King James the VI and I is the founding monarch of the United States. Under his reign, we have the first successful colonies planted on the American mainland—[Virginia](#), Massachusetts, and Nova Scotia (Latin for New Scotland) in SE Canada. The King himself ordered, wrote and authorized the Evangelistic Grant Charter to settle the Colony of Virginia:

"To make habitation...and to deduce a colony of sundry of our people into that part of America, commonly called Virginia...in propagating of Christian religion to such people as yet live in darkness...to bring a settled and quiet government."

CROWNING ACHIEVEMENT.

Not only was King James the first monarch to unite Scotland, England and Ireland into Great Britain (as he liked to call it), but he commissioned what many consider to be the greatest piece of religious and literary work in the world—the Authorized King James Version of the Bible, aka the Authorized Version. King James gave his subjects the greatest gift he could—the Holy Bible so that they could be saved and fed from the Word of God.

In January of 1604, the King called the Hampton Court Conference in order to hear of things "pretended to be amiss" in the church. At this conference, Dr. John Reynolds, a Puritan, requested of the King a new translation of the Bible because those that were allowed during the reigns of Henry the VIII and Edward the VI were corrupt.

The King loved the idea and by July of 1604 the King had appointed 54 men to the [translation committee](#). These men were not only the best linguists and scholars in the kingdom but in the world. Much of their work on the King James Bible formed the basis for our linguistic studies of today.

The translators were organized into six groups and met respectively at Westminster, Cambridge, and Oxford. This group of great scholars had qualifications such as have not been rivaled before or after them. They spent most of their lifetimes in the pursuit of God and knowledge. One translator, Dr. Lancelot Andrews, mastered at least 15 languages and by the time he was 6 years old, he had read the entire Bible in Hebrew. Others on the translation committee were just as qualified. Some wrote foreign language dictionaries and lexicons, they commonly debated in Greek, they translated and edited great works and wrote their own. These are but a few of their fantastic accomplishments. They not only knew the Hebrew, Aramaic, and Greek biblical languages but also the related languages that shed light on them such as Arabic, Persian, Coptic, Syriac, Latin, Chaldean, Spanish, French, Italian, and Dutch.

These men were not only world class scholars, they were Christians who lived holy lives as Deans and Presidents of major universities such as Oxford, Cambridge, and Westminster. Some prayed 5 hours a day.

Their translation work did not go without opposition. According to the translator's notes in the preface of the King James Bible, the Catholic religion was dead set against translating the Bible into the common tongue. Popery proved to be the translator's chief enemy. The translators wrote of the Catholic religion:

"So much are they afraid of the light of the scripture, that they will not trust the people with it...Sure we are that not he that hath the good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit."

Despite the opposition of the Catholic religion, the work continued and the end product was nothing short of miraculous. Many consider the commissioning of the Authorized King James Version of the Bible the crowning achievement of King James the VI and I.

Upon its publication, the King James or Authorized Version eclipsed all previous and subsequent versions. It is the best-selling book of all time. Today there are a plethora of Bible [versions](#) available—yet for many Christians the [King James Bible of 1611](#) is the absolute and final word of God.

We will use a quote from the Merit Student's Encyclopedia:

"The greatest English Bible is the Authorized, or King James Version...The King James Bible became the traditional Bible of English-speaking Protestants. Its dignified and beautiful style strongly influenced the development of literature in the English language. The influence can be seen in the works of John Bunyan, John Milton, Herman Melville and many other writers."

Actor Charlton Heston had this to say about the King James Bible in his autobiography:

"...the King James translation has been described as the only great work of art ever created by a committee...The authors of several boring translations that have followed over the last fifty years mumble that the KJV is "difficult" filled with long words...Over the past several centuries it's been the single book in most households an enormous force in shaping the development of the English language. Carried around the world by missionaries...Exploring it...was one of the most rewarding creative experiences of my life."

The Authorized King James Version of the Bible has been cherished and read by Christians the world over since 1611 when it was published. Sir Winston Churchill said,

"The scholars who produced this masterpiece are mostly unknown and unremembered. But they forged an enduring link, literary and religious, between the English-speaking people of the world."

The Authorized King James Bible is not only heralded by Christians for its doctrinal accuracy, but it has been recognized by the secular as the "Monument of English Prose" for it is most beautiful in style and prose. In fact, the King James Bible has been listed in Norton Anthologies "The World's Best Literature" for decades.

THE KING'S WRITINGS.

King James wrote extensively on a variety of subjects. Fortunately, in 1616, the bishop of his chapel compiled many of the king's writings in one volume entitled, "[The Workes of the Most High and Mightie Prince, Iames, by the Grace of God, King of Great Britaine, France and Ireland, Defender of the Faith, &c.](#)" (in Jacobean typography, the letter "I" can represent "I" or "J". Iames = James) In reading The Workes, we find that although King James was a highly learned scholar and statesman, his writings are forthright, cogent, pungent, lively, interesting, unpretentious, and easy to read. An excellent summary of these fascinating works can be found [here](#).

In The Workes, one finds that King James was a contender for the faith of Jesus Christ and cared about the spiritual well-being of his kingdom. He even wrote Christian meditations for his people and his court. [His writings are still relevant today](#) and are important sources for understanding the nature of law and government.

PHYSICAL AILMENTS.

Although King James had a life filled with accomplishments, he was a man acquainted with grief. He was a sickly man who had physical handicaps in his legs and a tongue that was too large for his mouth. As a result of his unsteady gait, the king had numerous falls, accidents and injuries. He suffered from crippling arthritis, abdominal colic, gout, inability to sleep, weak/spasmodic limbs, nausea, frequent diarrhea, and kidney pain. Some believe that he may have had congenital diseases of the nervous system. Sometimes the pain was so great that the king became delirious.

To add to his ill-health, the king suffered from depression from the loss of his beloved wife Queen Anne in 1619. She was preceded in death by their eldest son, Prince Henry in 1612. The King was no stranger to pain and sorrow. The sun set on King James the great monarch on March 27, 1625 at Theobalds Park in Herts, England. He was 59 years old when he died and was buried at Westminster Abbey. Unlike many Scottish monarchs, King James died in his bed at peace with his subjects and foreign countries. He also passed Royal power on, intact, to an adult son which was also quite unusual.

Though he died almost 400 years long ago, the King's legacy, the King James Bible continues to flourish and to bring men, women, boys and girls to a life-saving knowledge of Jesus Christ.

[Back to His Majestie King James VI & I Page](#)

Where the word of a king is, there is power.

ecclesiastes viii:iv

[\[Eternal Life | Hell is Real | The Gospel According to John |
My Testimony | Why I Read the Authorized KJV Bible |
The Hymnal | Messianic Prophecies Fulfilled by Jesus Christ |
Epistle Dedicatory to the Authorized King James of 1611 |](#)

Jesus Christ is the Only Way to God

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Keywords: King James I, King James VI of Scotland, King James I of England, James Charles Stuart, King James Version, King James Bible, the life of King James VI & I, biography of King James, KJV, KJB, King James Bible Controversy, House of Stuart, Basilicon Doron.

KITTEL'S COOKIES

See preface to NKJV - Rudolf Kittel

Before we start munching on Kittel's cookies, we should learn a little about the chef who prepared them.

Have you ever heard of the Kittel Family—Rudolf and his son, Gerhard? Probably not, that is unless you have read and studied the preface to the New King James Bible, or the preface to the updated edition to the NASB. "In the present translation the latest edition of **Rudolf Kittel's Bible Hebraica** has been employed."

Rudolf gave all the new translations his rendition of the Hebrew (Old Testament) Majority Text. His son, Gerhard gave us "the best New Greek Testament Theological Dictionary (10 volumes) ever produced—every serious student dreams of owning a set" (Christian Book Distributors, Peabody, Mass Jan-Feb 1991, pp 7-8, et al. Also see NIV—"The Making of a Contemporary Translation," pp. 110, 116, and "Selecting a Translation of the Bible," p 17).

These liberal German scholars, Rudolf and Gerhard, were called "higher critics" which of course is meant to intimidate us "peasants" from challenging whatever they present as the "gospel truth." This reminds me of the fairy tale about Pied Piper, who led the children away from their parents. Only this time, they are leading God's children away from their Heavenly Father.

In doing a little research on the Kittel family, I found a few skeletons, and I mean **real skeletons**, and not a few, hidden away in their German closets.

The Kittels played a leadership role in the "**Forschung Sabeteicnng Jude Frage.**" This was a Nazi organization and publication; the purpose was to stir up hatred and persecution against the Jews.

"The political orientation of the Kittel family, father and son, represents a pattern that is probably quite typical—the elder Rudolf Kittel's feet were firmly planted in nineteenth century Liberal Academia—Rudolf Kittel's career possibly pregauged his son's later entanglement in the Jewish question [son Gerhard was tried and imprisoned for war crimes for acting as Hitler's propaganda high priest] —Rudolf Kittel also advised Jews that some elements in their Talmud were objectionable...He found it difficult to fully accept the autonomy and worth of Judaism" (Robert P. Ericksen, *Theologians under Hitler*, New Haven: Yale University Press 1985, pp. 45, 207, 86-88).

"Kittel and a group of twelve leading theologians and pastors issued a proclamation that Nazism is 'A call of God' and they thanked Adolf Hitler. Gerhard Kittel would deprive the Jews of their civil rights, debar them from professions, keep them from marrying Germans, prohibit them from teaching Germans, and impose on them other disadvantages and hardships, etc." (Ref. Holocaust, Part 5: *The Protestant Reaction to the Nazi Holocaust* by Michael Haskeem, Ph.D. More information can be found in the encyclopedia B and also by doing a search on the web.)


At the very end of Kittel's life, he confessed that the years of **his editorship of the dictionary** and his propaganda 'ministry' for Hitler - "was based upon the most bitter deception of my life" (Gerhard Kittel, *Meine Verteidigung* (Tubingen Library Archives, Nov.-Dec. 1946 and see *New Age Versions*, pp. 596-597).

"This example throws a shadow of doubt on all of Kittel's research. Kittel's factual base

may not always have been strong enough to support the conclusions he drew" (*Theologians Under Hitler*, p. 62).

In other words, I would not want an adulterer teaching my children the value of Christian morals. But unfortunately this is the exact case with all of today's new translations. See also the Amplified Bible (published by the Lockman Foundation). "It is based on American Standard Version of 1901, Rudolf Kittel's *Biblia Hebraica*, The Greek Text of Westcott and Hort, and the 23rd edition of the Nestle Greek New Testament as well as the best Hebrew and Greek Lexicons available at the time."


Rudolf and Gerhard Kittel are names to be remembered as their works have now been accepted and praised in most all new Bible translations. How could this happen? I am afraid our watchmen have been asleep.



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(05/26/2005)

THE KING JAMES VERSION OF 1611

[THE KING JAMES VERSION BIBLE](#)

THE MYTH OF EARLY REVISIONS

Introduction

Men have been "handling the word of God deceitfully" (II Cor. 4:2) ever since the devil first taught Eve how. From Cain to Balaam, from Jehudi to the scribes and Pharisees, from the Dark Age theologians to present-day scholars, the living words of the Almighty God have been prime targets for man's corrupting hand. The [attacks on the Word of God](#) are threefold: addition, subtraction, and substitution. From Adam's day to the computer age, [the strategies](#) have remained the same. There is nothing new under the sun.

One attack which is receiving quite a bit of attention these days is a direct attack on the Word of God as preserved in the English language: the King James Version of 1611. The attack referred to is [the myth](#) which claims that since the King James Version has already been revised four times, there should be and can be no valid objection to other revisions. This myth was used by the English Revisers of 1881 and has been revived in recent years by Fundamentalist scholars hoping to sell their latest translation. This book is given as an answer to this attack. The purpose of the material is not to convince those who would deny this preservation but to strengthen the faith of those who already believe in a preserved English Bible.

One major question often arises in any attack such as this. How far should we go in answering the critics? If we were to attempt to answer every shallow objection to the infallibility of the English Bible, we would never be able to accomplish anything else. Sanity must prevail somewhere. As always, the answer is in God's Word. Proverbs 26:4-5 states: Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit.

Obviously, there are times when a foolish query should be ignored and times when it should be met with an answer. If to answer the attack will make you look as foolish as the attacker, then the best answer is to ignore the question. For instance, if you are told that the Bible cannot be infallible because so-and-so believes that it is, and he is divorced, then you may safely assume that silence is the best answer. On the other hand, there are often questions and problems that, if true, would be serious. To ignore these issues would be to leave the Bible attacker wise in his own conceit. I believe that the question of revisions to the King James Version of 1611 is a question of the second class. If the King James Version has undergone four major revisions of its text, then to oppose further revisions on the basis of an established English text would truly be faulty. For this reason, this attack should and must be answered. Can the argument be answered? Certainly! That is the purpose of this book.

I--THE PRINTING CONDITIONS OF 1611

If God did preserve His Word in the English language through the Authorized Version of 1611 (and He did), then where is our authority for the infallible wording? Is it in the notes of the translators? Or is it to be found in the proof copy sent to the printers? If so, then our authority is lost because these papers are lost. But, you say, the authority is in the first copy which came off the printing press. Alas, that copy has also certainly perished. In fact, if the printing of the English Bible followed the pattern of most printing jobs, the first copy was probably discarded because of bad quality. That leaves us with existing copies of the first printing. They are the ones often pointed out as the standard by which all other King James Bibles are to be compared. But are they? Can those early printers of the first edition not be allowed to make printing errors? We need to establish one thing from the outset. The authority for our preserved English text is not found in any human work. The authority for our preserved and infallible English text is in God! Printers may foul up at times and humans will still make plenty of errors, but God in His power and mercy will preserve His text despite the weaknesses of fallible man. Now, let us look at the pressures on a printer in the year of 1611.

Although the printing press had been invented in 1450 by Johann Gutenberg in Germany (161 years before the 1611 printing), the equipment used by the printer had changed very little. Printing was still very slow and difficult. All type was set by hand, one piece at a time (that's one piece at a time through the whole Bible), and errors were an expected part of any completed book. Because of this difficulty and also because the 1611 printers had no earlier editions from which to profit, the very first edition of the King James version had a number of printing errors. As shall later be demonstrated, these were not the sort of textual alterations which are freely made in modern bibles. They were simple, obvious printing errors of the sort that can still be found at times in recent editions even with all of the advantages of modern printing. These errors do not render a Bible useless, but they should be corrected in later editions.

The two original printings of the Authorized Version demonstrate the difficulty of printing in 1611 without making mistakes. Both editions were printed in Oxford. Both were printed in the same year: 1611. The same printers did both jobs. Most likely, both editions were printed on the same printing press. Yet, in a strict comparison of the two editions, approximately 100 textual differences can be found. In the same vein the King James critics can find only about 400 alleged textual alterations in the King James Version after 375 years of printing and four so-called revisions! Something is rotten in Scholarsville! The time has come to examine these "revisions."

II--THE FOUR SO-CALLED REVISIONS OF THE 1611 KJV

Much of the information in this section is taken from a book by F.H.A. Scrivener called The Authorized Edition of the English Bible (1611), Its Subsequent Reprints and Modern Representatives. The book is as pedantic as its title indicates. The interesting point is that Scrivener, who published this book in 1884, was a member of the Revision Committee of 1881. He was not a King James Bible believer, and therefore his material is not biased toward the Authorized Version. In the section of Scrivener's book dealing with the KJV "revisions," one initial detail is striking. The first two so-called major revisions of the King James Bible occurred within 27 years of the original printing. (The language must have been changing very rapidly in those days.) The 1629 edition of the Bible printed in Cambridge is said to have been the first revision. A revision it was not, but simply a careful correction of earlier printing errors. Not only was this edition completed just eighteen years after the translation, but two of the men who participated in this printing, Dr. Samuel Ward and John Bois, had worked on the original translation of the King James Version. Who better to correct early errors than two who had worked on the

original translation! Only nine years later and in Cambridge again, another edition came out which is supposed to have been the second major revision. Both Ward and Bois were still alive, but it is not known if they participated at this time. But even Scrivener, who as you remember worked on the English Revised Version of 1881, admitted that the Cambridge printers had simply reinstated words and clauses overlooked by the 1611 printers and amended manifest errors. According to a study which will be detailed later, 72% of the approximately 400 textual corrections in the KJV were completed by the time of the 1638 Cambridge edition, only 27 years after the original printing!

Just as the first two so-called revisions were actually two stages of one process--the purification of early printing errors--so the last two so-called revisions were two stages in another process--the standardization of the spelling. These two editions were only seven years apart (1762 and 1769) with the second one completing what the first had started. But when the scholars are numbering revisions, two sounds better than one. Very few textual corrections were necessary at this time. The thousands of alleged changes are spelling changes made to match the established correct forms. These spelling changes will be discussed later. Suffice it to say at this time that the tale of four major revisions is truly a fraud and a myth. But you say, there are still changes whether they be few or many. What are you going to do with the changes that are still there? Let us now examine the character of these changes.

III--THE SO-CALLED THOUSANDS OF CHANGES

Suppose someone were to take you to a museum to see an original copy of the King James Version. You come to the glass case where the Bible is displayed and look down at the opened Bible through the glass. Although you are not allowed to flip through its pages, you can readily tell that there are some very different things about this Bible from the one you own. You can hardly read its words, and those you can make out are spelled in odd and strange ways. Like others before you, you leave with the impression that the King James Version has undergone a multitude of changes since its original printing in 1611. But beware, you have just been taken by a very clever ploy. The differences you saw are not what they seem to be. Let's examine the evidence.

Printing Changes

For proper examination, the changes can be divided into three kinds: printing changes, spelling changes, and textual changes. Printing changes will be considered first. The type style used in 1611 by the KJV translators was the Gothic Type Style. The type style you are reading right now and are familiar with is Roman Type. Gothic Type is sometimes called Germanic because it originated in Germany. Remember, that is where printing was invented. The Gothic letters were formed to resemble the hand-drawn manuscript lettering of the Middle Ages. At first, it was the only style in use. The Roman Type Style was invented fairly early, but many years passed before it became the predominant style in most European countries. Gothic continued to be used in Germany until recent years. In 1611 in England, Roman Type was already very popular and would soon supersede the Gothic. However, the original printers chose the Gothic Style for the KJV because it was considered to be more beautiful and eloquent than the Roman. But the change to Roman Type was not long in coming. In 1612, the first King James Version using Roman Type was printed. Within a few years, all the Bibles printed used the Roman Type Style.

Please realize that a change in type style no more alters the text of the Bible than a change in format or type size does. However, the modern reader who has not become familiar with Gothic can find it very difficult to understand. Besides some general change in form, several specific letter changes need to be observed. For instance, the Gothic "s" looks like the Roman "s" when used as a capital letter or at the end of a word. But when it is used as a lower case "s" at the beginning or in the middle of a word, the letter looks like our "f." Therefore, also becomes alfo and set becomes fet. Another variation is found in the German "v" and "u." The Gothic "v" looks like a Roman "u" while the Gothic "u" looks like a Roman "v." This explains why our "w" is called a double-u and not a double-v. Sound confusing? It is until you get used to it. In the 1611 edition, love is loue, us is vs, and ever is euer. But remember, these are not even spelling changes. They are simply type style changes. In another instance, the Gothic "j" looks like our "i." So Jesus becomes Iefus (notice the middle "s" changed to "f") and joy becomes ioy. Even the Gothic "d" had the stem leaning back over the circle in a shape resembling that of the Greek Delta. These changes account for a large percentage of the "thousands" of changes in the KJV, yet they do no harm whatsoever to the text. They are nothing more than a smokescreen set up by the attackers of our English Bible.

Spelling Changes

What kind of spelling variations can you expect to find between your present edition and the 1611 printing? Although every spelling difference cannot be categorized, several characteristics are very common. Additional "e"s were often found at the end of the words such as feare, darke, and beare. Also, double vowels were much more common than they are today. You would find mee, bee, and mooued instead of me, be, and moved. Double consonants were also much more common. What would ranne, euill, and flarres be according to present-day spelling? See if you can figure them out. The present-day spellings would be ran, evil, and stars. These typographical and spelling changes account for almost all of the so-called thousands of changes in the King James Bible. None of them alter the text in any way. Therefore they cannot be honestly compared with thousands of true textual changes which are blatantly made in the modern versions.

Textual Changes

Almost all of the alleged changes have been accounted for. We now come to the question of actual textual differences between our present editions and that of 1611. There are some differences between the two, but they are not the changes of a revision. They are instead the correction of early printing errors. That this is a fact may be seen in three things: (1) the character of the changes, (2) the frequency of the changes throughout the Bible, and (3) the time the changes were made. First, let us look at the character of the changes made from the time of the first printing of the Authorized English Bible. The changes from the 1611 edition that are admittedly textual are obviously printing errors because of the nature of these changes. They are not textual changes made to alter the reading. In the first printing, words were sometimes inverted. Sometimes a plural was written as singular or vice versa. At times a word was miswritten for one that was similar. A few times a word or even a phrase was omitted. The omissions were obvious and did not have the doctrinal implications of those found in modern translations. In fact, there is really no comparison between the corrections made in the King James text and those proposed by the scholars of today.

F.H.A. Scrivener, in the appendix of his book, lists the variations between the 1611 edition of the KJV and later printings. A sampling of these corrections is given below. In order to be objective, the samples give the first textual correction on consecutive left-hand pages of Scrivener's book. The 1611 reading is given first; then the present reading; and finally, the date the correction was first made.

- 1 this thing--this thing also (1638)
- 2 shalt have remained--ye shall have remained (1762)
- 3 Achzib, nor Helbath, nor Aphik--of Achzib, nor of Helbath, nor of Aphik (1762)
- 4 requite good--requite me good (1629)
- 5 this book of the Covenant--the book of this covenant (1629)
- 6 chief rulers--chief ruler (1629)
- 7 And Parbar--At Parbar (1638)
- 8 For this cause--And for this cause (1638)
- 9 For the king had appointed--for so the king had appointed (1629)

- 10 Seek good--seek God (1617)
- 11 The cormorant--But the cormorant (1629)
- 12 returned--turned (1769)
- 13 a fiery furnace--a burning fiery furnace (1638)
- 14 The crowned--Thy crowned (1629)
- 15 thy right doeth--thy right hand doeth (1613)
- 16 the wayes side--the way side (1743)
- 17 which was a Jew--which was a Jewess (1629)
- 18 the city--the city of the Damascenes (1629)
- 19 now and ever--both now and ever (1638)
- 20 which was of our father's--which was our fathers (1616)

Before your eyes are 5% of the textual changes made in the King James Version in 375 years. Even if they were not corrections of previous errors, they would be of no comparison to modern alterations. But they are corrections of printing errors, and therefore no comparison is at all possible. Look at the list for yourself and you will find only one that has serious doctrinal implications. In fact, in an examination of Scrivener's entire appendix, it is the only variation found by this author that could be accused of being doctrinal. I am referring to Psalm 69:32 where the 1611 edition has "seek good" when the Bible should have read "seek God." Yet, even with this error, two points demonstrate that this was indeed a printing error. First, the similarity of the words "good" and "God" in spelling shows how easily a weary typesetter could misread the proof and put the wrong word in the text. Second, this error was so obvious that it was caught and corrected in the year 1617, only six years after the original printing and well before the first so-called revision. The myth that there are several major revisions to the 1611 KJV should be getting clearer. But there is more.

Not only does the character of the changes show them to be printing errors, so does their frequency. Fundamentalists scholars refer to the thousands of revisions made to the 1611 as if they were on a par with the recent bible versions. They are not. The overwhelming majority of them are either type style or spelling changes. The few which do remain are clearly corrections of printing errors made because of the tediousness involved in the early printing process. The sample list given above will demonstrate just how careful Scrivener was in listing all the variations. Yet, even with this great care, only approximately 400 variations are named between the 1611 edition and modern copies. Remember that there were 100 variations between the first two Oxford editions which were both printed in 1611. Since there are almost 1200 chapters in the Bible, the average variation per chapter (after 375 years) is one third, i.e., one correction per every three chapters. These are changes such as "chief rulers" to "chief ruler" and "And Parbar" to "At Parbar." But there is yet one more evidence that these variations are simply corrected printing errors: the early date at which they were corrected.

The character and frequency of the textual changes clearly separate them from modern alterations. But the time the changes were made settles the issue absolutely. The great majority of the 400 corrections were made within a few years of the original printing. Take, for example, our earlier sampling. Of the twenty corrections listed, one was made in 1613, one in 1616, one in 1617, eight in 1629, five in 1638, one in 1743, two in 1762, and one in 1769. That means that 16 out of 20 corrections, or 80%, were made within twenty-seven years of the 1611 printing. That is hardly the long drawn out series of revisions the scholars would have you to believe. In another study made by examining every other page of Scrivener's appendix in detail, 72% of the textual corrections were made by 1638. There is no "revision" issue.

The character of the textual changes is that of obvious errors. The frequency of the textual changes is sparse, occurring only once per three chapters. The chronology of the textual changes is early with about three fourths of them occurring within twenty-seven years of the first printing. All of these details establish the fact that there were no true revisions in the sense of updating the language or correcting translation errors. There were only editions which corrected early typographical errors. Our source of authority for the exact wording of the 1611 Authorized Version is not in the existing copies of the first printing. Our source of authority for the exact wording of our English Bible is in the preserving power of Almighty God. Just as God did not leave us the original autographs to fight and squabble over, so He did not see fit to leave us the proof copy of the translation. Our authority is in the hand of God as always. You can praise the Lord for that!

IV--CHANGES IN THE BOOK OF ECCLESIASTES

An in-depth study of the changes made in the book of Ecclesiastes would help to illustrate the principles stated above. The author is grateful to Dr. David Reese of Millbrook, Alabama, for his work in this area. By comparing a 1611 reprint of the original edition put out by Thomas Nelson & Sons with recent printing of the King James Version, Dr. Reese was able to locate four variations in the book of Ecclesiastes. The reference is given first; then the text of the Thomas Nelson 1611 reprint. This is followed by the reading of the present editions of the 1611 KJV and the date the change was made:

- 1 1:5 the place--his place (1638)
- 2 2:16 shall be--shall all be (1629)
- 3 8:17 out, yea further--out, yet he shall not find it; yea farther (1629)
- 4 11:17 thing is it--thing it is (?)

Several things should be noted about these changes. The last variation ("thing is it" to "thing it is") is not mentioned by Scrivener who was a very careful and accurate scholar. Therefore, this change may be a misprint in the Thomas Nelson reprint. That would be interesting. The corrected omission in chapter eight is one of the longest corrections of the original printing. But notice that it was corrected in 1629. The frequency of printing errors is average (four errors in twelve chapters). But the most outstanding fact is that the entire book of Ecclesiastes reads exactly like our present editions without even printing errors by the year 1638. That's more than 350 years ago. By that time, the Bible was being printed in Roman type. Therefore, all (and I mean all) that has changed in 350 years in the book of Ecclesiastes is that the spelling has been standardized! As stated before, the main purpose of the 1629 and 1638 Cambridge editions was the correction of earlier printing errors. And the main purpose of the 1762 and 1769 editions was the standardization of spelling.

V--THE SO-CALLED JUSTIFICATION FOR OTHER REVISIONS

Maybe now you see that the King James Version of 1611 has not been revised but only corrected. But why does it make that much difference? Although there are several reasons why this issue is important, the most pressing one is that fundamentalist scholars are using this myth of past revisions to justify their own tampering with the text. The editors of the New King James Version have probably been the worst in recent years to use this propaganda ploy. In the preface of the New King James they have stated, "For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world." In the midst of their flowery rhetoric, they strongly imply that their edition is only a continuation of the revisions that have been going on for the past 375 years. This implication, which has been stated directly by others, could not be more false. To prove this point, we will go back to the book of Ecclesiastes.

An examination of the first chapter in Ecclesiastes in the New King James Version reveals approximately 50 changes from our present edition. In order to be fair, spelling changes (cometh to comes; labour to labor, etc.) were not included in this count. That means there are probably about 600 alterations in the book of Ecclesiastes and approximately 60,000 changes in the entire Bible. If you accuse me of including every recognizable change, you are correct. But I am only counting the sort of changes which were identified in analyzing the 1611 King James. That's only fair. Still, the number of changes is especially baffling for a version which claims to be an updating in the same vein as earlier revisions. According to the fundamentalist scholar, the New King James is only a fifth in a series of revisions. Then pray tell me how four "revisions" and 375 years brought only 400 changes while the fifth revision brought about 60,000 additional changes? That means that the fifth revision made 150 times more changes than the total number of changes in the first four! That's preposterous!

Not only is the frequency of the changes unbelievable, but the character of the alterations is serious. Although many of the alterations seem harmless enough at first glance, many are much more serious. The editors of the New King James Version were sly enough not to alter the most serious blunders of the modern bibles. Yet, they were not afraid to change the reading in those places that are unfamiliar to the average fundamentalist. In these areas, the New King James Version is dangerous. Below are some of the more harmful alterations made in the book of Ecclesiastes. The reference is given first; then the reading as found in the King James Version; and last, the reading as found in the New King James Version.

- 1:13 sore travail; grievous task
- 1:14 vexation of spirit; grasping for the wind
- 1:16 my heart had great experience of wisdom; My heart has understood great wisdom
- 2:3 to give myself unto; to gratify my flesh with
- 2:3 acquainting; guiding
- 2:21 equity; skill
- 3:10 the travail, which God hath given; the God-given task
- 3:11 the world; eternity
- 3:18 that might manifest them; God tests them
- 3:18 they themselves are beasts; they themselves are like beasts
- 3:22 portion; heritage
- 4:4 right work; skillful work
- 5:1 Keep thy foot; Walk prudently
- 5:6 the angel; the messenger of God
- 5:8 he that is higher than the highest; high official
- 5:20 God answereth him; God keeps him busy
- 6:3 untimely birth; stillborn child
- 7:29 inventions; schemes
- 8:1 boldness; sternness
- 8:10 the place of the holy; the place of holiness
- 10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savour; Dead flies putrefy the perfumer's ointment
- 10:10 If the iron be blunt; If the ax is dull
- 10:10 wisdom is profitable to direct; wisdom brings success
- 12:9 gave good heed; pondered
- 12:11 the masters of assemblies; scholars

This is only a sampling of the changes in the book, but notice what is done. Equity, which is a trait of godliness, becomes skill (2:21). The world becomes eternity (3:11). Man without God is no longer a beast but just like a beast (3:18). The clear reference to deity in Ecclesiastes 5:8 ("he that is higher than the highest") is successfully removed ("higher official"). But since success is what wisdom is supposed to bring us (10:10), this must be progress. At least God is keeping the scholars busy (5:20). Probably the most revealing of the above mentioned changes is the last one listed where "the masters of assemblies" become "scholars." According to the New King James, "the words of scholars are like well-driven nails, given by one Shepherd." The masters of assemblies are replaced by the scholars who become the source of the Shepherd's words. That is what these scholars would like us to think, but it is not true.

In conclusion, the New King James is not a revision in the vein of former revisions of the King James Version. It is instead an entirely new translation. As stated in the introduction, the purpose of this book is not to convince those who use the other versions. The purpose of this book is to expose a fallacious argument that has been circulating in fundamentalist circles for what it is: an overblown myth. That is, the myth that the New King James Version and others like it are nothing more than a continuation of revisions which have periodically been made to the King James Version since 1611. There is one problem with this theory. There are no such revisions.

The King James Bible of 1611 has not undergone four (or any) major revisions. Therefore, the New King James Version is not a continuation of what has gone on before. It should in fact be called the Thomas Nelson Version. They hold the copyright. The King James Version we have today has not been revised but purified. We still have no reason to doubt that the Bible we hold in our hands is the very word of God preserved for us in the English language. The authority for its veracity lies not in the first printing of the King James Version in 1611, or in the character of [King James I](#), or in the scholarship of the 1611 translators, or in the literary accomplishments of Elizabethan England, or even in the Greek Received Text. Our authority for the infallible words of the English Bible lies in the power and promise of God to preserve His Word! God has the power. We have His Word.

Bro. David F. Reagan

— END OF ARTICLE —

The Authorized King James Bible, first published in A.D. 1611, was actually entitled **The Holy Bible** for 300 years until around the turn of the 20th century, when jealous new version printers sought to rename it. Upon checking new versions it will become apparent that it is still **The Holy Bible** and the new versions are counterfeits.

In 1851 the American Bible Society wrote a report on the present condition of the Authorized Version English Bible, which stated, "*The English Bible, as left by the translators, has come down to us unaltered in respect to its text;*" (*Report on the History and Recent Collation of the English version of the Bible*, 1851, p. 7). And Volume one of *The history of the Puritans* stated, "*At the request of the Puritans in the Hampton Court Conference, King James appointed a new translation to be executed by the most learned men of both universities.... It was printed in the year 1611, with a dedication to King James, and is the same that is still read in all the churches.*" (*The history of the Puritans, or Protestant Nonconformists*, Vol. I, 1844, p. 259)

AUTHENTIC KING JAMES VERSION HOLY BIBLES PRINTED BETWEEN 1611 and 1872

Comparing the Texts of these early KJV Bibles with a modern un-corrupt KJV shows that the Authorized Version of 1611 has never gone through a single Textual Revision and proves that God has indeed kept his promise to preserve his pure word.

[THE HOLY BIBLE, Printed in 1611](#)

Seeing its readings proves to cynics that the KJV's text has never been "**revised**" and is identical to that used today (except for the rare 1611 typographical slips which were shortly thereafter fixed by King James translators themselves).

[THE HOLY BIBLE, Printed in 1637](#)

[THE HOLY BIBLE, Printed in 1823](#)

[THE HOLY BIBLE, Printed in 1772](#)

[THE HOLY BIBLE, Printed in 1829](#)

[THE HOLY BIBLE, Printed in 1787](#)

[THE HOLY BIBLE, Printed in 1872](#)

Compare these scripture verses, John 14:16, John 16:7, I Corinthians 1:18, II Corinthians 2:15, Revelation 1:18 and Revelation 20:13,14, in modern bible versions such as the NIV and the NKJV and you will see that the KJV's superior "Comforter" has been replaced by a subordinate "helper"; and the assurance of our present salvation here and now where we "are saved" by grace through faith has been replaced by a works-based salvation where we are in the process of "being saved" by our own good works and by performing superstitious rituals; and the word "hell" has been omitted thereby obscuring its philological meaning.

It is no coincident that new bible versions often agree with the Jehovah Witnesses' New World Translation and the Roman Catholic Douay Rheims Bible. For those who take the time to "[search] the scriptures daily" to "[p]rove all things", and "search out a matter" to "try the spirits" and do their own research (Acts 17:11; I Thess 5:21; Prov. 25:2; I John 4:1), the serpent's signature can be seen throughout new bible versions, as there is overwhelming evidence exposing the nature of the unholy omissions, additions and substitutions and the spiritual forces responsible for the changes (Isa. 14:14; II Cor. 2:17; 11:14,15; Eph. 6:12; II Thess 2:3,11; I Tim. 4:1; Rev. 13:8).

[HOLY BIBLE TITLE PAGES \(& 1611 KJV Gothic print\)](#)

[For nearly 400 years the KJV remains unchanged](#)

[THE KJV VOCABULARY](#)

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[RETURN TO THE OLD PATHS](#)

[BIBLICAL ENGLISH – "ARCHAIC WORDS" ?](#)

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[THE 1611 KJV DEDICATORY](#)

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[SPIRITUAL ADULTERY](#)

[BEWARE OF FALSE PROPHETS](#)

[OLD TESTAMENT TEXTS](#)

[Ancient Papyrus P66 — dated about A.D. 125](#)

[NEW KING JAMES VERSION BIBLE FACTS](#)

[Greek Nuggets or Fool's Gold?](#)

[DEEDS AND DOCTRINE OF THE NICOLAITANS](#)

[ANCIENT BIBLE VERSIONS](#)

[The Old Latin Vulgate \(AD 157\)](#)

[THE MAJORITY TEXT](#)

[THE MINORITY TEXT](#)

[KING JAMES VI & I PAGE](#)

[ANTICHRIST REVEALED IN SCRIPTURE](#)

[CULT CHECKLIST](#)

[A WOMAN RIDES THE BEAST](#)

[WHAT LAW WAS NAILED TO THE CROSS?](#)

[TESTIMONY OF THE REFORMERS](#)

[KING JAMES VERSION BIBLE FACTS](#)

[KING JAMES AUTHORIZED VERSION: VIDEO](#)

[Archaic Words and the Authorized Version](#)

[WHO IS KING JAMES ?](#)

[The KJV TRANSLATORS](#)

[ANOTHER BIBLE - ANOTHER GOSPEL](#)

[LUCIFER: ANGEL OF LIGHT - FATHER OF LIES](#)

[GnosticISM and CHRISTIANITY](#)

[GOT MORALS ?](#)

[CORRUPT LEXICONS AND DICTIONARIES](#)

[FOLLOW THE LAMB OR FOLLOW THE MAN](#)

[FREEMASONRY & THE 20th CENTURY OCCULT REVIVAL](#)

[One Baptism, One God](#)

[THE NAME OF GOD — Jehovah or Yahweh ?](#)

[VIEW-POINT](#)

[IS HELL REAL ?](#)

[IDOLATRY OF THE EUCHARIST](#)

[THE BABYLONIAN ROOTS OF CATHOLICISM](#)

[THE CATHOLIC PRIESTHOOD \(by a former priest\)](#)

[References — Irrefutable Facts](#)

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[FOXES BOOK of MARTYRS](#)

[CATHOLIC INQUISITION VIDEO](#)

[ARE YOU A GOOD PERSON?](#)

[WHAT MUST I DO TO BE SAVED?](#)

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PAPAL PERSECUTION OF FRENCH PROTESTANTS, 1712	IMPENDING CONFLICT BETWEEN ROMANISM & PROTESTANTISM IN THE U.S., 1871
THE PERSECUTION OF PROTESTANTS, 1714	THE MYSTERY OF INIQUITY, or, ROMANISM NOT CHRISTIANITY, 1872
TRUE ACCOUNT OF THE INQUISITION, 1722	SECRETS OF THE CONVENT & CONFESSIONAL, 1873
THE CHURCH OF ENGLAND DEFENDED AGAINST ROME, 1727	FOOT PRINTS OF SATAN, 1874
A VIEW OF POPERY TAKEN FROM THE CREED OF POPE PIUS IV, 1735	ROME AND THE NEWEST FASHIONS IN RELIGION, 1875
A MEMORIAL OF THE REFORMATION, 1748	VATICANISM: AN ANSWER TO REPROOFS & REPLIES, 1875
ENTHUSIASM OF METHODISTS & PAPISTS COMPARED, 1749	TELL IT ALL: THE STORY OF A LIFE EXPERIENCE IN MORMONISM, 1875
POPISH IDOLATRY, 1765	THE PAPACY AND THE CIVIL POWER, 1876
PROPHECIES ON THE CHURCH OF PAPAL ROME, 1776	VATICANISM UNMASKED: Chapter Four, 1876
PROOFS OF A CONSPIRACY: FREE MASONS, ILLUMINATI, 1798	MORMONISM UNVEILED; CONFESSIONS OF THE LATE MORMON BISHOP, 1877
THE INQUISITION IN SPAIN, 1800s	VATICANISM UNMASKED: or ROMANISM IN THE UNITED STATES, 1877
PROOFS OF THE DANGEROUS OF ILLUMINISM, 1802	ROMANISM AS IT IS, 1878
THE HISTORY OF THE INQUISITION, 1816	VATICANISM UNMASKED: Chapter Eight, 1878
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THE MYSTERY OF POPERY UNVEILED, 1821	THE REVISION REVISED, 1883
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POPISH FRAUDS DETECTED & DISCLOSED, 1835	THE GOLDEN BIBLE: or, THE BOOK OF MORMON, IS IT FROM GOD? 1887
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THE TESTIMONY OF THE REFORMERS, 1836	ROMANISM VS. THE PUBLIC SCHOOL SYSTEM, 1888
DISCUSSIONS: RULE OF FAITH & SACRIFICE OF THE MASS, 1836	IRELAND AND THE POPE, 1888
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HISTORY OF THE CHURCH OF IRELAND, 1841	ROMANISM AND THE REPUBLIC, 1890
ANTICHRIST DETECTED, 1841	ROMANISM EXPOSED and PROTESTANTISM DEFENDED, 1890
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THE VATICAN AND ST. JAMES'S, 1851	THE DEVIL IN ROBES, or THE SIN OF PRIESTS, 1900
THE INQUISITION REVEALED, 1851	THE PAPACY IN THE 19th CENTURY, 1900
DEALINGS WITH THE INQUISITION, 1851	THE ASSASSINATION OF LINCOLN, 1900
A MANUAL OF ROMISH CONTROVERSY, 1851	THE PAPAL COURT, 1902
DELINEATION OF ROMAN CATHOLICISM, 1851	CHRISTIAN SCIENCE AGAINST ITSELF, 1902
ROMANISM UNKNOWN TO PRIMITIVE CHRISTIANITY, 1851	THE MORMON WATERLOO, 1902
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THE BRAND OF DOMINIC, 1853	ROMANISM: A MENACE TO THE NATION, 1912
TWELVE LETTERS ON TRANSUBSTANTIATION, 1853	
WHAT POPERY IS WHEN ARMED WITH POWER, 1853	
A PROTESTANT'S APPEAL TO CATHOLIC STANDARDS, 1853	

[POPERY UNMASKED, 1854](#)

[HISTORY OF THE JESUITS, 1854](#)

[RIGHT OF THE BIBLE IN OUR PUBLIC SCHOOLS, 1854](#)

[POPERY! AS IT WAS AND AS IT IS, 1854](#)

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- [2. Do new versions corrupt the Lord's model prayer?](#)
- [3. Do new versions permit sodomy?](#)
- [4. Do new versions support foul spirits?](#)
- [5. Do new versions support Roman Catholic errors?](#)
- [6. Do new versions hurt Christians?](#)
- [7. Does the Amplified Bible ignore the Rev. 22 warning?](#)
- [8. Do some Dead Sea Scrolls pervert scriptures?](#)
- [9. What about the Geneva Bible?](#)
- [10. Why didn't Jesus use the Septuagint?](#)
- [11. Do new version editors admit "important" changes?](#)
- [12. Where does the NIV omit 15 verses?](#)
- [13. Why avoid Greek and Hebrew lexicons, interlinears, software, and grammars for Bible study and translation !!!!!!!!!](#)
- [14. What is the most subtle Catholic change in new versions?](#)

The preceding information is available at A.V. Publications [web site](#).

"In the mouth of two or three witnesses shall every word be established." (Matt. 18:16; II Cor. 13:1)

Recommended Reading

- **1611 KING JAMES BIBLE'S NEW TESTAMENT** Photographic reproduction of the Original 1611 KJV Bible's New Testament
Seeing its readings proves to cynics that the KJV's text has never been "revised" and is identical to that used today (except for the rare 1611 typographical slips which were shortly thereafter fixed by King James translators themselves).
- **BIBLE PROBLEMS** by Gerardus Bouw
Answers every question. A classic! Proves KJV error free!
- **KING JAMES: UNJUSTLY ACCUSED** by Stephen Coston
Conclusively proves false the myriad of lies propagated about King James.
- **CHRONOLOGY OF THE OLD TESTAMENT** by F. Jones
Compelling answers for those who say there are errors in the KJV.
- **A DISSERTATION CONCERNING THE ANTIQUITY OF THE HEBREW LANGUAGE, LETTERS, VOWEL-POINTS, AND ACCENTS** by John Gill
It documents and traces the Hebrew Old Testament to its origin, proving that God's name was pronounced JEHOVAH.
- **A TESTIMONY FOUNDED FOREVER: THE KING JAMES BIBLE DEFENDED IN FAITH AND HISTORY** by James Sightler
The most thoroughly researched book on the KJV issue in the last 100 years!
- **WHICH BIBLE?** edited by D.O. Fuller
The classic defense of the KJV which led Dr. S. Franklin Logsdon, who had set forth the guidelines for the NASB, to renounce his own NASB and all new versions.
- **THE IDENTITY OF THE NEW TESTAMENT TEXT** edited by Wilbur Pickering
The best single book (facsimile) documenting that the most recent scholarship and collation of the papyri prove that the KJV readings are earlier than those in modern versions.
- **THE KING JAMES VERSION DEFENDED** by Edward F. Hills
The author presents overwhelming evidence for the historical accuracy of the KJV.
- **FOREVER SETTLED** by Jack Mooman
An excellent history of the bible and its documents. It answers well the question "Where was the bible before the KJV 1611?"
- **HISTORY OF THE DEBATE OVER 1 JOHN 5:7-8** by Michael Maynard
Powerful new release.
- **KJV's OWN DEFINITION OF OVER 800 WORDS** by Barry Goddard
(50+ xerox pages)
- **IN AWE OF THY WORD** by G.A. Riplinger
This book is the first and only documented history of the words of the Holy Bible.
- **NEW AGE BIBLE VERSIONS** by G.A. Riplinger

An exhaustive documentation exposing the message, the men and the manuscripts moving mankind to the antichrist's One World Religion.

- *MASONIC AND OCCULT SYMBOLS* by Cathy Burns
Traces the history of occult/Satanic symbols and their influence upon society and the church. Includes 728 illustrations.
- *FINAL AUTHORITY* by William Grady
This book exposes the deceit behind many of the common charges leveled against the A.D. 1611 Authorized version, and addresses those issues rarely discussed by critics of the King James Bible.
- *ONE BOOK STANDS ALONE* by Douglas D. Stauffer
This author personally exposed the errors of the NKJV editor, James Price, in front of Price's bible school's president, leaving Price speechless and the president promoting this author's book.

Most of the books listed above are available at [AV Publications, Corp.](#)

Articles and Books by Various Authors

1 JOHN 5:7 - KJV "ERRORS"	LUCIFER: ANGEL OF LIGHT - FATHER OF LIES
ABORTION FACTS	NEW AGE BIBLE VERSIONS
ALLEGED KJV ERRORS: Easter/Passover	OLD TESTAMENT TEXTS
AMERICA: REPENT OR PERISH!	ONLY ONE GOD
ANOTHER BIBLE - ANOTHER GOSPEL	PROPHECIES OF THE MESSIAH FULFILLED IN JESUS CHRIST
APOCRYPHA	REMEMBER THE SABBATH DAY
ARE YOU A MORMON?	RETURN TO THE OLD PATHS - EXCERPT FROM THE MORNING STARS
BIBLE VERSIONS - WHICH IS THE REAL WORD OF GOD?	ROMAN CATHOLIC AND PROTESTANT CONFESSIONS ABOUT SUNDAY
CHRIST'S MASS - HISTORY REVEALS THE TRUTH	SCRIPTURES FROM THE HOLY BIBLE
CHRISTMAS 2000 Years Before Christ	SEPTUAGINT
CORRUPT LEXICONS AND DICTIONARIES	THE 1611 KJV DEDICATORY
COULD THIS BE THE MARK OF THE BEAST ?	THE BIG BANG
FOX'S BOOK OF MARTYRS	THE CATHOLIC PRIESTHOOD (by a former priest)
FREE MASONRY EXPOSED	THE KINGDOM OF HEAVEN IS AT HAND
GNOSTICISM and CHRISTIANITY	THE GOD OF HEAVEN OR THE god OF THIS WORLD ?
GOD and AMERICA	THE ONE WORLD GOVERNMENT
GOT MORALS ?	THE SEVEN SEALS OF THE HOLY BIBLE
HISTORY OF BAPTISM	THE TEN COMMANDMENTS
HISTORY OF THE RED LETTER EDITION	THE TRUE SABBATH
IMPORTANT NEWS ARTICLES	WHAT'S WRONG WITH HALLOWEEN
IN AWE OF THY WORD	WHAT MUST I DO TO BE SAVED ?
IN DEFENSE OF ERASMUS	WHO IS KING JAMES ?
IS SUNDAY SACRED AND HOLY ?	WICCA/PAGAN — SATANIC TIES
JESUS' BIRTH - THE UNTOLD STORY	WORLD RELIGIONS
KING JAMES VERSION BIBLE FACTS	WORLD RELIGIONS - Article 2

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[To Top of Page!](#)



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Lineage of the Modern Corrupt Versions

Compiled by Dr. Ken Matto

Just as the King James Bible has a rich lineage of uncorrupted transmission through the ages, the modern versions also have a lineage. Their lineage is one of corruption, deletion, omission, addition, rejection and confusion. Modern versions are the fruit of arrogant scholarship which includes homosexuals who worked on the NIV. God never calls unbelievers to preach and neither would He call a sodomite to translate His Word.

If your pastor rejects the pure lineage of the King James Bible and accepts the corrupt translations, then he is a proponent of modern scholarship which exalts the god of education above the God of the Bible. They are seriously deceived and are a danger to spiritual growth.

THE OLD TESTAMENT

Rudolph Kittel's Biblical Hebraica**

Dead Sea Scrolls consulted

From the Translator's Preface in the NIV:

"Sometimes a variant Hebrew reading in the margin of the Masoretic Text was **followed instead** of the text itself."

"The translators also consulted the more important early versions-the Septuagint; Aquila, Symmachus and Theodotion; the Vulgate; The Syriac Peshitta; the Targums; and for the Psalms the Juxta Hebraica of Jerome. Readings from these versions were occasionally followed where the Masoretic Text **seemed doubtful** and where accepted principles of textual criticism showed that one or more of these textual witnesses appeared to provide the correct reading."

This is known as "eclectic" scholarship. In other words, if I don't like what I read in the manuscripts, there is always another writing by an unbelieving, perverted scholar who will tell me what I want to hear.

**Between 1933 and 1944 Rudolph Kittel had a leadership role in the "Forschungsabteilung Judenfrage" which was a Nazi organization and publication. What a heritage the NIV has, homosexuals and Nazis! Do you still think your NIV is ordained of God? If you do, then you are just plain stupid!

THE NEW TESTAMENT

30-95-----Original Autographs
 150-----Tatian's Diatesseron
 200-----Clement's Manuscripts
 225-----Origen's Hexapla
 331-----Vaticanus (B) - Constantine's Bibles by Eusebius
 331-----Sinaiticus (Aleph) - Constantine's Bible by Eusebius
 400-----Jerome's Latin Vulgate
 450-----Codex Alexandrinus (circa)
 450-----Codex Ephraemi (circa)
 450-----Codex Bezae (circa)
 1481-----Discovery of Vaticanus (B) Manuscript in Vatican Library
 1582-----Douay-Rheims New Testament
 1610-----Douay-Rheims Complete Bible (Jesuit Bible)
 1657-----Brian Walton's Polyglot
 1707-----John Mill's Edition
 1774-----Griesbach's Greek New Testament
 1842-----Carl Lachmann's New Testament
 1844-----Discovery of Sinaiticus (Aleph) in garbage pail at St. Helens Monastery in Sinai
 1856-----A Translation of the Gospels - Andrews Norton
 1857-----Tregelle's New Testament
 1859-----Tischendorf's 7th Edition New Testament
 1861-----The New Testament: Translated from the Original Greek - Ambrose Sawyer
 1862-----The Life and Epistles of St. Paul - W. J. Conybeare & J. S. Howson
 1864-----The Emphatic Diaglott - Benjamin Wilson
 1869-----Alford's New Testament
 1872-----Tischendorf's New Testament
 1873-----The New Testament - George R. Noyes (Unitarian)
 1875-----The New Testament of our Lord and Savior Jesus Christ
 1881-----The Revised Version of Hort & Westcott
 1888-----The New Covenant - J. W. Hansen
 1890-----The Holy Scriptures - J. N. Darby
 1900-----Epistles of the New Testament - Henry Hayman
 1901-----The American Standard Version
 1901-----Modern American Bible - Frank Shell
 1901-----Moffatt's Historical New Testament - James Moffatt
 1901-----Way's Epistles - Arthur Way
 1901-----Young People's Bible or the Scriptures Corrected - Harriet Jones
 1902-----The Emphasized Bible - Joseph Bryant Rotherham
 1902-----Godby's New Testament - W. B. Godby
 1902-----Twentieth Century New Testament
 1903-----The Fenton's Bible - Ferrar Fenton
 1903-----Weymouth's Translation of the New Testament - Richard Weymouth
 1904-----Worrell's New Testament - A. S. Worrell
 1905-----LLoyd's New Testament - Samuel LLoyd
 1906-----Forrester Translation - Henry Forrester

1907-----Bourne's Gospel - A. E. Bourne
 1907-----Moulton's Modern Reader's Bible - Richard C. Moulton
 1908-----Rutherford's Epistles
 1909-----Bible in Modern English
 1909-----Weaver's New Testament - S. Townsend Weaver
 1910-----The Cunards
 1912-----The Improved Bible Union Version - American Baptist Publishing Society
 1914-----The Numeric New Testament - Ivan Panin
 1914-----Cunnington's New Testament - E. E. Cunnington
 1916-----The McFayden Psalms in Modern Speech - John McFayden
 1917-----Jewish Publication Society Bible
 1918-----Anderson New Testament
 1919-----The Messages of the Bible - Frank Sanders & Charles Kent
 1921-----The Pym
 1921-----The Shorter Bible - Charles Foster Kent
 1921-----A Plain Translation of the New Testament by a Student - Bird McCarron
 1922-----The Plainer Bible - Chaplain Frank Valentine
 1923-----The Riverside New Testament - William G. Ballenteen
 1923-----The Robertson Translation - A. T. Robertson
 1924-----The Labor Determinative Version
 1924-----Centenary Translation of the New Testament - Helen Barrett Montgomery
 1924-----The Moffatt Bible - James Moffatt
 1925-----People's New Covenant
 1925-----Children's Bible
 1927-----Kent's Student Old Testament
 1927-----Smith's and Goodspeed's Translation
 1928-----The Christian's Bible - George LaFever
 1928-----Good News according to Matthew for use by "Christian Spiritualists" - J. W. Potter
 1929-----The Galwyn's Psalms
 1930-----The Loux Mark Edition - Dubois Loux
 1931-----The Wales Psalms - Frank Wells
 1932-----The Chaplain Ballenteen Edition - Frank Shell
 1932-----The Kleists Memoirs of St. Peter
 1933-----Torrey's Four Gospels - Chaplain Cutter Torrey
 1934-----Royd's Epistles and Gospels
 1934-----The Old Testament in Colloquial English
 1934-----The Wade Translation - G. W. Wade
 1935-----The Westminster Version
 1937-----The Cornish Translation of St. Paul
 1937-----Greber's New Testament
 1937-----Martin's New Testament
 1937-----21 Canonical Epistles
 1937-----Spencer's New Testament - Francis Spencer
 1937-----Williams New Testament - Charles B. Williams
 1938-----The Book of Books
 1938-----Buttonweiser's Psalms
 1938-----Clementson's New Testament - Charles B. Williams
 1939-----The Osterley Psalms
 1940-----Dakes's Gospels
 1941-----St. Mark in Current English
 1944-----The Gallin Psalms
 1946-----Linsky's Interpretation
 1946-----The Revised Standard Version of the NCC
 1947-----Eerdman's Psalms
 1947-----Swann's New Testament - George Swann
 1948-----The Letchworth New Testament
 1949-----The Basic Bible
 1949-----The Lesley Psalms
 1951-----The Authentic Version
 1951-----Vernon's Mark
 1951-----The Sacred Writings of the Apostles and Evangelists of Jesus Christ commonly styled the New Testament by G. Campbell, J. MacKnight, P. Doddridge
 1952-----The Revised Standard Version update
 1952-----The New Testament in Plain English - Charles Williams
 1952-----The Penguin Bible
 1952-----The Four Gospels - E. V. Rieu
 1954-----The Cassain's Psalms
 1954-----St. Paul's Shorter Letters - Hobart G. Hoerber
 1954-----The Moore's New Testament
 1954-----The Amplified Gospel of John
 1955-----The Knox Translation
 1956-----The Inspired Letters in Clearest English - Frank C. Laubach
 1957-----The Concordant Version
 1957-----The Lamsa Translation
 1958-----The Amplified New Testament
 1958-----The Hudson Translation
 1958-----The Meisner's Gospels
 1958-----Phillips New Testament - J. B. Phillips
 1959-----The Cresmond New Testament
 1959-----The Modern Language Bible
 1960-----Reina-Valera Revision (Spanish)
 1960-----The New American Standard Version
 1960-----The Children's King James
 1961-----The New English Bible
 1961-----The New World Translation (Jehovah's Witnesses)
 1961-----Noli's Greek orthodox New Testament

1961-----One Way Bible
 1961-----Simplified New Testament - Plaf M. Norlie
 1961-----Wuest Expanded New Testament
 1962-----The Children's Version
 1962-----The New Jewish Version
 1962-----Four Gospels and the Revelation - Richard Lattimore
 1963-----Beck's New Testament
 1963-----Holy Name Bible
 1963-----The New Testament: A New Translation in Plain English - Charles Williams
 1964-----The Anchor Bible
 1964-----The Hadas Psalms
 1965-----Bruce's Expanded Paraphrase
 1965-----The Complete Amplified Bible
 1966-----Today's English Version (Good News for Modern Man)
 1966-----Jerusalem Bible
 1966-----The Bible in Simplified English
 1966-----The Burke Translation
 1966-----The Living Scriptures
 1967-----Dale's New World Bible
 1967-----The Liverpool Vernacular Gospels
 1968-----The Cotton Patch Version
 1968-----Hansen's Psalms in Modern Speech
 1968-----Restoration of Original Name New Testament
 1969-----Barclay's New Testament
 1969-----The Children's New Testament
 1969-----The New Life Testament - Gleason H. Ledyard
 1970-----King James II New Testament by Jay Green **(1)**
 1970-----New English Bible
 1970-----New American Bible (Roman Catholic)
 1971-----Blackwell Exegetical Translation
 1971-----The Living Bible
 1972-----J. B. Phillips Translation
 1972-----The Bible in Living English - Steven Byington (Jehovah's Witness)
 1972-----The Alba House New Testament
 1972-----Today's English New Testament
 1973-----New International Version
 1973-----The Common Bible
 1973-----The Translator's New Testament
 1973-----The Better Version of the New Testament
 1976-----New Life Testament
 1976-----The Heart of Paul: A Relational Paraphrase of the New Testament - Ben Johnson
 1979-----New King James Version
 1979-----English Messianic Jewish Version
 1980-----The Four Gospels: An Exegetical Translation
 1981-----The Simple English New Testament - International Bible Translators
 1982-----The Basic Bible
 1985-----New Jerusalem Bible
 1988-----The Everyday Bible: New Century Version
 1989-----The New Revised Standard Version
 1993-----The Message - Eugene Peterson
 1995-----New American Standard Version Update
 1996-----New Living Translation
 1996-----Bible in Worldwide English
 2001-----English Standard Version (National Council of Churches production)
 2002-----Today's New International Version
 2003-----Holman Christian Standard Bible
 2003-----Revolve New Testament (New Century Version)
 2004-----Good As New: A Radical Retelling of The Scriptures - John Henson of the One Community

(1) Jay Green's translation is listed here because he, like the modern scholars, disputes whether Acts 8:37 & 1 John 5:7 are really in the text. 1 John 5:7-8 has been found in the Old Latin Vulgate (not Jerome's) and early church lectionaries. Acts 8:37 is found in the Old Latin Vulgate Version, a Middle Egyptian Version and a Syriac Version.

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- [Faith OF Christ or Faith IN Christ according to the Modern versions](#)
- [The Hampton Court Conference of 1604](#)
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